

## **Implementation of Islamic Religious Education Learning For Children With Special Needs**

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### **ABSTRACT**

*The lack of community guidance and awareness in dealing with education for Children with special needs (ABK) greatly affects the education system, including the lack of Islamic Religious Education teachers with special educational backgrounds. Islamic Education learning at schools urgently needs to be developed continuously. The objectives of this study were to find the concept of PAI learning for ABK at Mataram State Special School, to analyze the implementation of PAI learning for ABK at Mataram State Special School, and to find opportunities and challenges for PAI learning at Mataram State Special School. This research was descriptive qualitative research that used a type of case study, data collection methods used by the researcher were interviews, observation, and documentation. Data analysis used were data collection, data presentation, data reduction, and conclusion. Checking the validity of the data used the degree of trust (credibility), the degree of transferability (transferability), the degree of dependability (dependability), and the degree of certainty (confirmability). The results of this study are that the concept of PAI learning for ABK has not been packaged specifically, and no deep specificity has been found in the materials, media, and learning methods for ABK. Planning and implementation of learning have not effectively run with an incompatibility between planning and implementation. Islamic education learning opportunities are Islam as a way of life so that students become confident, patient, and grateful human beings; they can protect themselves from global developments and are able to understand and practice moderate Islam. Meanwhile.*

**Keywords: Concept, Learning, PAI, ABK**

## A. INTRODUCTION

KesaIndonesian society's knowledge regarding children with special needs is still lacking and is very much dominated by customs, religious beliefs, and myths that tend to regard the defects of children who are called children with special needs as more of a curse or punishment for the offspring of people who have committed sins. As a result, children with special needs are rarely cared for in society because they often live isolated, hidden at home or in an institution because they are ashamed. Even though the truth is, no one wants to be born in a state that is not "perfect" let alone live in trouble for other people. If the above reality is not changed, it will continue continuously without knowing how long it will end. Children with special needs (ABK) will always be looked down upon, not considered important. ABK will be eliminated in one particular community group. Meanwhile, children with special needs will become more introverted, because they think that their existence is not integral to the life around them (N. Praptiningrum, 2010: 32–38).

PhenomenonWhat is happening in Islamic religious education today is the lack of actualization and guidance for children with special needs, because children with special needs are often marginalized in the lives of normal children. Such a situation leads children with special needs to lack information, are often left behind, and are not given proper education for them. Incidents like this unconsciously make children with special needs tend to have a low self-concept because they consider themselves unfit to socialize widely let alone compete with normal children in general.

In general, society views disability as a barrier to doing something. So that children with special needs are left at home without being given formal education because children are considered not to have the abilities that normal children have. This condition is in accordance with the results of Sri Widati et al's research that the factors that cause children with special needs not to get formal education are as follows:

1. FaIn the economic sector, children with special needs do not go to school because their parents cannot afford to pay for their children to go to school.
2. Faresidential sector, a residence that is far from special schools, or inclusive schools so that it is difficult to reach.

3. Psychological factors, parents have a mental burden because their children are considered abnormal, so parents feel sorry for them and lock their children at home for fear that their children will become the object of ridicule and children are considered not to have any abilities
4. Parents' education sector, parents who only graduated from elementary and junior high schools so they don't understand the condition of their disabled children and don't understand the importance of education for those with special needs.
5. Fasocial sector, parents feel ashamed to bring their children to study at school, because they are afraid that their children will be bullied by other people so the children are left alone at home.
6. Fathe public school officials, the public schools around them are not ready and unable to communicate with children with special needs (Sri WIdatai DKK, 21).

Some of the factors above are the reason why some children with special needs have not received formal education to date, so the role of various agencies is needed to work together to improve education for children with special needs. The number of children with special needs in Indonesia is not small, based on the documentation of the number of children with special needs in Indonesia who are registered as students at Special Schools throughout Indonesia obtained from data on children with special needs at the Office of Education and Culture of West Nusa Tenggara Province. The number of children with special needs in Indonesia based on the number of students in special schools throughout Indonesia is 151,708 people with 92,333 boys and 59 girls (*Dokumentasi Data Anak berkebutuhan Khusus di Dinas Pendidikan dan Kebudayaan Provinsi Nusa Tenggara Barat, 09 Oktober 2022*).

The data above shows that there are still many children with special needs who have not received formal education. This is because there are still obstacles in the mindset of the community that ignores the potential of children with special needs.

Children with Special Needs (ABK) are children who are in the process of growth or development and experiencing physical, mental-intellectual, social, and/or emotional

abnormalities or deviations compared to other children of their age, so they need special education services (Miftakhul Jannah & Ira Darmawanti, 2004: 15).

Anak With Special Needs (formerly known as extraordinary children) is defined as children who need education and special services to fully develop their human potential. In the world of education, the word extraordinary is a nickname or designation for those who have deficiencies or experience various abnormalities and deviations that are not natural like normal people in general (Abdul Hadits, 2006: 5). Menmessage Aqila Smart, sump children with special needs are children with special characteristics that are different from children in general (Aqila Smart, 2010: 33).

Children with special needs are a substitute for extraordinary children. The term children with special needs is a more appropriate term than the term extraordinary children and even disabled children (Ekodjatmiko). Children with special needs are defined as children who are different from ordinary children in terms of mental characteristics, sensory abilities, communication skills, social behavior, or physical characteristics.

InterruptKirk continued in Jamila that children are only considered as children with special needs if they have the need to adapt to educational programs. This is the result of their condition which causes them to be unable to receive lessons in the usual way, so they must be provided with special educational services (Jamila K. A. Muhammad, 2008: 37).

The learning curriculum at special schools for children with special needs is the same as schools in general, where general subjects and Islamic Religious Education are taught for Muslim students. Provisions for the implementation of Islamic Religious Education for children with special needs are contained in Law no. 20 of 2003 concerning National Education System Article 37 Paragraph 1 states that;

Primary and secondary education curricula must contain Religious Education. Meanwhile in PP 55 of 2007 concerning Religious and Religious Education Chapter II Article 3 Paragraph 1 states that "Every educational unit in all channels, levels and types of education is obliged to carry out religious education." Furthermore, Article 4 paragraph 2 states that "Every student in an education unit in all channels, levels and types of education has the right to receive religious education according to the religion he adheres to and is taught by educators of the same religion (Tim Qanun, 2004: 32).

Services Education for Children with Special Needs is a process of providing assistance to them to become optimal individuals like normal children. "Some of these assumptions are one of the efforts to develop Islamic education in schools for children with special needs (SLBK). Especially education in it contains the mission of educating a person's behavior to be better and inviting the brain to think to be more mature" (Imam Syafi'i, 2019: 1 60). Educator in the operational area is the general container of a discipline and knowledge system (knowledge). Education itself is defined as "a process of forming fundamental basic abilities, which are related to the power of thought (intellectual), as well as the power of feeling (emotional) of humans. Education in operational areas is a general container of a discipline and knowledge system (knowledge). Education itself is defined as "a process of forming fundamental basic abilities, which are related to the power of thought (intellectual), as well as the power of feeling (emotional) of humans. Therefore, it is necessary to realize that the educational services provided to children with special needs are certainly different from children in general. Therefore,

Educator Islam is "an educational system to shape human beings to become Muslims in accordance with Islamic ideals, namely to form individuals who have an attitude of good morality" (Ratna Sari, Nursyam, 2018: 26) into from the aim of Islamic education, namely to develop the potential of students towards the formation of a perfect Muslim person through the efforts of directing, teaching, training. Providing examples, guidance, nurturing, and Islamic supervision (Muhammad Kasim, 2011: 434).

SebaAs one of the subjects that contain Islamic teachings and values of Islamic life, Islamic education learning needs to be pursued through good planning so that it can influence the choices, decisions, and development of students' lives. There are several things that need to be considered in PAI learning, namely:

1. Educator Islamic Religion is a conscious effort, namely an activity of guidance, teaching, and or training that is carried out in a planned and conscious manner for the goals to be achieved
2. Participant students are prepared to achieve goals, in the sense of being guided, taught, or trained in increasing belief, understanding, appreciation, and practice of Islamic religious teachings

3. Educators carry out conscious guidance and training activities for students to achieve the goals of Islamic religious education.
4. Activities (learning) PAI is directed at increasing students' beliefs, understanding, appreciation, and practice of Islamic teachings (Mukhtar, 2003: 14).

## **B. RESEARCH METHODS**

The research method is basically a scientific way to obtain data with specific purposes and uses. The scientific method means that research activities are based on scientific characteristics, namely rational (reasonable), empirical (observable by the senses), and systematic (using certain logical steps). Research is an activity (scientific) that is pursued through a series of long processes (Burhan Bungin, 2011: 75). The approach used in this research is qualitative research (descriptive), namely "research that aims to understand every phenomenon experienced by research subjects, both regarding behavior, actions, perceptions, and motivations. By means of descriptions in the form of words and language in a specific context and utilizing various natural methods (Lexy J. Moleong, 2011: 6).

## **C. RESULT AND DISCUSSION**

### **1. The learning concept of Islamic Religious Education for Children with Special Needs at Mataram City State Special Schools**

The concept of learning at the Mataram State Special School includes aspects of planning, learning materials, methods, media, and evaluation systems used. In the aspect of planning and learning materials, of course, they have the same aspects, but in the implementation of learning, different methods and media are needed according to the types of needs of children with special needs. In general, the types of children with special needs in the Mataram State SLB consist of mentally retarded, speech-deaf, physically disabled, and autistic children.

Materi learning is a collection of material that will be taught to students for one year or 2 semesters. The scope of learning for Islamic Religious Education at the Mataram State SLB is of course the same as the PAI learning material at each level, however, because the SLB covers three levels of educational institutions at once, the scope or scope of the

material is of course very diverse according to each level. As explained by Puspita Rezki a PAI teacher at SLB Negeri 2 Mataram about PAI at the SMPLB level, explained that the scope of learning PAI at the SMPLB level includes the pillars of Islam, the pillars of faith, the practice of obligatory prayers, the names of angels and their duties, taharah, the names of the Prophet that must be known, obligatory fasting and sunnah, aqiqah and qurban (Puspita Rezki, *Wawancara 3 Agustus 2022*).

Based on the results of an analysis of the PAI learning book for class 1 SDLB, several themes were found that were used in first grade students, namely as follows: The themes of Islamic education learning for SDLB students are love for Allah SWT and the Prophet Muhammad, SAW, I love the Qur'an, an, Faith in Allah, clean is healthy, love of Prophets and Apostles (Achmad Hasim, Otong Jaelani, 2017: 1-73). Sewhile for grade 2 it includes the Prophet Muhammad, my role model, it's fun to be able to read the Koran, Allah is the creator, commendable behavior, living a clean and healthy life (Achmad Hasim, M. Kholid Fathoni, 2017: 1-97). Sewhile in grade 4 students cover material about QS. Al-Falaq, believe in Allah and His Messenger, I'm a solih child, clean is healthy, I love the Prophet and Rasulullah, QS. Al-Fil, believes in the Angels, behaves commendably, performs prayers, and tells the example of the wali songo (Paisal Ghozali, 2017: 1-120). Sewhile in grade 5 students include Qs-Attin, knowing the names of Allah and his book, my goal is to be a solih child, the beautiful month of Ramadan, my five favorite Prophets of Allah, and QS, Al-Ma'un (Paisal Ghozali, 2017: 1-120).

## **2. Implementationii Learning Islamic Religious Education for Children With Special Needs At The Mataram City State Special School**

Planningan learning is a series of activities carried out by the teacher in preparing for learning at the beginning of the semester, generally learning preparation is carried out at the beginning of each new school year or in each semester, the activities carried out are generally designing annual programs and semester programs, analyzing KI and KD and compiling indicators of achievement and from each KD in each discussion theme. As for the learning planning activities carried out at the Mataram State SLB in Islamic Religious Education learning, this cannot be separated from some of the above activities as explained by Puspita Rizki as an Islamic Religious Education Teacher at Mataram 1 State SLB

explaining: The activities carried out by the teacher in the PAI learning planning stage are making annual programs, semester programs, selecting KI and KD that have functional potential, namely Basic Basic Competencies that are adapted to children's abilities, then next, compiling a syllabus, and preparing a Learning Implementation Plan (RPP) (Ruspita Rizki, Wawancara 1 Agustus 2022).

planningan learning has a very broad scope, of course, lesson planning should be designed based on the results of evaluations on previous lessons, so that the syllabus and lesson plans are more optimally developed, not just the planning aspect alone but the teacher must be able to analyze and prepare all existing learning components in it such as materials, strategies, methods and assessment systems that will be used during learning. As explained by Suhartini as a teacher of Islamic Religious Education at SLB Negeri 2 Mataram that the lesson planning that is carried out includes things before learning begins at the beginning of every new school year, we always prepare teaching materials and materials, determine learning objectives, prepare syllabi and lesson plans, prepare media Study (Suhartini, Interview 12 August 2022).

planning is the process of formulating and describing goals and how to achieve them, so that everything related to processes that can support the achievement of predetermined goals must be well planned, such as learning materials, methods or approaches used, media to be used and assessment systems which will be used as explained in government regulations regarding matters that must be prepared in lesson planning, as explained by Hamzah B. Uno as follows:

planningan is the relationship with what is now with how it should be related to needs, setting goals, priorities, programs and resource allocation. In simple terms planning can be interpreted as a way to anticipate and balance change (Hamzah B. Uno, 2011: 1).

### **3. Opportunities and challenges of learning Islamic Religious Education for Children with Special Needs at Mataram City State Special Schools**

Educator Islam is a compulsory subject at all levels of education for students who are Muslim, including for children with special needs in all kinds of specialties. The purpose of Islamic religious education in schools is of course not only for the introduction of worship alone, but Islamic religious education should also be able to make students aware of the



importance of general knowledge in accordance with current developments. Islamic religious education is also inseparable from its study of destiny and the advantages and disadvantages that exist in each of its adherents. Of course, Islamic religious education has a great opportunity to convince and give confidence to children with special needs, so that what he experienced is something that must be accepted and carried out as well as possible. As for the opportunities for Islamic religious education as conveyed by Winarna as the Principal of SLB Negeri 2 Mataram explained:

Educator The Islamic Religion in Special Schools is urgently needed, because Islam does not only talk about worship but also talks about life which can motivate everyone in their life. So that Islamic Religious Education has a great opportunity in providing awareness to Special School children who are full of shortcomings and limitations, and through Islamic education children are expected to have self-confidence, have a sense of patience and gratitude for everything that happens within them (Winarna, *Wawancara Kepala Sekolah SLB Negeri 2 Mataram*, 20 September 2022).

The money above is of course a formulation of the objectives of Islamic Religious Education as explained by Abdurrahman Saleh Abdullah, namely as follows:

- a. Physical examination (ahdaf al-jismiyah). That the educational process is aimed at preparing human beings to carry out the duties of the caliph fi al-ardh through physical skills training.
- b. Spiritual and religious goals (ahdaf al-ruhaniyah waahdaf al-diniyah) That the process of education is in order to improve the human person from allegiance to Allah alone, and carry out the morals of the Koran as exemplified by the Prophet Muhammad SAW as the embodiment of religious behavior.
- c. Intellectual goals (ahdaf al-aqliyah). That the educational process is shown in the context of directing human intellectual potential to discover truth and its causes, by examining the verses (both qauliyah and kauniyah) which lead to feelings of faith in Allah. The stages of this intellectual education are: the attainment of scientific truth (ilmu al-yaqien), the attainment of empirical truth ('ain al-yaqien); and the attainment of metaempirical truth, or perhaps more precisely philosophical truth (haqq al-yaqien).

- d. Social goals (ahdaf al-ijtimayyah) That the educational process is aimed at forming a complete personality. The person here is reflected as al-nas who live in a plural society (Heri Gunawan, 2014: 11).

Challenge Islamic Religious Education is also very large, therefore Islamic religious education must also be evaluated and continuously improved so that it is not left behind and can make a good contribution in the midst of advances in information technology and the attitudes or morals of children who are influenced by many things from the outside so that it can damage the personality and threaten their bright future. . This was conveyed by Agung Wijayanto as the Principal of SLB Negeri 1 Mataram namely the challenges of implementing Islamic Religious Education learning in schools are of course very many including the physical limitations of children with special needs that have an impact on their ability to accept and understand subject matter, the lack of Islamic Religious Education teachers who can communicate with children with special needs, the development of science and technology which causes children to use social media more than studying, the emergence of various new understandings in Islam, both liberal and radical (Agung Wijayanto, *Wawancara* Kepala Sekolah SLB Negeri 1 Mataram, tanggal 20 September 2022).

#### **D. CONCLUSION**

The learning concept of Islamic Religious Education for children with special needs has not been packaged specifically according to the types of children with special needs, where no deep specificity has been found in terms of material, media, and learning methods of Islamic Religious Education for mentally retarded and disabled children, deaf children, and autistic children. The difference found only lies in the delivery of material delivered verbally to mentally retarded, disabled, and autistic children, and the delivery of material through gestures to deaf children. Each child's learning experience must be adapted to the type of child with special needs being taught. Therefore, Islamic Religious Education teachers are required to be able to communicate properly and correctly with all types of children with special needs,

Implementation learning Islamic Religious Education which includes planning, implementation and evaluation has not run effectively where it is found that there are still discrepancies between planning and implementation, both from initial activities, core activities, and closing activities, media, methods, and assessment systems used in learning Religious Education Islam. In planning and implementing it, there is no learning process that is specifically designed for mentally retarded, deaf, and autistic children. The learning experience provided is almost the same, the difference is only the explanation of all the learning processes that are delivered verbally and using signs for deaf children.

Islamic Education learning opportunities for children with special needs, namely Islamic Religious Education must be able to give confidence to children with special needs in everyday life, should be able to provide a sense of patience and gratitude so that they can accept all their shortcomings, and be able to socialize well in their surroundings, be able instilling the principles of life so that they are not quickly affected by global developments and advances in science and technology that can direct students in a negative direction, are able to provide moderate Islamic understanding to students so that they avoid radical and liberal Islamic notions. And the challenges of learning Islamic education for children with special needs consist of internal factors in the form of a child's lack of confidence in learning with all the limitations he has.

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