

Internalization of Islamic Values for Students with Special Needs in Special School Education Institutions (SLB)

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ABSTRACT: *This research is based on the assumption that the need to internalize Islamic religious education is more effective in knowing how much students absorb in learning Islamic religious education. Internalization of Islamic education can be used as a reference as a better learning process. The purpose of this study was to describe the concepts, constraints and solutions to the internalization of Islamic religious education for children with special needs at the Extraordinary Middle School Kemala Bhayangkari, Trenggalek, East Java, Indonesia. The research method uses a qualitative approach. Data collection is done using observation, interview and documentation techniques. Check the validity of the data with confirmation techniques and peer discussions. Data analysis using interactive analysis, namely conceptualization, categorization, then reduced, the presentation of the data then held conclusions. The results of the study: 1) The concept of internalization starts from learning planning tailored to the conditions of students so that they can receive the planting of religious values well. 2) Constraints on internalizing Islamic values for students with special needs, namely the difficulty of the teacher in determining indicators of student success in absorbing the material that has been taught, lack of teacher knowledge about the nature of students with special needs (in this case mental retardation) and the psychology of child development in general, not yet available and supporting infrastructure to the fullest. 3) Solution to the internalization of Islamic values for children with special needs: Islamic religious education teachers to always improve the quality of learning and teaching experience consciously and independently through the MGMP forum and also with efforts by the leadership of institutions that always encourage teachers to improve quality of teacher resources by including in trainings or seminars, workshops, FGD (forum group discussions), etc. relating to children with special needs (mental retardation).*

Penelitian ini didasarkan pada anggapan perlunya internalisasi pendidikan agama Islam yang lebih efektif untuk mengetahui seberapa besar penyerapan siswa dalam pembelajaran pendidikan agama Islam. Internalisasi Pendidikan agama Islam dapat dijadikan acuan sebagai proses pembelajaran yang lebih baik lagi. Tujuan penelitian ini adalah mendeskripsikan konsep, kendala dan solusi internalisasi pendidikan agama Islam anak berkebutuhan khusus di Sekolah Menengah Pertama Luar Biasa Kemala Bhayangkari, Trenggalek,

Jawa Timur, Indonesia. Metode penelitian menggunakan pendekatan kualitatif. Pengumpulan data dilakukan dengan menggunakan teknik observasi, wawancara dan dokumentasi. Pemeriksaan keabsahan data dengan teknik konfirmasi dan diskusi teman sejawat. Analisis data menggunakan analisis interaktif yaitu konseptualisasi, kategorisasi, kemudian direduksi, penyajian data selanjutnya diadakan penarikan kesimpulan. Hasil penelitian: 1) Konsep internalisasi dimulai dari perencanaan pembelajaran disesuaikan dengan kondisi siswa agar mereka dapat menerima dengan baik penanaman nilai religius. 2) Kendala internalisasi nilai Islami bagi siswa berkebutuhan khusus yaitu kesulitan guru dalam menentukan indikator keberhasilan siswa dalam menyerap materi yang telah diajarkan, minimnya pengetahuan guru tentang hakekat siswa berkebutuhan khusus (dalam hal ini tunagrahita) dan tentang psikologi perkembangan anak secara umum, belum tersedia sarana dan prasarana pendukung secara maksimal. 3) Solusi internalisasi nilai Islami bagi anak berkebutuhan khusus: guru pendidikan agama Islam agar selalu meningkatkan kualitas belajar dan pengalaman mengajar secara sadar dan mandiri melalui forum Musyawarah Guru Mata Pelajaran (MGMP) dan juga dengan upaya oleh pimpinan lembaga yang selalu mendorong para guru untuk meningkatkan kualitas sumber daya guru dengan mengikut sertakan dalam pelatihan-pelatihan atau seminar, workshop, FGD (*forum group discussion*), dll yang berkaitan dengan anak berkebutuhan khusus (tunagrahita).

Keywords: *Internalization, Islamic Values, Special Needs, Extraordinary Schools (SLB).*

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I. INTRODUCTION

Education has an essential role for the personal development of each individual towards a higher level of maturity and being a perfect human (human beings), for example having a strong personality, good morals, life skills, and having vertical piety (godliness) and piety horizontal (social) adequate. As revealed by Ahmad D. Marimba that education is conscious guidance by educators on professional physical and spiritual development towards the formation of the primary personality (Tedi Priatna, 2004).

In the Islamic religious education curriculum it is explained that: Islamic religious education in schools or madrasas aims to grow and improve faith through the provision and fertilization of knowledge, appreciation, and experience of students about the Islamic religion so as to become Muslims who continue to develop in terms of faith, devotion, nation, and state, and to be able to continue at a higher level of education (Ikhwan, 2013).

Several results of the research also discuss the internalization of Islamic values in students with special needs (Umar Sidiq, 2018), first by Rohmat's research which resulted in (1) Islamic religious learning material in Extraordinary Primary Schools modified by simplifying the material contained in the teaching manual. (2) the implementation of Islamic education for children with special needs refers more to an individual approach that requires every Islamic religious teacher to have complete data about students who were educated at that time (Ikhwan, 2017a). (3) An evaluation carried out covers affective,

psychomotor and cognitive domains. As for the research results of Riya Nuryana, the techniques of fostering education personnel in inclusion programs contain Islamic values of Amanah (responsibility); justice; willing to sacrifice; practice science; honesty; help (cooperation); sincerity in educating; and endeavour.

The author himself believes that every child without exception has the full right to get an education, including religious education that is by the abilities, characteristics and level of intelligence he has at present. So there is no barrier for children with special needs to get the right to the same religious education as healthy children in general (Hidayati, 2011).

Based on the explanation above, it can be concluded that there is no gap or difference between children with special needs and healthy children in terms of obtaining an education. All children with special needs are disabled children, both physically disabled from birth, such as having no perfect legs or arms, colour blindness, or deafness or mental disability (Slamet Suyanto, 2005). However, all have the same rights as healthy children to receive education as they should.

II. LITERATURE REVIEW

Internalization of Islamic Education for Children with Special Needs

Etymologically, internalization shows a process. In the Indonesian language, the terminology has a process definition. So that internalization can be defined as a process. In the extensive dictionary, Indonesian language internalization is interpreted as appreciation, deepening, the profound mastery that takes place through guidance, guidance, and so on (DEPDIBUD, 1989).

Religious development carried out through internalization is a deep formation and living up to religious values (religion) which are combined with the values of education as a whole whose goals are united in the personality of students, so that they become one character or character of students. In the process of internalization associated with fostering students or foster children, three stages represent the process or stage of internalization, namely (Muhaimin, 1996):

- a. Value Transformation Stage: This stage is a process carried out by educators in informing excellent and bad values. At this stage, there is only verbal communication between educators and students or foster children.
- b. Value Transaction Phase: A stage of value education by carrying out two-way communication, or interaction between students and educators, which is a reciprocal interaction.
- c. Transinternalization Stage: This stage is far more profound than the transaction stage. At this stage not only is done with verbal communication but also mental attitude and personality. So at this stage, personality communication plays an active role.

According to Muhaimin, Islamic religious education is an effort to educate the Islamic religion or teachings and their values to become a way of life (a person's outlook and attitude) (Muhaimin, 2006). Afiful Ikhwan defines Islamic Education as an effort to guide students' personal growth systematically and pragmatically so that they live according to Islamic teachings to achieve world happiness and divinity (Ikhwan, 2018a).

Theoretically, there is no fundamental difference between the theory of learning Islamic education for healthy children and children with special needs (Nugroho & Marantika, 2019), in this study what is meant by children with special needs is children who experience mental weakness or commonly referred to as children mentally disabled people. This is explained because the location of the research that the authors examined was the school that handles the mentally disabled. Because basically, extraordinary education (PLB) is not an education that is entirely different from education in general, because special education services function for learning purposes (instruction) and not for education (education). In the real reality that nothing is called a healthy child because necessarily the difference exists, because every human being is born with their character, meaning that every child is born with individual differences between others (Mulyono Abdurrahman, 1999).

The Purpose of Islamic Education

As for the form and target, the objectives of Islamic Education are classified into four types, including:

- 1) The purpose of physical education. The purpose is to prepare human beings as developers of the task of caliphs on earth through training various physical skills or possessing physical strength.
- 2) The purpose of spiritual education. The aim is intended to increase the soul of loyalty to Allah alone and implement the morality of Islam exemplified by the Messenger of Allah based on ideal ideals in the Koran as Allah said in the letter Ali Imran verse 19: "Indeed the religion (which is blessed) is only Islam. There is no quarrel among those who have been given the Book except after knowledge comes to them. Whoever disbelieves in the verses of Allah, Allah is quick in reckoning" (Departemen Agama Republik Indonesia, 1998).
- 3) The purpose of reason education. The aim is to guide intelligence or intelligence to find the truth and its causes by analyzing the signs of God's power so that it can grow faith in Him.
- 4) The purpose of social education is the formation of a complete personality and human physical and psychological substance (As'aril Muhajir, 2011).

Based on the description above, the writer can conclude that the purpose of Islamic religious education for children with special needs is the process of forming students' personalities in totality to achieve maturity. Moreover, also Islamic religious education reaches all human fields of life oriented to surrender to Allah SWT, both individually and in groups in order to seek happiness of the world and the hereafter.

Scope of Development of Islamic Education Material for Children with Special Needs

The scope of the development of Islamic religious education material in force at the Kemala Bhayangkari SMPLB Trenggalek, East Java, Indonesia has similarities with what is taught in educational institutions in general (Ikhwan, 2018b). It is just that there are simplification and narrowing of the content standard, given the conditions and characteristics of students who are not the same as schools in general. Concretely the SMPLB in Trenggalek revealed that the existence of the learning process that took place at the SLB was different from the regular school, in all extraordinary educational institutions all educational material experienced simplification of content and competency standards because when the curriculum and all guidelines from the centre were implemented

thoroughly without there are filtering and re-brewing, inevitably, students will not be able to absorb the material (Ikhwan, 2017b).

In special education or special education, children with special needs are those who have deficiencies or experience a variety of abnormalities and deviations that are not experienced by ordinary people in general, and the abnormalities or deficiencies they have in the form of psychological, social, and mental disorders (Abdul Hadis, 2006).

The Islamic education curriculum itself is a set of related statements that give meaning to a curriculum in a school by demonstrating relationships between elements and by directing development, use and evaluation (Abdul Mujib, 2006).

III. METHOD

This study uses the interpretive paradigm through a qualitative approach, the type of case study. The location of this research, according to the author, is unique from other locations because it investigates the internalization of Islamic values in students with special needs (mental retardation). Data is obtained from foundations, principals, teachers, student trustees, and other parties involved, with data collection techniques using in-depth interviews, observation and documentation. The analytical tool used is the qualitative analysis model of Miles and Huberman data reduction, data display and verification. Check the validity of data using triangulation; credibility, transferability, dependability and confirmability. The focus of this study is to describe the concepts, constraints and solutions to the internalization of Islamic values for students with special needs in the formal education institutions of the Extraordinary School (SLB).

IV. RESULT AND DISCUSSION

The Concept of Internalization of Islamic Education for Students with Special Needs

The process of planning the learning of Islamic education at the Kemla Bhayangkari SMPLB, the first step taken by Islamic religious teachers is to make an annual learning plan. This annual learning plan is a long-term design that contains a component of learning that will be organized into small groups as teacher teaching guidelines within the next one year containing background on the role of religion that is very important in human life, the purpose of developing aqeedah through giving , fertilization, and the development of knowledge, appreciation, experience, habituation, and experience of students about the Islamic religion so that it becomes a Muslim human who continues to develop his faith and devotion to Allah SWT.

Internalization Constraints for Islamic Education for Students with Special Needs

Students with mental disabilities are challenging to control their emotions and feelings. It is not uncommon to find children crying in the middle of the lesson just because of small problems, or also sometimes students usually play hide and seek with their teacher during class time, so the teacher feels difficulty in conveying the subject matter.

From the facts above, the author feels that the role of religion, especially Islam, is enormous. Islamic religious education for children with special needs in Extraordinary Junior High Schools Trenggalek is one of the primary subject matter in the framework of forming children's ethics and behaviour.

Globally, in order to create an effective and efficient process of analyzing Islamic religious education. Students will quickly grasp Islamic religious education material if the material is presented with a concept that is simple, straightforward and not too demanding of theories that can make students saturated because they have not been able to memorize long.

The real reality that develops in the implementation of the internalization of Islamic religious education is that sometimes the subject matter prepared by the teacher before the implementation of teaching and learning activities is often not well implicated, in the sense that there is a sudden change of material. This happens because after all, the class will be created according to the wishes of students. If what the students want is not the same as the syllabus prepared by the teacher, the teacher must inevitably adjust to the desires and conditions of the student at that time.

Another phenomenon that arises is not infrequently found in the process of internalizing Islamic religious education, the material that has been designed before the process of learning Islamic religious education cannot be carried out properly because students are not prepared for what was planned.

However, the phenomenon that develops in the learning environment of the Extraordinary Middle School in Kemala Bhayangkari Trenggalek proves that students find it very difficult to remember the subject matter taught by the teacher beforehand so that the teacher will repeat the previous material with different techniques and sometimes the teacher will not provide material that has been prepared considering students are not ready for the material.

Internalization Solutions for Islamic Education in Students with Special Needs

In the Trenggalek Extraordinary Middle School environment, the learning process of Islamic religious education is quite good. Although it is acknowledged that there are still many things that must be addressed by teachers and the school to make the nuances and atmosphere of learning Islamic education useful for children with special needs.

The activity of internalizing Islamic religious education in force at the Extraordinary Middle School Kemala Bhayangkari Trenggalek refers more to the individual approach. Which requires every Islamic religious teacher to have complete data about the students he is educating, this is useful as a teacher of students and to find out the personality of the students.

Generally the implementation of internalization of Islamic religious education at the time of internalization is held in class with the teaching and learning process. The activity begins with the teacher guiding the students to pray and slowly while looking at the reaction of the students and the teacher will repeat the prayer if it is felt that the student has not felt comfortable or has not concentrated on the classroom atmosphere so that the repetition process is carried out so that students can get enthusiasm for learning Today's material, which revolves around the presentation of image illustrations or introducing material to be discussed today, or maybe most teachers will ask about material last week.

The purpose of these questions is so that the teacher can know the extent of the students' memory of the material that has been taught so that later the teacher can determine whether or not students are ready to proceed to the next material. The second step is the core activities. At this core activity, the teacher will use all the sources and materials that have been prepared in advance. If the teacher teaches subject matter with the theme of

intellectuals and Islamic scholars in the time of the Prophet and Companions, the teacher will apply the story method.

The Islamic teacher at the Kemala Bhayangkari Trenggalek Extraordinary Middle School said that one of the principles possessed by teachers when carrying out teaching and learning activities in the classroom is that their students are like their children. Principles like this for them are drugs when they feel bored or have difficulty in dealing with children's behaviour so that by themselves, a sense of patience and sincerity is always a heart conditioning when sad. Because people with intellectual disabilities have difficulty remembering informally, being attentive, calculating time and money, regulating communication and its rules, several ideas can help teachers communicate with children with special needs including usually talking with easy sentences, listening and understanding what they say, must be patient. If this is the case, then automatically, the teacher is the parent of the child when they are in school. As parents, teachers must behave like parents who are suitable for their children. One vehicle that can show the harmonious relationship that exists between teachers and students is through the process of teaching and learning activities in the classroom. Because the interaction that exists between the two is the teaching process for the teacher and the learning process for students.

V. CONCLUSION

The concept of internalization of Islamic education is the process of planting Islamic religious values so that the learning process is not separated, so the concept of internalizing Islamic religious education is preparing learning plans by preparing the material to be delivered in accordance with the child's condition, forming children's personality by instilling religious values in daily life such as doing a prayer before doing a lesson, holding a friendly *pandhak* during the month of Ramadan. The existing Islamic religious education lessons at the Extraordinary Middle School in Kemala Bhayangkari Trenggalek are the same as the subject matter in the Extraordinary Middle School in general, which is based on the curriculum that has been made by the Extraordinary Middle School concerning the established standard of competence and basic competency. By the Ministry of National Education.

The internalization obstacle of Islamic education is the confusion of the teacher in determining indicators to determine the success of the child in absorbing the material that has been taught, (a) the teacher's lack of knowledge about the nature of children with special needs (in this case mental retardation) and general psychology of child development (b) a broad enough education curriculum and burdensome to Islamic religious teachers because it is not relevant to the conditions and characteristics of mentally retarded students, (c) the lack of competency development activities for Islamic religious teachers for students with special needs (especially for mentally retarded children) and weak socialization from the centre about the conditions of the students they hold today, (d) there is no supporting book that facilitates teachers in implementing the learning process of Islamic education so that the teacher must be creative and innovative in making the Islamic education learning program a success, (e) facilities and *pras arana* supporters and learning media both from the school and even the centre to support the learning process of Islamic religious education for children with special needs in Special Schools (SLB). Every problem that occurs also needs a strategy to solve or provide a way out of the problems faced by SMPLB teachers in Trenggalek, East Java. In general, the solutions or efforts taken to solve problems are of two kinds, namely internal and external methods. The

internal method in question is the effort made by each teacher, especially the Islamic religious education teacher to improve the quality of learning in teaching and learning activities, while the external method is the effort made by the leader of the institution in improving the quality of teacher resources by participating in training - training or seminars related to children with special needs (mental retardation).

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