

Islamic Education Learning For Student With Intellectual Disability In Special Education School

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Abstract

This research aims to describe Islamic education learning for intellectual disability students in one of the special education schools in Sleman district. A qualitative method, focusing on the learning strategy, especially on material, method, teaching media of Islamic education for the intellectual disability students, as well as supporting factors to improve students' comprehension, was employed in this research. Islamic education teacher of intellectual disability students was the subject of the research. The data were obtained from interviews and observations. They were analyzed using descriptive analysis technique. The result revealed that constant modification and adjustment on the material, method, and teaching media were done based on students' needs. Besides, the teacher also needed technology-based learning media innovation that has been adjusted with intellectual disability students' characteristics to support the learning process of Islamic education.

Keywords: Islamic Education, Learning, Intellectual Disability

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Introduction

Islamic education, one of the compulsory subjects at every level of education including special education school. Islamic education is carried out through subjects in all lines, levels, and types of education (Ali, 2015). It composed of abstract materials that have to be understood by students to develop religious behavior under Islamic teaching. This can be achieved by escalating students' learning modalities to comprehend the concept and implement them in daily life. Students with special needs, however, encounter limited learning modalities. Thus, teachers' ability and adroitness to adjust various learning strategies that are appropriate to the types of obstacles and abilities possessed by students are required. Teacher skills in choosing learning resources are very important so that the learning process is in accordance with the expected learning objectives and supports the creation of good learning, the material delivered to students is easy to understand (Muhammad, 2017).

Islamic Education (PAI), as affirmed by Hawi (2013) is an exertion to equip students to believe, understand, internalize, and practice Islam through the implementation of guidance, direction, or training activities. Additionally, Muhaimin (2012) stated that Islamic Education is education comprehended and developed from fundamental values and teachings of the Al Quran and Sunnah. It can be concluded that Islamic Education is the process to develop the potential of students' Islamic personalities according to the values of Islamic teachings derived from the Al Quran and Sunnah. Aqedah, Moral (*Akhlak*), Worship (*Ibadah*), Islamic law (*Fiqh*), Al-Quran, Hadith, *Tarikh*, or history of Islam are the scopes of Islamic Education in school (Zuhairini & Ghafir, 2004). According to the Ministry of Education and Culture (2009), particularly for Special Education School (SLB), the curriculum of Islamic Education aims to create functional knowledge about Islamic teaching for the

students, to make them believe their religious teaching and respect others' belief, to create devoted students, able to read and understand the Quran, have good morals, and grateful to Allah's blessings (Mawardi, D., & Supadi, S., 2018).

According to Hallahan, Kauffman & Pullen (2014), children with special needs are those who lack certain modalities and therefore require special education to reach their potential. Intellectual disability, one of special needs' type, as suggested by American Association on Intellectual and Developmental Disabilities (AAIDD) (2010) is a disturbance with significant limitations both in intellectual function and adaptive function in the area of conceptual, social, and practical abilities. This situation arises before the age of 18 years. Intellectual disability is divided into four categories according to the American Psychiatric Association (2013), namely mild (range IQ 50-70 or 52-67 classified as educable), moderate (IQ 36-51 or 35-50), severe (IQ 20- 35 requires continuous supervision, cannot take care of themselves without the help of others, and profound (IQ below score 20.) referring to the definition and classification of intellectual disability, for Islamic education (PAI), learning principal for children with an intellectual disability is required. Dominica (2011) and Fauzan (2019) argued that several learning modifications can be applied to children with intellectual disabilities, including creating a conducive atmosphere and place, providing functional and concrete material, and making repetition.

Based on the observation executed in one of the special education schools in Sleman district, a teacher is teaching all students with intellectual disabilities. The learning process, in a week, is divided into three levels, namely students of Special education school at the same level with elementary school (SDLB), the same level as Secondary School (SMPLB), and the same level as high school (SMALB). However, the learning process of SMPLB and SMALB is frequently combined in the same class. During Islamic education (PAI) learning, the teacher refers to the material that has been specified in the 2013 Curriculum. In reality, however, not all Islamic education (PAI) material can be transferred to the students due to their intellectual limitations. Therefore, a skillful teacher in selecting and modifying material to be more

practical is compulsory. Furthermore, the teacher needs to mix and match them with the appropriate method and learning media so that knowledge can be conveyed not only theoretically but also practically. This is the biggest challenge of the teacher.

Based on the above elaboration, this research aims to investigate and analyze the learning strategy conducted by the teacher. This research focused on the materials, method, and media for teaching Islamic Education to students with intellectual disabilities. Besides, supporting factors needed by the children with Intellectual disability to improve their understanding of Islamic education (PAI) is scrutinized.

Method

Qualitative research method which is the type of field research, as asserted by Neuman (2014) was employed in this research. Data of this descriptive qualitative research was collected through observations on the materials, method, and media for teaching Islamic Education to students with intellectual disabilities at a Special Education School in Sleman district in February 2020 and interviews with the teacher of Islamic education who has been teaching at the school for 10 years. The data is analyzed using descriptive analysis technique.

Results and Discussion

Findings of the research disclose the research questions including implemented learning strategy, specifically related to the material, methods, and learning media of Islamic education subject for the students with intellectual disability. Furthermore, it also reveals the supporting factors needed to improve students' comprehension in Islamic Education (PAI). The findings, based on the interview with the teacher of Islamic education, can be elaborated as follows:

The first finding is related to the learning material of Islamic education for students with intellectual disabilities. The curriculum of 2013 has been used as the reference and standard material under the stated core and basic competencies.

Lesson plans adjusted to the need and character of the students is created before the learning process begins. Ahmar (2012) suggested that selecting material is one of the duties of the teacher. The selected materials must be systematic, under the objectives, elaborative, and relevant to the need and condition of the students. The teacher prioritizes cleansing and prying material for both of them are more understandable. Furthermore, those two materials are functional and practical. It is, therefore, suitable for the condition of the students who tend to forget. Apriyanto (2012) affirmed that the memory span of children with disabilities is relatively short, particularly related to academic matters. Additionally, their capability of thinking complicatedly and abstractly is also weak. Hence, the material must be repeated gradually following the capacity of each student. It is also supported by Burns (2007) arguing that constant repetition is needed by children with intellectual disabilities. The teacher, continuously, provides a direct example to the students. Martin & Pear (2015) affirmed that modeling is a process of demonstrating an example to make other people do the same thing. In the Al-Quran material, a teacher highlights the memorization of Al-Fatihah and short Surah since they are applied in daily prayer. Some materials such as Aqedah related to faith, however, are hard to convey.

The second finding is regarding the methods implemented in Islamic education. Sudjana (2010) defined the learning method as a teachers' strategy to connect with the students during the learning process. There are four learning methods to create an effective learning process of Islamic education for students with intellectual disabilities. They are a practice method, storytelling method, peer tutor method, and habituating method. The practice method is employed in concrete materials such as cleansing and praying. According to Jacobsen, et.al (2009) the guided practice method is done by providing feedback to the students so that they understand the proper practical way as demonstrated in learning material. Meanwhile, the storytelling method is employed to deliver a moral story of prophets or moral material. Subur (2014) argues that one of the purposes of storytelling is to instill good and positive morals to the students. It is expected that students internalize and practice moral in their daily life.

Furthermore, for some students with a certain characteristic, the peer tutor method is considered to be more beneficial since it can boost their confidence. In memorizing prayer and Al-Quran, for instance, students' enthusiasm rises when depositing their memorizing to their peers. Nevertheless, only certain students can be good tutors for their friends. Only those with light intellectual disabilities are appointed to recheck their friend memorization. Djamarah & Aswan (2013) confirmed several benefits of peer tutor, including helping certain students with anxiety in facing teachers, strengthening the concepts being learned, providing the sense of rechecking and remembering, allowing training patience and the responsibility of being in charge of a certain task, reinforcing the relationships among students and training social competence.

Finally, the habituation method is implemented not only in the subject of Islamic education but also in overall school hours. This method is applied to prove that learning is not limited to the classroom. Since coming to school, students are accustomed to having a good manner to the teachers and school mates by smiling, shaking hands, and greeting. Furthermore, before starting the class, students are habituated to pray, to declare Syahada, to recite Al-Fatiha, and to pray for their parents. To accustom these various activities, teachers work hand in hand with all school members. This is in line with Tafsir (2010) who stated that the essence of habituation is repetition. When the teacher says Salam in every class beginning, for instance, it is considered to be an attempt to instill a good habit on the students.

The third finding is concerning learning media employed to improve students' comprehension of Islamic education material. This also answers the research question regarding the supporting factor to boost students' comprehension of Islamic education. The teacher has been using multimedia class to deliver material using computer and LCD devices. Videos, downloaded from YouTube, are frequently used to introduce concepts and materials. However, those videos are not designed or specified for the character of students with intellectual disabilities. The material and delivery construct are still produced for general viewers. Meanwhile, as Efendi (2006) and Solikhah

& Budiharso (2019) suggested students with intellectual disabilities are less capable of thinking concretely, concentrating, or restoring complicated instruction. Technology-based media, which have been modified following the character of students, is also needed by Islamic education teacher to help them deliver the material concept. Rayandra (2011) and Haryanto. (2020) argued that there are four rational reasons for the importance of technology-based learning media, namely to improve learning quality, to fit with a new paradigm, to meet with market demand, and to fulfill the visions of global education.

This research faced several limitations, such as time, research subject, and research focus. Hence, to broaden findings and discussion as a new insight to be developed by education developers, further research is suggested.

Conclusion

Based on the results and discussions, the conclusions can be drawn as follows: firstly, the teacher of Islamic education (PAI) has implemented a learning strategy by modifying learning materials and selecting appropriate learning methods according to the material and characteristics of students. Secondly, there are four methods commonly applied by teachers in PAI learning, namely practice, the method of storytelling, peer tutors, and the habituation method. Thirdly, the teacher also uses learning media, for example, videos to deliver the material. Lastly, to facilitate the introduction of concepts in learning, it is needed a technology-based learning media specifically designed and adapted to the characteristics of students with intellectual disabilities.

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