

**IMPLEMENTATION OF ISLAMIC EDUCATION FOR CHILDREN
WITH SPECIAL NEEDS IN EXTRAORDINARY SENIOR HIGH
SCHOOL (SMALB) SUMBER DHARMA MALANG**

THESIS

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**ISLAMIC EDUCATION DAPARTMENT
FACULTY OF TARBIYAH AND TEACHING TRAINING
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY
MALANG
July, 2018**

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SCHOOL (SMALB) SUMBER DHARMA MALANG**

THESIS

Presented to Faculty of Education and Teacher Training
Maulana Malik Ibrahim State Islamic University Malang
In Partial Fullfilment of the Reqierements for the Degree of *Sarjana Pendidikan*
Islam (S.Pd)

Written By:

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(SMALB) SUMBER DHARMA MALANG**

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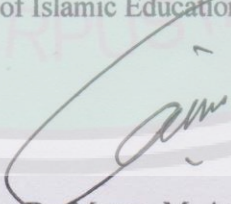


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WITH SPECIAL NEEDS IN EXTRAORDINARY SENIOR HIGH
SCHOOL (SMALB) SUMBER DHARMA MALANG

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I hereby declare that this skripsi is originality writes by Endah Asmaul Khusna, student of Islamic Education Departement (PAI) as the requirement for degree of Sarjana Pendidikan Islam (S.Pd), Faculty of Education of Teacher Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does no incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, Except those which are indicated in the notes, quotation, and bibliography. Therefore, Iam the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, June 05th, 2018



Author


Endah Asmaul Khusna

MOTTO

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ
 شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

*“But perhaps you hate a thing and it is good for you; and perhaps you love a
 thing and it is bad for you. And Allah Knows, while you know not.”*

(QS. AL-BAQARAH :216)¹

¹ Departement Agama RI, Al-Qur'an dan terjemah, /(Jakarta:khadijah, 2010), hal.34

DEDICATION

With all the pujas and praise to Allah SWT which has bestowed all the favors and sustenance to me, so it can finish this thesis well. I thank you to:

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Do not forget also to all people who always ask when ACC and when the trial, when graduation, you are all my encouragement and thrust in doing this thesis.

Hopefully this thesis can be useful for all of you to increase your scientific progress Amiin.

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3. Dr. Marno, M.Ag, The Chief of Islamic Education Departement.
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Malang, 05 June 2018

Author

GUIDELINES OF ARAB LATIN transliteration

The writing of Arabic - Latin transliteration in this thesis using transliteration guidelines based on the decision by Minister of Religious Affairs and the Minister of Education and Culture of Republic Indonesia No. 158 of 1987 and No. 0543 b/U/1987 which can be broadly describe as follows:

A. Alphabet

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	<u>h</u>	ط	=	sh	و	=	w
خ	=	kh	ظ	=	th	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vocal

Vokal (a) panjang = â

Vokal (i) panjang = î

Vokal (u) panjang = û

C. Diphthongs Vocal

أُ =aw

أَيَّ =ay

أُو =û

إَيَّ =î

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ABSTRAK

Khusna, Endah Asmaul. 2018. Judul: *Implementasi Pendidikan Agama Islam Bagi Anak Berkebutuhan Khusus Di SMALB Sumber Dharma Malang*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Pembimbing Skripsi: Ahmad Nurul Kawakip, M.Pd, MA

Latar belakang dari penelitian ini adalah Pendidikan agama Islam merupakan suatu yang wajib yang harus diberikan kepada setiap murid di sekolah, sebagai wadah akal pikiran serta untuk mengarahkan tingkah laku siswa berdasarkan nilai-nilai agama Islam. Pendidikan agama Islam tidak hanya diberikan kepada siswa yang normal saja melainkan kepada semua anak meskipun mereka memiliki keterbelakangan mental atau sering disebut dengan anak berkebutuhan khusus. Karena pada hakikatnya manusia memiliki hak dan kewajiban yang sama untuk memperoleh pendidikan yang layak, maka dari itu mereka perlu bimbingan dan pendidikan agar bisa mengembangkan potensi mereka baik dari segi akademik dan khususnya dalam segi spiritual mereka.

Berdasarkan latar belakang diatas, rumusan masalah dari penelitian ini adalah (1) Bagaimana implementasi pendidikan agama Islam di SMALB Sumber Dharma Malang, (2) Apa faktor pendukung dan penghambat guru pendidikan agama Islam dalam membina pendidikan agama Islam di SMALB Sumber Dharma Malang.

Penelitian ini bertujuan untuk (1) mendeskripsikan implementasi pendidikan agama Islam bagi anak berkebutuhan khusus di SMALB Sumber Dharma Malang, mulai dari perencanaan pembelajaran, proses pembelajaran dan bentuk implementasi pendidikan agama Islam (2) mendeskripsikan faktor pendukung dan penghambat implementasi pendidikan agama Islam di SMALB Sumber Dharma Malang.

Untuk mencapai tujuan di atas penelitian ini menggunakan pendekatan kualitatif. Lokasi penelitiannya terletak di SMALB Sumber Dharma Malang, Menggunakan metode pengumpulan data yaitu observasi, wawancara dan dokumentasi. Teknik analisis data menggunakan pengumpulan data, reduksi data, penyajian data, kesimpulan/verifikasi.

Hasil penelitian menunjukkan bahwa (1) Implementasi pendidikan agama Islam di SMALB Sumber Dharma Malang yang terdiri dari perencanaan pendidikan agama Islam, proses pendidikan agama Islam dan contoh dari implementasi pendidikan agama Islam (2) Faktor pendukung dan penghambat pelaksanaan pendidikan agama Islam di SMALB Sumber Dharma Malang.

Kata Kunci: Pendidikan Agama Islam, Anak Berkebutuhan Khusus.

ABSTRACT

Khusna, Endah Asmaul. 2018. Title *Implementation of Islamic Education for Children with Special Needs In SMALB Sumber Dharma Malang*. Thesis, Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, State Islamic University Maulana Malik Ibrahim Malang, Thesis Supervisor: Ahmad Nurul Kawakip, M.Pd, MA

Background of this research is Islamic education is a mandatory that should be given to every student in school, as a place of mind and to direct students' behavior based on Islamic religious values. Islamic religious education is not only given to normal students but to all children even if they have mental retardation or are often referred to as children with special needs. Because human beings have the same rights and duties to obtain a proper education, therefore they need guidance and education in order to develop their potential both academically and especially in their spiritual aspect.

Based on the above background, the formulation of the problem of this research is (1) How the implementation of Islamic education in SMALB Sumber Dharma Malang, (2) What are the supporting factors and obstacles of Islamic religious education teachers in fostering Islamic religious education in SMALB Sumber Dharma Malang.

This study aims to (1) describe the implementation of Islamic religious education for children with special needs in SMALB Sumber Dharma Malang, ranging from learning planning, learning process and form of implementation of Islamic education (2) describe the supporting factors and inhibiting the implementation of Islamic religious education in SMALB Sumber Dharma Malang.

To achieve the above objectives of this study using a qualitative approach. The research location is located at SMALB Sumber Dharma Malang. Using data collection method that is observation, interview and documentation. Data analysis techniques use data collection, data reduction, data presentation, conclusion / verification.

The result of the research shows that (1) Implementation of Islamic education in SMALB Sumber Dharma Malang consisting of Islamic education planning, Islamic education process and examples of implementation of Islamic education (2) Factors supporting and inhibiting the implementation of Islamic religious education in SMALB Sumber Dharma Malang.

Keywords: Islamic Education, Children Special Needs.

مستخلص البحث

حسنى، إينداه أسماؤل. 2018. تطبيق التربية الإسلامية لخصوص الأولاد المحتاجين في مدرسة سومبير دارما الثانوية للأولاد المحتاجين . البحث الجامعي. قسم التربية الإسلامية كلية علوم التربية والتعليم جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف : أحمد نور الكواكب الماجستير.

الخلفية من هذا البحث أن التربية الإسلامية تربية مهمة للأولاد أو التلاميذ لكل المدرسة لكي يملكو الأخلاق المناسبة بدين الإسلام. ليست هذه التربية تعطى إلى التلاميذ العادية بل إلى كل الأولاد، الذين يملكون التخلف في العقل أو يسمون بخصوص الأولاد المحتاجين، لأن في الحقيقة كل الإنسان يحتاجون حقاً وواجباً لينالوا التربية الممتازة، لذا هم يتطلبون التوجيه في أكاديمية وفي الدينية.

طبقاً على ما سبق، أسئلة من هذه البحث فيما يلي : (1) كيف تطبيق التربية الإسلامية لخصوص الأولاد المحتاجين في مدرسة سومبير دارما الثانوية للأولاد المحتاجين؟، (2) ما العوامل المدعاة والمثبطة لمدرس التربية الإسلامية في إشراف التربية الإسلامية في مدرسة سومبير دارما الثانوية للأولاد المحتاجين؟ وأما الأهداف في هذا البحث : (1) لوصف تطبيق التربية الإسلامية لخصوص الأولاد المحتاجين في مدرسة سومبير دارما الثانوية للأولاد المحتاجين، بدأ التخطيط وعملية التدريس وتكوين تطبيق التربية الإسلامية، (2) لوصف العوامل المدعاة والمثبطة لمدرس التربية الإسلامية في إشراف التربية الإسلامية في مدرسة سومبير دارما الثانوية للأولاد المحتاجين.

لنيل الأهداف يستخدم هذا البحث بمدخل الكيفي، ومكان البحث في في مدرسة سومبير دارما الثانوية للأولاد المحتاجين مالانج، وأما الأدوات في هذا البحث هي الملاحظة والمقابلة والوثائق، وأما تحليلها بجمع البيانات وتخفيض البيانات وتجهيز البيانات واستنباط البيانات.

وتدل النتيجة في هذا البحث فيما يلي : (1) تخطيط التربية الإسلامية هو تصميم التخطيط الدراسي، والمنهج وكل البرامج المناسب بكفاءة التلاميذ. (2) عملية التدريس هي تنظيم الفصل والمحتوى والطريقة والوسائل التعليمية، (3) تكوين تطبيق التربية الإسلامية ليست أنشطة التعليم في الفصل.

الكلمات المفتاحية : التربية الإسلامية، خصوص الأولاد المحتاجين.

CHAPTER I

INTRODUCTION

A. Background

Education is as an effort to foster and develop the human person, both regarding the aspect of the spiritual and physical. It is not surprising that a maturity of ending dots on the optimization of human soul development can only be achieved when it goes through a process toward the ultimate goal of the development of human personality. As from the formation of human personality, education becomes very important in managing the mental maturity and soul of a person when faced with impacts and challenges that come from outside. Concerning human nature, education is closely related to the formation of students for the formation of a whole personality as individual and social human and servant of God who serve Him.

The purpose of national education according to Law No.20 of 2005 on National Education System Chapter II Article 3 states that the National education aims to develop the ability and form the character and civilization of a dignified nation in order to educate the nation, aims for the development of potential learners to become human faithful and cautious to God Almighty, morality, healthy, knowledgeable, capable, creative, independent and become citizens of a democratic and responsible.²

² Undang-Undang Republik Indonesia Nomor 20 Tahun 2005 tentang Sistem Pendidikan Nasional Bab II Pasal 3

The meaning of the national educational goals listed above can be interpreted that the existence of the education not only increase the intellectual of learners but also contains the meaning to form the personality of learners to manjadi man kamil in developing his nature as a creature of dignity and noble personality to fellow human beings. That is why, education is one of the needs, social functions, guidance of growth tools that prepare the formation of life discipline.³ This religious value will then shape the rules of life so that life can be directed.

Judging from its importance, Islamic religious education as a container for the development of mind and mind, the direction of behavior and feeling is of course based on the value of Islamic teachings, so that the value can be absorbed in life. Therefore, education must be in accordance with the flow of healthy thinking in looking at the reality of life so that the side of life that akah achieved can be pursued.⁴

Every human being has the right and obligation to get proper education regardless of the condition of a person normal or have physical or mental limitations or who are often called children with special needs. They also have the same rights and duties as other normal children in getting a decent education and should also get more attention than other normal children. These children with special needs are also referred to as exceptional children who need special education and services to develop their humanity,

³ Zakiah Darajat, *Agama dan Kesehatan Mental* (Jakarta: Bulan Bintang, 1983), hal.1

⁴ Moh.Haitami Salim dkk, *Studi Ilmu Pendidikan Islam* (Jogjakarta: Ar-Ruzz Media, 2012), hal.35

because to fulfill their needs, this child needs education services, social services, counseling and special services and services.

Children with special needs are children who need special treatment because of developmental disorders and abnormalities experienced by children. In relation to the term disability, the child with special needs is a child who has limitations in one or several abilities both physical such as tunatetra and deaf, as well as psychological such as autism and ADHD. The Ministry of Women Empowerment and Child Protection of the Republic of Indonesia 2013 explains that children with special needs are "Children with disabilities, physical, mental-intellectual, social and emotional, which significantly influence their growth or development process compared to other children who is his age."⁵

In today's extraordinary educational world, children with special needs are clarified over several groups according to the type of child abnormality. The clarification includes a group of children with mental retardation, learning disabilities, emotional disturbances, physical abnormalities, hearing impairment, visual impairment or impairment, speech and language disorders, and gifted children.⁶

Educational services for children of special education not only within the scope of general education, but also Islamic religious education because as a Servant of God who devoted to Him it is necessary Islamic religious education as an attempt to fortify the creed and personal students in

⁵ Dinie Ratri Desiningrum, *Psikologi Anak Berkebutuhan Khusus* (Yogyakarta: Psikosain. 2016), hal.1

⁶ Abdul Hadis, *Pendidikan Anak Berkebutuhan Khusus Autistik* (Bandung: Alfabeta.2006), hal.6

accordance with the values of religious teachings Islam corresponding to the Qur'an and Hadith. It is also very important to be taught to children who have limited or special needs so that they understand about their identity and the teachings of Islam so they can perform worship.

Extraordinary High School (SMALB) Sumber Dharma Malang is one of the institutions that play a role in providing services for children with a mission that has a mission "*Developing the potential of children tunagrahita to be a human believer and virtuous with equipped knowledge and skills in accordance with ability*". Although the students in this institution have physical and mental keterbatasan Besides coaching skills in the general sciences are also balanced with the Science of Islamic religious education to be a devout man of Allah's command.

Based on the above exposure, the researchers intend to conduct research on "*Implementation of Islamic Religious Education for Children with Special Needs in SMALB Sumber Dharma Malang*". This needs to be revealed in order to know in detail how the implementation of Islamic education for children with special needs in SMALB Sumber Dharma Malang, So that can be used and used as an example for other schools.

B. Research Focus

Starting from the above background, then the formulation and the focus of the problem the author wants to reveal in this study are as follows:

1. How the implementation of Islamic education in SMALB Sumber Dharma Malang?

2. What are the supporting and inhibiting factors of Islamic religious education teachers in fostering Islamic religious education at SMALB Sumber Dharma Malang?

C. Research Objectives

Based on the above formulation of the researcher has several objectives in the study, namely:

1. Describe the implementation of Islamic religious education in SMALB Sumber Dharma Malang.
2. Describe the supporting factors and obstacles of teachers of Islamic education in fostering Islamic religious education in SMALB Sumber Dharma Malang.

D. The benefits of this research

are expected to be the contribution of constructive information to educational institutions, in more detail the benefits of this research are as follows:

1. Theoretical
 - a. Can contribute information about the implementation of Islamic religious education for children with special needs.
 - b. To increase the wealth of science, as a wealth of Islamic educational thinking in order to be active in the implementation of Islamic religious education for children with special needs.

2. Practical

a. For researchers

Researchers hope that this research can add to the wealth of science, experience, and insight and know the implementation of Islamic religious education for children with special needs.

b. For Educational Institutions

It is expected that this research can give positive contribution, as well as consideration for educational institutions especially High School Extraordinary Source Dharma Malang in fostering Islamic religious education for students.

E. Originality Research

Before doing this research, has done beberapa research conducted by researchers in advance related to Islamic religious education for children with special needs. As for some previous research taken by researchers as follows:

The first study Olivia Pangestuti, Nurturing Islamic Values to The Children with Special Needs At Child Saleh Elementary School Malang, this study discuss about the Islamic religious values for children with special needs in school regular or often called inclusion. The second research, Umi Latifah, Development of PAI Trough Religious Culture at SMPLB Sumber Dharma Malang, this study disucusses how PAI learning strategy and development of PAI in SMPLB Sumber Dharma Malang. The Third Mokhammad Navies Nusron, Implementation of Islamic Religious Education for Autistic Children in Kids Singosari Learning Guidance, this study discusses the implementation

of Islamic religious education for Autistic Children, Fourth Discussion, Alfin Nurussalihah, Implementation of Islamic education education to children with special needs in Inclusion School (Multisitus Study at SDN Mojorejo 01 and SDN Junrejo 01 Kota Batu), this study discusses the learning of Islamic education for children with special needs in inclusion schools by comparing two school institutions. The fifth study, Aziza Meria, Islamic Learning Model for the Children of Tunagrahita in SDLBYPPLB Padang, West Sumatera, this study discusses the model of Islamic learning for children Tunagrhita.

The similarity of previous research with research conducted by researchers now is done on children with special needs, the difference is at the level of education and type of disorder in learners. Specific differences with some of the previous researchers are the location that is there are locations in regular schools and there are also in schools extraordinary but different levels, but also different disorders that researched as researchers only examine children with autism disorder there is also only tunagrahita.

This study focuses on the form of school programs in the habituation of Islamic religious education for children with special needs who are in extraordinary schools. The researcher also explained about the supporting factors and obstacles in the implementation of Islamic religious education for children with special needs.

Table 1.1

Previous Research

No	Title	Equation	Difference	Origanility
1	Olivia Pagnestu, 2016 Nurturing Islamic Values To The Children With Special Needs At Anak Saleh Elementary School Malang	Research on children with special needs The focus of research on the value of Islamic education	Object of research on elementary school The study conduction in an inclusive school	The research focus on this resesearch is the children with special nededs that exist in the school is extraordinary and the object of research is high school.
2	Umi Latifah, 2015 Pengembangan Pembelajaran PAI Melalui Budaya Beragama di SMPLB Sumber Dharma Malang.	The research was conducted at a remarkable school institution.	Research is focused on the development of learning	The object of this research is at high school level and focus on the implementation of Islamic religious education.
3	Muhammad Navies Nusron, 2014 Pelaksanaan Pendidikan Agama Islam Bagi Anak Autis Di Bimbingan Belajar Berlian Kids Singosari.	Research on the implementation of Islamic education for children with special needs.	The study focused on children with autism Research conducted in guidance of learning.	In this study the object of research is the child's tunagrahita and tunaganda.
4.	Alfin Nurussalihah,	Research on children with	The study conduction in	This study was conducted in

	2016 Implementasi Pembelajaran Pendidikan Agama Islam Terhadap Anak Berkebutuhan Khusus Di sekolah Inklusi (Studi Multisitus Di SDN Mojorejo 01 dan SDN Junrejo 01 Kota Batu), Tesis	special needs	an inclusive school Object of research on elementary school	special schools for children with special needs and the focus of his research is only on one institution that is SMALB
5.	Aziza Meria,2015, Model Pembelajaran Agama Islam bagi Anak Tunagrahita di SDLBYPPLB Padang Sumatra Barat, Jurnal	Research on the implementation of Islamic education for children with special needs	The study focused on children with Tunagrahita Object of research on elementary school	The researcher focuses on this research is the implementation of Islamic religious education on all children with special needs in SMALB Sumber Dharma Malang.

F. DefinitionTerm

1. Implementation

According to the dictionary of the Indonesian language is the implementation, expectation. Implementation in this research is a form of teaching implementation of Islamic education for children with special needs.

2. IslamicIslamic

EducationEducation is a process and efforts to nurture and nurture learners to foster their potential to understand the teachings of Islam as a whole.

3. Children with Special Needs

A child who has physical, emotional and intellectual limitations that are different from normal children in general, and requires special services in support of daily activities.

Children with special needs that are intended in this study are children with Tunagrahita and Tunaganda. Tunagrahita is a term for children with below average intellectual ability.⁷ While Tunganda is a term for children who have a wonderful combination such as bearing the Tunagrahita, Deaf and Tunawicara as well.

So what is meant by Implementation of Islamic Religion Education for Children with Special Needs is learning activity of Islamic education which covers learning planning, learning process of Islamic education and form of implementation of Islamic religious education.

G. Systematic Discussion

In Chapter I contains an introduction that outlines and explains the background of researchers, conducts this research, the focus of research, research objectives, research benefits, originality of research, definitions of

⁷ Dinie Ratri Desiningrum, *Psikologi Anak Berkebutuhan Khusus* (Yogyakarta: Psikosain. 2016)., hal.1

terms, and systematic discussion as the framework in preparing and reviewing the thesis.

Furthermore, Chapter II is a theory study that serves as a theoretical reference in conducting this research. In this chapter is explained about the definition, the purpose of the scope, the basic law of religious education, the definition of special needs children, the classification of children with special needs, the model of education services of children with special needs.

Chapter III presents research methods, which include approaches and types of research, researcher attendance, location of research, data and data sources, data collection techniques, data analysis, checking the validity of the findings, and the research phases. Furthermore, Chapter IV which berisis findings of data that has been classified based on learning problems. Chapter V consists of discussing where the data that has been found is analyzed and discussed in this chapter. The last chapter is Chapter VI which consists of conclusions and suggestions, the researcher writes the conclusions of the research and some suggestions.

CHAPTER II

REVIEW RELATED LITERATURE

A. Islamic Religious Education

1. Understanding Islamic Education

Education has a broad understanding, which includes all actions or all efforts of the older generation to divert the values and delegate knowledge, experience, skills, and skills to the next generation, in an effort to prepare they, in order to fulfill their life function, both physical and spiritual.⁸

Education as the demands of all the forces of nature that exist in children so that they will become human and community members who can achieve the highest safety and happiness.

In the Islamic context, the term education refers to the meaning and origin of the word that forms the word education itself in relation to the teachings of Islam. There are three terms commonly used in Islamic education, namely al-tarbiyah, al-ta'lim, and al-ta'dib. Each of these terms has a different meaning because of differences in text and context of the sentence. Although in certain cases the terms also have a similar meaning.

The meanings of the three Terms are:

⁸ Moh.Haitami Salim dkk, *Studi Ilmu Pendidikan Islam* (Jogjakarta:Ar-Ruzz Media, 2012), hal. 27

- a. At-Tarbiyah is to educate, nourish, guard, and cultivate all of His creatures, including humans, animals, and plants.
- b. Ta'lim is a process of guidance that is focused on aspects of improving the intellectuality of the students.
- c. Ta'dib is educating and also summarizes the notion of tarbiyah and ta'lim, ie human education. In addition, the definition has a close relationship with the educational conditions of Islamic science⁹

From the above understanding can be concluded that education is an effort made by adults to guide, nurture and direct students both physically and spiritually to go to maturity.

If education is juxtaposed with the word Islam, then the education has a meaning that the values in education are sourced from Islam. So Islamic education has some content of understanding that is: First, Islamic education is education according to Islam or Islamic Education is education contained in its basic sources, namely Al-Quran and Al-Sunnah.

Second, Islamic education or Islamic education is an effort to educate the religion of Islam or the teachings and values, in order to be a way of life and attitude of one's life. In the second sense this can be intangible 1) all activities undertaken by someone or an institution to help a person or group of learners in instilling and nurturing the teachings of Islam and its values. 2) all phenomena or events of encounter between two

⁹ Ibid.hal.28

or more persons whose impact is the embedded and growing Islamic teachings and their values on one or more parties.

Third, Islamic education is education in Islam, or processes and practices of education that take place and develops in the historical reality of Muslims. In this sense, Islamic Education in its historical reality contains two possibilities, namely that Islamic education is really close to the ideals of Islam or may contain distance or gap with the ideals of Islam.¹⁰

Another opinion of Hasan Langgulung, as quoted by Muhaimin, defines Islamic education can be viewed from three approaches, first consider education as potential development. Second, tend to see it as the heir of culture. Third, consider as an interaction between potential and culture.¹¹

Islamic education is an attempt to nurture and nurture learners to always be able to understand the teachings of Islam as a whole.¹² There is a difference between Islamic education and Islamic education, which is referred to as Islamic education itself as the name of the activities or efforts. In this case, Islamic religious education is parallel or can be categorized with other education such as mathematics education, sports

¹⁰ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi* (Jakarta:PT Rajagrafindo Persada), hal.65

¹¹ Ibid, hal.67

¹² Umiarso & Zamroni, *Pendidikan Pembebasan dalam Perspektif Barat dan Timur*, (Yogyakarta:Ar-Ruuz Media, 2011), hal.90

education and a number of other subjects, which distinguish is the Islamic religious education theories are compiled based on Al-Quran and Hadith.¹³

From the above understanding can be concluded that Islamic education is a process and efforts to nurture and nurture learners to grow their potential to understand the teachings of Islam as a whole.

2. The purpose of Islamic Education

There are several objectives of Islamic education such as:

a. General Objectives General

objectives are goals that will be achieved with all educational activities, either by teaching or by other means. The goal covers all aspects of humanity that include attitudes, behavior, appearance, habits, and views. This general purpose is different at every age, intelligence, situation and condition, with the same framework.

The general aims of Islamic education should be linked also to the national educational goals of the country where the Islamic education is to be implemented and should be linked also to the institutional goals of the institution that administers the education. This general goal can not be achieved unless after going through the process of teaching, experience, habituation, appreciation and belief in the truth.

The stages of achieving that goal in formal education (school,

¹³Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi* (Jakarta:PT Rajagrafindo Persada), hal.6

madrasah), are formulated in the form of curricular goals which are further developed in an intentional purpose.¹⁴

b. The goal

Ultimate of Islalm Education lasts for life, then the ultimate goal at the time of life in this world has ended as well. The general purpose of the Kamil Insan with the pattern of piety can change up and down, increase, and decrease in the course of one's life. Feelings, circumstances and experiences affect them. That is why Islamic education is valid for life to cultivate, nurture, develop, nurture, and maintain the educational goals that have been achieved. People are already conscientious in the form of Kamil Insan, still need to get education in the framework of development and improvement, at least maintenance so as not to fade and diminish, although education by self and not in formal education.

c. Aim While

temporary goals are goals that will be achieved after students are given a certain amount of experience planned in a formal education curriculum. In the interim purpose the form of Insan Kamil is already visible even in the simplest form, at least some basic features are already visible to the students' personal. The goal of Islamic education seems to be a circle that at the lowest level may be a small circle. The higher the level of education, the circle is getting bigger. But for a

¹⁴ Zakiah Darajat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2011), hal.30

moment the beginning level of education, the form of circle should already be visible. This circle form describes the Insan Kamil. This is perhaps a fundamental difference in the form of Islamic educational goals compared to other education.

d. Operational Objectives Operational

objectives are the practical goals to be achieved with certain educational activities. In this operational purpose more is demanded of the students of a certain skill and skill. Its overseas nature is highlighted by the nature of appreciation and personality. For example, he can do, skillful conduct, smooth speech, understand, understand, believe and live is a small matter. In education it is related to the activities of lahiriyah. Like reading and kaifiyat salat, morals and behavior. At the beginning of the important is the children of students able and skilled to do, both the deed of tongue (speech) or the performances of other limbs. Abilities and skills required to be owned by students, which is part of the ability of Insan Kamil. The child must be skilled in worship, (at least obligatory worship), although he has not understood and worshiped worship.

3. Scope of Islamic Education

The scope of Islamic Religious Education covers harmony, harmony, and balance, among others: human relationships with Allah

SWT, human relationships with fellow human beings, human relations with himself, human relationships with other creatures and environment.¹⁵

As it is known, the basic teachings of Islam are aqidah (belief), sharia (Islamic), and morals (ihsan). These three basic teachings are then taught in the form of pillars of faith, pillars of Islam, and morals. The three groups are then equipped with a discussion of the basic Islamic law that is Al-Quran and al-Hadist, coupled with the history of Islam (tarikh) so that sequentially: Science Tuhid (Faith), Science Fiqh, Aqeedah Akhlak, Science Al-Quran and Al- Hadith, Tarikh Islam.¹⁶

4. The Foundation of Islamic Education

a. IdealThe ideal

Plat form foundation of Islamic education according to Zubaedi consists of the foundation of the Qur'an, the sunnah, the words of a companion (sahhab sahabi), the benefit of society (masalihul mursalah), the values and customs of society ('urf) Muslim thought (ijtihad).¹⁷

1) Al-Quran

Al-Quran is a holy book of Muslims, believed to have a set of rules that regulate and guide people in all aspects of life, one of which is the issue of education. As scriptures believed to have absolute values, the ideal concept of education must be returned to

¹⁵ Ramayulis, *Metodologi Pendidikan Agama Islam*, (Jakarta: Kalam Mulia 2005), hal.22-23

¹⁶ Abdul Madjid, *Perencanaan Pembelajaran; Mengembangkan mengembangkan Standar Kompetensi Guru*, (Bandung: Remaja Rosdakarya.2009.hal.77

¹⁷ Zubaedi, *Isu-Isu Baru Dalam Diskursus Filsafat Pendidikan Islam dan Kapita Selektu Pendidikan Islam* (Yogyakarta, Pustaka Pelajar, 2012), hal.17-23

the source of truth as the ideal landscape of education. As the word of Allah

الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ

" *The Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong).* "QS.Al-Baqarah: 185¹⁸

The Function of the Qur'an according to Abuddin Nata as the source or foundation of Islamic education, first because the Qur'an introduces itself as a book of education of Al-Quran by language only means reading or reading. Secondly, in terms of the first letter down it contains the command to read. The third Qur'an refers to itself as a guide book that has no doubt about it. Fourthly, in terms of its content the Qur'an signals the educational aspect, and the fifth in terms of its source from Allah.¹⁹

2) Sunnah

Sunnah or hadith is believed and agreed as a source of Islamic law is a source of reference explanatory Al-Quran. It is a collection of interpretations of Al-Quran as well as the self of the Prophet, is not a living text without any understanding.

Sunnah is the language of a good or bad way, and in terms of sunna is anything that is based on the Prophet, friend or tabi'in in part or in whole.

¹⁸ Al-Qur'an dan Terjemahan (Surabaya: Al-Hidayah, 2002), hal.35

¹⁹ Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta, Kencana Prenada Media Gropu,2010), hal.76-77

3) Masalihu al-Mursalah

Masalihul al-Mursalah means language to achieve the benefit. In terms of the benefit that is not determined by syar 'law to set. Named *muthlak* because it is not associated with the explanatory argument or the argument that canceled it.

The provisions set forth on the basis of al-mursalah masalil have at least three criteria, first, what triggered actually bring the benefits and reject the damage after going through the stages of observation and analysis, such as making a graduation mark in the form of a diploma with a photo of the owner.

Second, the benefit taken is a universal benefit, covering all levels of society without discrimination, such as the enactment of Sisdiknas law. Third, the decisions taken are not contrary to the basic values of the Qur'an and Sunnah, for example the formulation of educational goals.

4) Madzab Sahabi

Madzab sahabi is the opinion of the Messenger of Rasul. What is meant by the opinion of a friend is the opinion of a friend about a case that is claimed by the scholars, either in the form of a fatwa or the provision of law, while the verse or hadis not explain the case.²⁰

The efforts of the Companions of the Prophet in Islamic education are crucial for the development of Islamic education

²⁰ Nasrun Haroen, *Ushul Fiqh* (Ciputat, Logos Wacana Ilmu, 1997), hal.155

thinking. Efforts made Abu Bakr As-Siddiq ra, for example, collect mushkaf which later became the source and foundation of Islamic education. In the implementation of the investigation, codifying the general sciences in detail is not found in the sources of Islamic law, is something that can help learners in understanding the subject matter.

5) 'Urf

' Urf is something that people regard as a well-known a thing. In the context of 'Urf as the ideal basis of Islamic education, for example the tradition of using uniforms for teachers and learners. In Islam there is no provision governing that educators and learners should wear clothing with certain colors and materials. The principle of clothing in Islam only cover the aurat.

6) Ijtihad

Ijtihad means trying earnestly and burdening beyond the limits of his ability. The person who has the talent of ijti had is called a mujtahid. Ijtihad becomes important in Islamic education when the atmosphere of education experiences status quo, old and stagnant. The purpose of ijti had in education is for the dynamics, innovation, and modernization of education in order to obtain quality with education period.²¹

²¹ Abdul Mujib dan Jusuf Mudzakkir, *Ilmu pendidikan Islam*, (Jakarta:Kencana Prenada Media, 2006), hal.43

b. Operational Base

Platform foundation of the operational education is Hasan Langgulun there are several kinds, namely:

- 1) Historical basis, the basic that provides preparation to educators with the results of past experience, in the form of laws and regulations as well as in the form of tradition and determination.
- 2) Sociological base, which is a basic cultural framework where education is moving and moving, such as transferring culture, choose and develop it.
- 3) The Economic Foundation, which provides a perspective on human potential, finances, materials, preparations to manage financial resources and accountable for budgetary spending.
- 4) Political and Administrative Basis, which provides the basic ideological framework that is used as a starting point to achieve the desired goals and plans that have been made.
- 5) Psychological basis, namely the basis that provides information about the character of learners, educators, the best methods in practice, measurement and assessment of guidance and counseling.
- 6) The philosophical basis, which is the foundation that gives the best choosing ability, gives direction to the system that controls and gives direction to all other operational fundamentals.²²

5. The Child's Perspective According Islam

²² Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia, 2002), hlm.62

a. Definition of child in Islam

In Big Indonesian Dictionary, the child is defined as the second offspring or a small human being. The child's term is often contradicted by parents or adults, so children are often defined as men or women who are immature or have not been puberty.

The Qur'an itself does not explicitly mention the definition of the child firmly as in the law on Juvenile Justice.³ Therefore, in order to get the child's understanding, the author tries to trace through the various terms that exist in the Qur'an, such as term al-walad, in QS al-Nisâ': 11, al-An'am: 101 and term al-mawlûd in QS al-Baqarah: 233 and other terms, such as al-thifl (QS al-Nûr 31) and dzurriyyah (Ali Imran: 38).²³

In the Qur'an is also explained about how the process of childrearing which is contained in Al-Quran letter Al-A'raf verse 189:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا
فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ
رَبَّهُمَا لِئِنْ آتَيْنَا صَالِحًا لَنَذْكُرَنَّ مِنَ الشَّاكِرِينَ

"He it is Who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried unto Allah, their Lord, saying: If thou givest unto us aright we shall be of the thankful."

Then in the development of the time the child will experience growth and development into adulthood which is then called with baligh, for the age of the child said baligh there is a difference of opinion from the scholars, according to Imam Syafi'i madzab, Hambali

²³ Abdul Mustaqim, *Berbagai Penyebutan Anak Dalam Al-Quran: Implikasi Maknanya Dalam Konteks Quranic Parenting*, Jurnal Lektur Keagamaan. Vol. 13, No. 1 2015.hal. 267

and Abu Yusuf said children have baligh when they already reaching the age of 15 years. Meanwhile, according to the hadith of Ibn Umar narrated by Imam Ahmad, which at that time he was not allowed the Prophet, to follow the war of Uhud, because only 14 years old, but then after that he was allowed to follow war Khandaq, because he was 15 years old.

b. Disclosure of Children In Al-Quran

In the Qur'an there are several terms in the disclosure of children which have different meanings according to the age and condition of the child, while the child's terms in the Qur'an are as follows:

1) Children With Terms of al-walad (الولد)

The Qur'an often uses the word al-walad to refer to the word child. The Qur'an often uses the word al-walad to refer to children. The word al-walad with all its derivation is used in the Qur'an as much as sixty-five times. The word walad whose plural is awlâd in Arabic means the child born by his parents, whether he is male or female, either large or small. From the semantic meaning, it can be concluded that if the child has not been born from his mother's womb, then he can not be called al-walad or al-mawlûd, but simply called janîn, from the word janna-yajunnu which means something closed and hidden in the womb the mother.²⁴

²⁴ Ibid., hal. 99.

Similarly, the Qur'an asserts that the potential and talents of children need to be grown by their parents through the process of tarbiyyah (education), not killed or killed its potential. Because the philosophy of education is to develop the potential and talent of children to become a generation that is not only smart, but also character. That is the child who is expected to be the heart of the heart. The Qur'an calls it the qurrata a'yun (jewel of the heart) of his parents (Q.S. al-Furqân: 74).

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا
قُرَّةَ أَعْيُنٍ وَاجْعَلْ لَنَا لِمُتَّقِينَ إِمَامًا

"And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous."

2) Children With Terms *al-Thifl* (الطفل)

The word *thifl* plural *athfâl* in the Qur'an repeats four times, namely in the Qur'an al-Nur: 31 and 59, al-Hajj: 5, al-Mukmin: 67. Semantically, the word *thifl* means *al-maulûd alshagîr* (new born baby who is still small).²⁵

The meaning of this *thifl* signals that the child is called *al-thifl*, because the child is just beginning to grow flowers, he still needs serious assistance from his parents or educators through parenting (parenting). At the same time, the term *thifl* suggests that the child must in time be

²⁵ Abdul Mustaqim, *Berbagai Penyebutan Anak Dalam Al-Quran: Implikasi Maknanya Dalam Konteks Quranic Parenting*, Jurnal Lektur Keagamaan. Vol. 13, No. 1 2015. Hal. 275

weaned or separated from his mother's sucking, in order for him to appear self-sufficient.

3) Child With the Terms of al-Ibn (الابن)

The Qur'an also uses the term word *ibn* the plural is *abnâ* 'and *banûn* to refer to the child. This word *ibn* with all forms of derivation repeated up to 161 times. The word *ibn* comes from b-n-w which means something born from something else. From there also comes the word *banâ-yabnû-binwun* which means to build something, by combining something with something else.²⁶

The word *ibn* in the Qur'an can refer to the birth of a biological child. For example, when the Qur'an refers to Jesus as the son of Maryam (Surat al-Maidah: 78), when Noah called his son to join his boat (QS Hûd: 42) and when Luqman al-Hakim advised his son, so as not to do shirk to Allah in QS. Luqman: 13

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ
إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"Behold, Luqman said to his son by way of instruction: "O my son! join not in worship (others) with Allah. for false worship is indeed the highest wrong-doing."

In relation to the word with *ibn*, the Qur'an sometimes also uses the *tashghir* form of *tympny*, so *ibn*'s words will turn into *bunayy*, indicating that the child is physically small, and may also indicate a close relationship

²⁶ Ibid.hal. 138

(al-iqtirâb).²⁷ The vocation of yâ bunayya, (my son), for example, gives a signal that the child who is called is still small and the relationship of affection (read: affection) between parent and child.

4) Child with the term *al-Bint* (البنت)

In the Qur'an when it is called bint the plural of banât means to refer to the meaning of the girl. The word with its various forms, repeated in the Qur'an as much as 19 (nineteen) times. With regard to the issue of daughters, the Qur'an provides information about how Arabic ignorant people view and treat girls. For example, they regard girls as a family disgrace and they like to bury girls alive (Q, S al Nahl 58-59). The Qur'an clearly denounces such acts as evil, great sin and ignorance.

In order to maintain the honor and sanctity of women, the Qur'an commands the Prophet (SAS) to order adult women to wear their headscarves. As in the words of Allah al Qur'an:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا

“O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft- Forgiving, Most Merciful.” (QS. Al-Ahzab: 59)

5) Child With Dzurriyya Terms (الذرية)

The Qur'an also uses the word dzurriyyah to refer to children or grandchildren. The word is repeated in the Qur'an up to 32 (thirty two)

²⁷ Hadlarât Hifni Bik Nasif dkk, Kitâb Qawâ'idu al-Lughah al-'Arabiyyah (Surabya: Syirkah Maktabah wa Mathbaah tth), hal. 79.

times. The word is still derivation of the word dzarra whose original meaning is soft and diffuse.²⁸ From that case, the parents should have the attitude kelembtuan against children and grandchildren.

The mention of dzurriyah in the Qur'an is largely related to the issue of hope or parent prayer to obtain good offspring. Some of them are related to God's warning not to leave the troubled children, and some others are related to the retribution issues that will be received by parents who have children who remain firm in their faith.

The mention of the word dzurriyah in the form of mufrad (single) in the Qur'an, there is a negative connotation, such as dzurriyyah dli'afa '(children or descendants are weak) in Q.S. alNisâ ': 9. That is why the Qur'an orders to be devoted to God in a serious sense in carrying out the mandate of children and families, as mentioned in the word of Allah SWT:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا
عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

“Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort).” (QS. An-Nisa’:9)

6) Children with Hafadah Terms

In the Qur'an, the term hafadah plural form of hâfid, used to denote the meaning of grandchild (al-asbâth) either to a grandchild who is still a relative or someone else's relationship. The word is a derivation of the word hafada which means berkhidmah (serve) quickly and sincerely. This signals that the grandchildren should be able to give their parents sincerely, considering that the parents are the cause for all of us, as children and grandchildren are born into the world.²⁹

²⁸ Abdul Mustaqim, *Berbagai Penyebutan Anak Dalam Al-Quran: Implikasi Maknanya Dalam Konteks Quranic Parenting*, Jurnal Lektur Keagamaan. Vol. 13, No. 1 2015. Hal. 285

²⁹ Ibid. Hal.287

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ
وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ
يَكْفُرُونَ

“And Allah has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah.s favours?” (QS. An-Nahl:72)

7) Child With the Terms of al-Shabiyy

The Qur'an uses the term shabiyy to refer to the notion of a small child still in the swing. For when the Prophet Isa was told by his mother to speak and explain the circumstances (ie, his mother was pregnant and had children, without husband) to the Jews, she was still in the state of sucking her mother, when she heard her mother's command, she took off her mother's nipple and spoke I (Isa) is a servant of God created without a father.³⁰

8) Children with the term al-Ghulâm

The word ghulâm semantically means a child who has started pubes and raging lust. That is why in Arabic al-ghulmah means lust. When the child enters puberty and the lust begins to peak, it takes care and affection from the parents. Parents should be more open and communicative with their children, so children do not seek solutions outside the family, which may endanger them.³¹

B. Children with Special Needs

1. Understanding Children with Special Needs

³⁰ Ibid. Hal.289

³¹ Ibid. Hal.291

There are several terms used to indicate the state of children with special needs. The term children with special needs is the most recent term used today, which is the worst of child with special needs. Prior to the use of the term children with special needs there are some terms that are also used such as children with disabilities, children with disabilities, children with disabilities, deviant children, and children who use difabel term that stands for *diference ability*.³²

Children with special needs are children who are strictly disoriented, whether physical, mental-intellectual, social, or emotional, who significantly influence their growth or development process compared to other children of their own age.³³

From the above understanding can be concluded that children with special needs is a child who has limitations both in terms of physical, emotional and intellectual is different from normal children in general, and require special services in support of daily activities.

The term children with special needs has a wide range. Coverage of children with special needs can be categorized into two kinds of children with special needs that are temporary (temporary) and children with special needs that are permanent (Permanent).³⁴

³² Heri Purwanto, *Modul Pembelajaran, Pendidikan Anak Berkebutuhan Khusus*, (Bandung:UPI), hal.2

³³ Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia, *Panduan Penanganan Anak Berkebuthan Khusus Bagi Pendamping (Orang Tua, Keluarga, Dan Masyarakat)*, (Jakarta,2013)

³⁴ Zaenal Arifin, *Jurnal Asesmen dan intervensi Anak Berkebutuhan Khusus, Reorientas i Pemahaman Konsep Pendidikan Kebutuhan Khusus dan Implikasinya terhadap Pendidikan*, (Vol.3 No 1), Hal.2

a. Children's special needs temporary

Children with special needs are temporary are children who experience barriers to learning and developmental delays caused by external factors. For example a child who has emotional distress due to trauma to an event so that this child can not learn. Such traumatic experiences are temporary in the event of self-intervention by learners, in the absence of intervention may not be temporary but will become permanent. Such children require special needs education services, ie education tailored to the obstacles they experience, but such children do not need to be served in special schools. In regular schools many learners have special needs that are temporary, and therefore they require a customized education called special needs education.

b. Children's with special needs permanent

Children with special needs that are permanent are children who have learning barriers and internal developmental barriers and a direct result of disability conditions, such as children who lose sight, hearing, developmental disabilities and cognitive, impaired motion (motor), interaction or communication disorders, emotional, social and behavioral disorders. In other words, children with special needs that are permanent are children with disabilities.

2. The Nature of Islamic Education for Children with Special Needs

How important it is to get education for every Muslim. In Islam both men and women who are young and old are required to obtain and receive

education. Thus also with abnormal children known as defects, they are also entitled to get together opportunities to get education like other normal children.³⁵

Allah created man on this earth with various traits, in the deprivation of one's self God created the advantages contained within them, otherwise in the deficiency there is also a weakness that they have which every human is different to complement each other between one with others.

Islam never discriminates against one another, especially in education, that Islam teaches that all people are entitled to education and teaching regardless of rank, class, disability or other things. In addition to being seen from the Islamic foundation of Inclusion education from the Indonesian philosophical foundation of Inclusive education that holds the sway of Bhineka Tunggal Ika, meaning "different but one".³⁶

In the world of education, the concept of difference or diversity is related to individual differences whereas the concept of similarity is the commonality in the mission carried by humans in life. Differences can be vertical and can also be horizontal. Vertical differences show intelligence, sensory acuity, physical strength, emotional maturity, and intuitive sharpness.³⁷

The Indonesian nation entitles children wholly who need special counseling to equally gain learning opportunities like other normal

³⁵ Muhaimin, *Nuansa Baru Pendidikan Islam* (Jakarta: Raja Grafindo, 2006), hal.5

³⁶ Mulyono Abdurahman, *Pendidikan Bagi Anak Berkebutuhan Khusus* (Jakarta: Rineka Cipta, 2003).hal.27

³⁷ Ibid, hal. 27

children. Children who suffer from physical or environmental barriers are not separate groups, which are qualitatively different from normal children and are primarily subject to medical attention or social care.³⁸

3. Classification of Children with Special Needs

Children with special needs are classified into several groups as follows:³⁹

a. Children Mental Retardation

Is a group of children who have significantly below average intellectual function relating to behavioral adjustment disorders that manifest or occur during the period of development. The general intellectual function in which children with mental retardation can be measured by the average intelligence test administered on an individual basis. Guidelines from the American Association of Mental Deficiency (AAMD) can be used as a guideline for the position of a person who does not include mental retardation, unless a child has an intelligence test score of 70 or under 70 is considered a mental retardation.

The group of mentally retarded children is divided into four classifications according to AAMD, ie mild, moderate, severe, and very severe retardation. This grouping is based on the level of intelligence possessed by the child and the level of mental retardation experienced by the child.

³⁸ Abdul Hadis. *Pendidikan Anak Berkebutuhan Khusus Autistik*. Bandung: Alfabeta. 2006. Hal.6

³⁹ Wall, W.D, *Anak-Anak Cacat Yang Menyimpang, ter.R. Bratantyo* (Cet.1; Jakarta: Balai Pustaka, 2004), hal.9

Mental retardation experienced by a child is caused by several factors, including the factors of low socioeconomic background of parents, genetic factors, and social environment. In addition, mental retardation is also caused due to physical damage, brain, because down's Syndrome, phenylketunuria and Tay-Sachs disease.

One of the common intellectual characteristics of a mentally retarded child is that the child has difficulty in all aspects of intellectual functioning-learning concepts, memory, attention, and language. Children with slow mental retardation in learning, concepts, having difficulty in remembering things, showing attention problems, and experiencing language and conversational deficiencies.

b. Children Not Able to Learn

Specific learning disabilities mean a disruption to one or more of the language, speech, and writing engagements manifested in the inability to hear, think, talk, read, write, spell and perform mathematical calculations. Children who are not able to learn, also defined as children who have a severe gap between intellectual ability possessed with learning achievement achieved in one or more areas of learning in the form of: oral expression, understanding of hearing basic reading skills, understanding and calculation of mathematics or mathematical thinking.

The causes of learning disabilities can be grouped into four categories of causes, namely due to brain dysfunction, biochemical

disorders, genetic factors, and environmental factors. Brain dysfunction is associated with learning disabilities that occur because the child experiences an eye on his brain called "minimal brain damage" that causes the brain to not work properly. Because the brain is experiencing injury or tissue damage.⁴⁰

Characteristics of children are not able to learn there are ten characteristics, among others: hyperactive, children have perceptual motor damage, emotional instability, lack of general coordination, children have attention disorders, memory impulsiveness, impaired memory and mind, experiencing special academic problems , arithmetic, writing and spelling), speech and hearing impairments, and unclear neurological signs and irregularities.

c. Tuna Grahita

Tuna grahita is a term for children who have below average intellectual ability. Another term for tunagrahita is the designation for the child with competence or decreased ability or diminished ability in terms of strength, value, quality, and quantity. In general understanding of Tunagrahita is a child with special needs that have backwardness in intelligence, physical, emotional, and social that require special treatment in order to develop at maximum ability.⁴¹

Characteristics of tunagrahita in general can dikalsifikasiakan as follows, among others:

⁴⁰ Dadang Garnida, *Pengantar Pendidikan Inklusi*, (Bandung, :Refika Adirama, 2015), hal.6

⁴¹ Dinie Ratri Desiningrum, *Psikologi Anak Berkebutuhan Khusus*, (Yogyakarta, Psikosain, 2016), hal.16

- 1) Intellectual. The level of intelligence of tunagrahita is always below the average of children of the same age, the development of intelligence is also very limited.
- 2) Social Facets. The ability of the social field of children with tunagrahita to experience slowness. This is shown by the ability of children with low tunagrahita in taking care, maintaining, and leading themselves, so as not able to socialize.
- 3) Characteristics of other Mental Functions. Child tunagrahita have difficulty in focusing attention. The range of attention is very narrow and quickly shifted so that it is less able to face the task.
- 4) Character of encouragement and emotion. The development of impulse of tunagrahia children varies according to their individual circumstance.
- 5) Language Ability Features. The ability of the tunagrah language is very limited, especially in the abstract vocabulary.
- 6) Characteristics of Ability in Academic Sector. Tunagrahia children find it difficult to reach the area of reading aesthetic and calculating abilities that are problematic, but can be trained in general calculation skills.⁴²

Someone is said to have tunagrahita if it has three indicators, namely 1) Delay in the function of intelligence in general or below average. 2) Disability in social behavior / adaptive, and 3) behavioral /

⁴² Dadang Garnida, *Pengantar Pendidikan Inklusi*, (Bandung, :Refika Adirama, 2015), hal.18-19

adaptive barriers occur at the age of development that is up to age 18 years.

A person's intelligence level can be measured through intelligence tests whose results are called IQ (Intelligence Quotient). The level of intelligence can be grouped into the following levels:

- 1) Mildhas tunagrahita IQ of 70-55
 - 2) Tunagrahita is having an IQ of 55-40
 - 3) Severe has an retardation IQ of 40-25
 - 4) Very disability severe has an IQ <25
- d. CIBI (Special Interest of Gifted Special)

In broad concept, special talented talents will lead to children who have superior intellectual disabilities, potentially and functionally capable of achieving academic excellence within the population. According to the Great Indonesian Dictionary (KBBI) the word intelligent has the perfect meaning of the development of the mind (to think, understand or understand something), and talent is the basic (intelligence, nature, and nature) brought about from birth. From this definition, the gifted child is a child who has the superior ability of the average child or normal in both intellectual and non intellectual ability so that requires special education services. Types of gifted children are:

- 1) Genius (IQ more than 180)

Children in this group have extraordinary intelligence. Talent and privileges have been seen since childhood, for example since

the age of two years have been able to read and age four years can speak a foreign language. The genius child has the following positive qualities: His abstraction is excellent, has many ideas, is very critical, very creative, and likes to analyze. Genius children also have a negative nature, among others: Tend to be only selfish (egocentric), temperamental so easy to show angry emotions, not easy to get along, happy to be alone, because it is busy doing research, and not easy to accept the opinions of others.

2) Gifted (IQ 140-179)

Children in this talent group also been seen since childhood and achievements that usually have exceeded peers. When compared with normal people, the ability to adjust to various problem of life better that is a psychosocial process that takes place by managing the demands in everyday by modifying themselves and the surrounding environment. Gifted children among them have characteristics: have attention to science, curiosity, imagination strong, happy to read, and happy to collection.

3) Very Superior (IQ 130-139)

Very superior children are at the highest level in the superior group. Generally there is no striking difference with the superior group.

4) Superior (IQ 130-129)

Children in this group have a fairly high learning achievement. In general, children in this group also have a high ability when compared with children in general. Characteristics among others are proficient in reading and numeracy, extensive vocabulary, quick memhami compared with children who belong to the clever group. His health and physical endurance are better than normal children.

e. Blind visually

Impaired are individuals with visual impairment. Blind people can be classified into two groups, the total blind (blind) and low vision. Because blind people have limitations in the sense of vision, then the learning process emphasize on the other sense of the sense of touch and sense of the sense of hearing. Therefore, the principle that must be considered in giving teaching to blind individuals is that the use of it must be factual and voiced. An example is the use of Braille, embossed images, model objects, and real objects. While the sounding media is a tape recorder and software.⁴³

f. Deaf

Deaf are individuals who have permanent or temporary hearing impairments. Deaf people are classified according to hearing impairment level, ie very light hearing (27-40 db), mild hearing loss (41-55 db), moderate hearing loss (56-70 db), severe hearing loss (71-

⁴³ Budi Santoso, *Sekolah Alternatif Mengapa tidak*, Jogjakarta: Diva Press, 2010, hal.128-129

90 db), auditory hearing extreme / deaf (above 91 db). Hearing in hearing impaired individuals results in obstacles in speech. So they are called tunawicara. How to communicate with deaf individuals using sign language. Sign language via the finger alphabet has been internationally patented. For communication with language cues still vary in each country.⁴⁴

g. Tunalaras (Children With Emotional Disorders)

Tunalaras are individuals who experience barriers in controlling emotions and social control. Individual tunalaras usually show deviant behavior that is not in accordance with the norms and rules that apply around him. The cause of tunalaras is divided into internal factors (from within) and external factors (from outside the surrounding environment).⁴⁵

There are three common characteristics that appear in children with mild and moderate emotional disturbance, namely low academic learning outcomes, interpersonal relationships of children who are poor, and children have low self-esteem. In the case of low academic learning outcomes, one of the common misconceptions is that children with emotional distress are intelligent, motivated, at school, and successful at school. Most children who experience mild and moderate emotional disturbance is actually less performance on intelligence tests and in all

⁴⁴ Budi Santoso, *Sekolah Alternatif Mengapa tidak*, Jogjakarta: Diva Press. 2010, hal, 129-130

⁴⁵ Budi Santoso, *Sekolah Alternatif Mengapa tidak*, Jogjakarta: Diva Press, 2010, hal.131

areas of academic learning results when compared with their peers who do not experience emotional disturbance.

Children with severe and very severe emotional disorders have more than one characteristic, unable to speak, lack of understanding of others' conversations, too many self-stimulating behaviors, self-injury, lack of even self-preservation skills, unresponsiveness and no warm to others, and through intellectual backwardness.⁴⁶

h. Tunadaksa

Is a person who has a motion caused by neuromuscular disorders and bone structures that are congenital, sick or accidental, including cerebral palsy, amputation, polio, and paralysis.

Children with physical disabilities are classified into three categories of disability, namely inability due to neurological damage, due to musculoskeletal conditions, and due to damage or other adverse events. these three categories of disability must be considered by the parties concerned with providing special education to children with physical disabilities.

The main factors that need to be considered in determining the child's physical disability for the purpose of providing special education is the health factor and loss of body function to place the child in special school which means for the child self and does not harm the child.

⁴⁶ Abdul Hadis, *Pendidikan Anak Berkebutuhan Khusus Autistik*, (Bandun: Alfabeta, 2006), hal.16

Children with physical disabilities are in dire need of special educational services by specialized educators.⁴⁷

i. Autis

Autis from auto word, which means its own, thus can be interpreted a child who live in his dunian. Autistic children tend to experience barriers in interaction, communication, social behavior.⁴⁸ Autism is sometimes referred to as autism spectrum disorder because of the large variety of autism that is usually characterized:

- 1) With less or no appropriate social responsiveness from an early age.
- 2) Students with autism generally avoid physical contact such as pelicans, holding hands and may also avoid eye contact.
- 3) They are not aware of the feelings of others.
- 4) They have unusual language patterns such as talking without intonation, repeating the words of others and continuously rehearsing something heard on television.

j. Tunaganda

Tunaganda is someone who has a combination of elasticity like blind and tunagrahita, cerebal palsy and deaf and visually impaired,

⁴⁷ Abdul Hadis, *Pendidikan Anak Berkebutuhan Khusus Autistik*, (Bandung: Alfabeta, 2006), hal. 24

⁴⁸ Dadang Garnida, *Pengantar Pendidikan Inklusi*, (Bandung, :Refika Adirama, 2015), hal.6

tunagrahita, tunalaras or other tuna that have double or more disorders. The definition of abnormal developmental deformities in the United States, the disorder is clarified, among others, following the following:⁴⁹

- 1) First, those who are grouped in multiple doubles between tunagrahita, crebal palsy, epilepsy or autism. Secondly, those included have other conditions that tend to be disorders of the disorder with conditions of overall functional abnormalities, or behavioral disorders that require adative healing and services as well as those with disabilities of cerbral palsy, epilepsy, and autism. Thirdly, those with dyslexia are caused by abnormalities of obstruction as stated in the first and second sections.
- 2) It started before they were 18 years old.
- 3) The disorder occurs continuously or the disorder is directed towards a sustainable.
- 4) This multiple disorder is a substantial abnormality of a person's ability to function normally.

From the above explanation of the classification of children with special needs, not all children can be regarded as children with special needs, which is a child with special needs are children who have disturbances both in terms of physical and psychological which requires special services from others. What about bad boys difficult to set by

⁴⁹ Bandi Delphie, *Pengembangan Anak Berkebutuhan Khusus Dalam Setting Pendidikan Inklusi*, (Bandung: Refika Aditama. 2006), hal.136-137

teachers or parents if it can be regarded as children with special needs? The answer is not necessarily the child belonging to children with special needs. Children with special needs can be characterized by the difficulty of taking care of themselves, and they need the help of others to meet their needs.

4. Educational Services Model For Children with Special Needs

Children with special needs also have the same rights and obligations as other normal children, especially in terms of education. Children with special needs should get education services in accordance with their abilities, therefore there are several models of educational services that have been designed specifically for children with special needs, including:⁵⁰

- a. Regular Class only (regular teachers)
- b. Regular class with Regular class with consultation consultation of PLB teachers)
- c. Itinerant teacher (Regular class with visiting teacher)
- d. Recourse teacher (Source teacher, ordinary class with regular teacher, but on several occasions children are in resource room with source teacher)
- e. Diagnostic Center-Prescriptive

⁵⁰ Hari Purwanto, *Modul Pembelajaran, Pendidikan Anak Berkebutuhan Khusus*, (Bandung :UPI, 2007), hal.8

- f. Hospital or homebound Instruction home or in hospital, the child's condition allows not go to a regular school)
- g. Self-contained class (Special classes in school biasa with the teachers PLB)
- h. Special day school (school incredible without boarding)
- i. Residential school (school remarkable boarding)

From some the form of educational services for children with special needs above can be classified as menja in two major classes of educational services for children with special needs:

a. Form of Segregation Service

The form of segregated education service is a separate education system and a formal child education system. Education of children with special needs through the segregation system means that the implementation of education is carried out specifically, and separated from the provision of education for normal children. With other children with special needs given educational services at special education institutions for children with special needs.

There are four forms of educational services with the system segregation are:

- 1) School (SLB)
- 2) Schools boarding
- 3) classes away / go
- 4) Elementary Extraordinary

b. Form of Education Services Integrated / Integration

Forms education services integrated / integration is the education system that provides opportunities for children with special needs to learning with ordinary children (normal) in public schools. Thus, through a system of integration of children with special needs together with normal children learn in one stage.

Integration education system is also called integrated education system, namely education system that brings children with special needs to the atmosphere of integration with normal children. Such integration can be comprehensive, partial, or integrated in the framework of socialization.

To assist the difficulties experienced by special needs children, integrated schools are provided by Special Supervisor Teachers (GPK). GPK serves as a consultant for classroom teachers, principals, or special needs children themselves. In addition, the GPK serves as a mentor in a special tutoring room or classroom teacher in a special class.

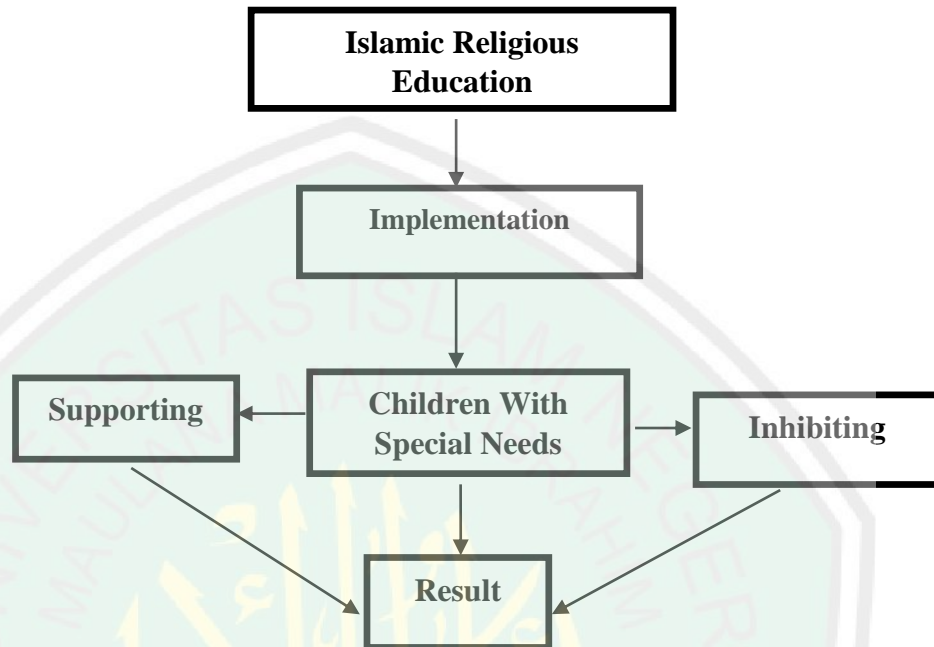
There are three forms of educational services for children with special needs using integrated system / integration that is:

- 1) Ordinary Class Form Ordinary
- 2) Classroom Special Guidance
- 3) Forms Special Class

C. Research Framework

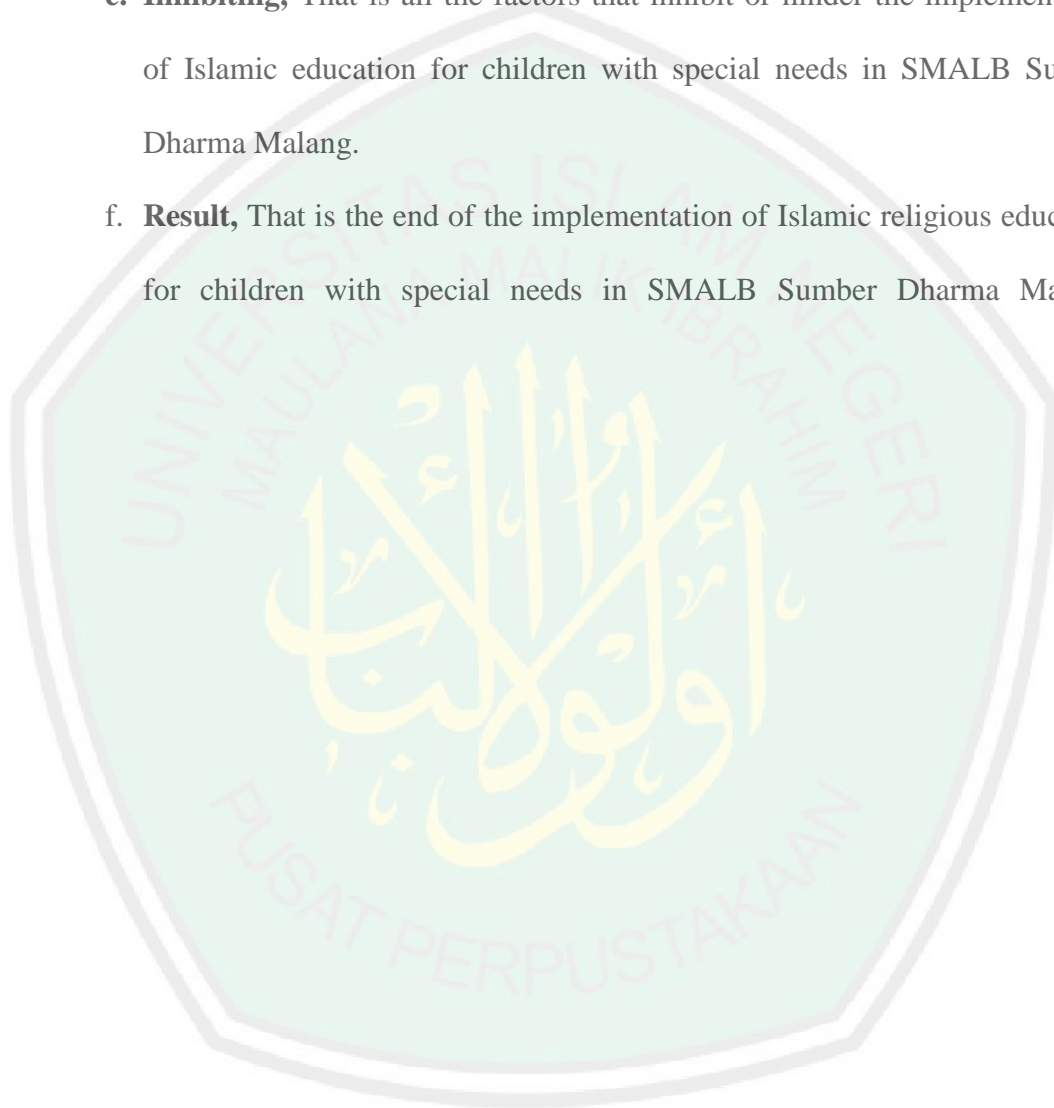
Picture 2.1

Resarch Framework

**Keterangan:**

- a. **Islamic Religious Education**, that is the main object of researchers in this research activity, here researchers want to know how Islamic religious education is taught to children with special needs that do SMALB Sumber Dharma Malang.
- b. **Implementation**, That is a term as an implementation, the mean here is the implementation of Islamic religious education in school SMALB Sumber Dharma Malang.
- c. **Children With Special Needs**, That object is the target of the implementation of Islamic religious education in SMALB Sumber Dharma Malang.

- d. **Supporting**, That is something that supports the smoothness of the implementation of Islamic religious education in SMALB Sumber Dharma Malang.
- e. **Inhibiting**, That is all the factors that inhibit or hinder the implementation of Islamic education for children with special needs in SMALB Sumber Dharma Malang.
- f. **Result**, That is the end of the implementation of Islamic religious education for children with special needs in SMALB Sumber Dharma Malang.



CHAPTER III

RESEARCH METHOD

A. Approach and Type of Research

In this education approach is done through qualitative approach. This means that the data collected is not a number, but the data comes from interviews, field notes, personal documents, memos and other official documents. So that the purpose of this qualitative research is to illustrate the empirical reality behind the phenomenon in depth, detailed and thorough. Therefore, the use of qualitative approach in this research to match between empirical reality with valid theory by using descriptive method.⁵¹

Descriptive method is a method used to examine an object, a condition or event. In descriptive method there are two kinds of case study method and continuous method. In this study, researchers used a case study case study by examining an event, phenomenon and situation in the research environment.

B. The Presence of Researchers

Researchers This study aims to understand and describe how implementation of Islamic religious education for children with special needs in SMALB Source Dharma For that researchers must know both teachers personally and get their trust, and convince him that the presence of researchers can help solve the problems it faces. Before the research activities conducted, researchers are

⁵¹ Sugiono, *Metode penelitian Kualitatif, Kuantitatif dan R&D*, (Bandung: CV.Alfabeta,2011), hal.292

familiar with both teachers and learners who will be the subject of research, the introduction occurs when researchers make observations to the place of research.

C. Research Sites

Determination of research location in this study located Malang East Java. Site selection is based on the following considerations: a) students at SMALB Sources of Dharma come from a variety of different backgrounds, both in terms of religion and aspects of behavior so it needs to be held research on how the implementation of Islamic education in children with special needs to be a child Islamic character. b) Extraordinary High School Source Dharma as the main data source in this study is the teacher and students who become informants / subjects is one of the outstanding school foundation in Malang where the teacher of Islamic education teaches the values of Islamic religion in order to run commands to worship and prepare learners can be useful in the community later.

D. Data Source

Collected in the form of their opinions on all matters relating to the Implementation of Islamic religious education for children with special needs. Therefore this type of research uses primary data. To strengthen the results of the data obtained then the researcher also uses secondary data such as documentation, official documents and activities related to the implementation of Islamic religious education in Extraordinary High School (SMALB) Sumber Dharma.

E. Data Collection

Techniques Techniques that researchers use in data collection are as follows:

1. Interview

In this interview, the researcher uses targeted interviews aimed to facilitate the retrieval of information needed. In practice researchers in conducting interviews in addition to bringing the instrument as an interview guide also carries tools in collecting data such as tape recorders, cameras, stationery, etc.

The interview steps that the researcher will perform are as follows:

- a. Assign to whom the interview will be conducted.
- b. Prepare the questions that will be the topic of the conversation.
- c. Open the flow of the interview.
- d. Holds an interview.
- e. Confirm the interview result.
- f. Write down the results of the interview into the notebook.

2. Observations

Researchers make observations to obtain data by observing the behavior, work processes, symptoms of the object under study. The observation that the researcher will do is participant observation, that is the researcher tidak just look at the learning process of Islamic religion but the researcher participate in the teaching and learning activities in the

classroom. As for things that will be participatory observation of obeservasi when in school is:

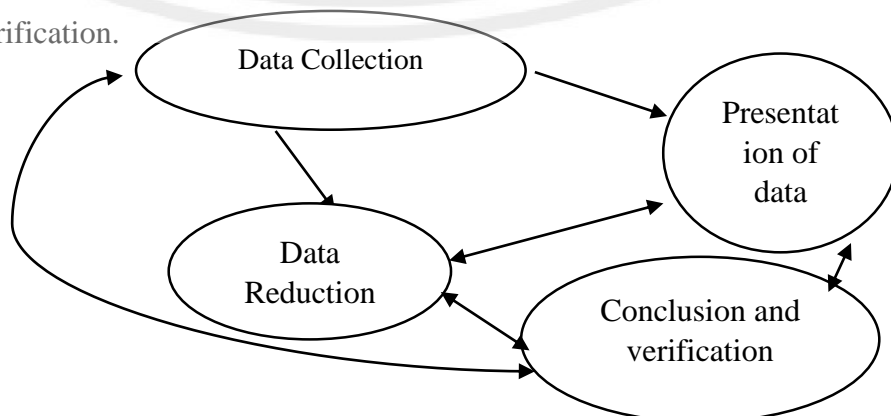
- a. The process of teachers doing Islamic education learning activities in SMALB in class.
- b. The process of students doing Islamic educational learning activities outside the classroom.

3. Documentation

Researcher takes pictures of activities, official documents, as a reinforcing data in the study. The documents that will be used by researchers in this research are documents owned by schools related to vision, mission, goals, history, student data, teacher data and RPP.

F. Data Analysis

Collecting and analyzing data is done in an integrated manner, meaning that the analysis has been done since in the field, ie by arranging data or empirical material (synthesizing) into patterns and various categories appropriately. The empirical material collected was analyzed using three steps of analysis suggested by Miles and Huberman (in denziz and Lincoln, 1994), ie data reduction, empirical material exposure and conclusion and verification.



G. Checking the Validity of Findings

To check the validity of the data in this study, triangulation activities are conducted. Triangulation steps are 1) triangulation of data sources, which is done by searching data from many sources of informants, that is people who directly involved with the implementation of Islamic education, 2) triangulation of data collection (investigator) conducted by the author himself by looking for data from many sources informant , 3) triangulation of data collection methods (observation, interview, documentation), 4) theory triangulation that is by studying some relevant theory, in this case used single theory but with plural theory. Analysis is done since the data collection until the writing of the thesis is complete.

CHAPTER IV

EXPOSURE DATA

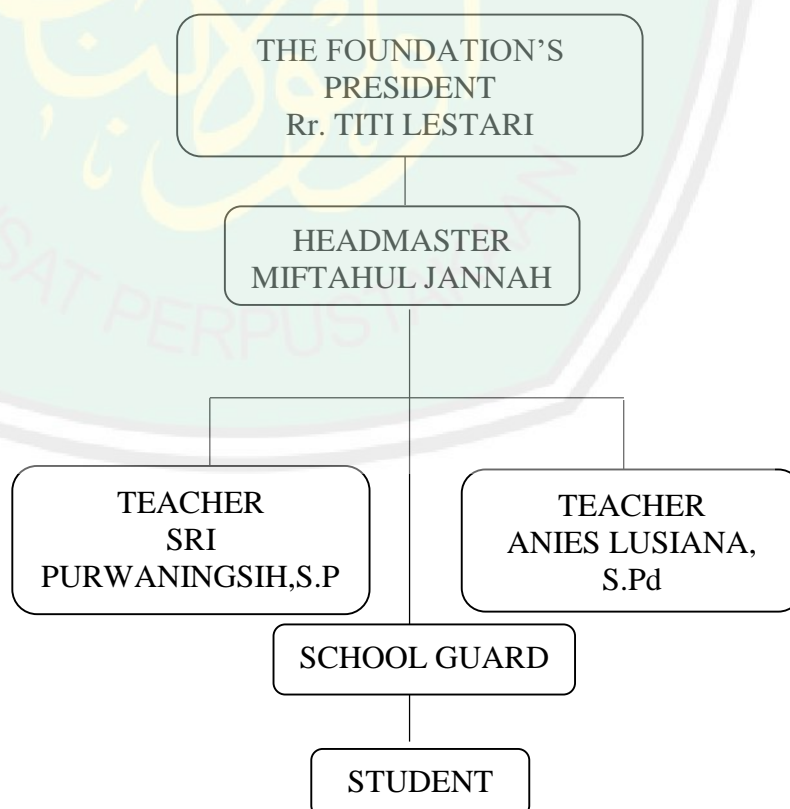
A. Background Objects

1. Organizational Structure SMALB Sumber Dharma

Extraordinary high school (SMALB) Source Dharma Malang has an organizational structure consisting of the chairman of the foundation, principal teacher class and administrative or administrative teachers, carers and students. The structural organization SMALB Sumber Dharma namely:

Picture 4.1

Structure Organization of SMALB Sumber Dharma Malang



2. History SMALB Sumber Dharma Malang

High school extraordinary (SMALB) Source Dharma Malang is an extraordinary school in the form of foundations. The extraordinary school foundation of Dharma Resources located at Jl. Jago 28 Malang consists of SDLB, SMPLB and SMALB. The beginning of the foundation of SLB Sumber Dharma is on January 1, 1968 by Hj. Arba'yah Daikana Kemalawati then continued and validate again on 15 November 2010 by Raden Ajeng Widyanti Lestari and RM. Yusuf Gutomo to this day.

SLB Sumber Dharma Malang foundation has its own ownership status which is under supervisor Dra. Wiwik Niarti and Sukarsih. For daily stewardship at SLB Foundation Sumber Dharma Malang is chaired by Raden Roro Titi Lestari, secretary of Agus Wardhana DU, SH, treasurer of Sulistiyoawati. As for educators and education for SMALB level consists of Miftahul Jannah, Sri Purwaningsih, Asrifah Hanim and Riris Wulandari.

3. Vision, Mission and Purpose SMALB Sumber Dharma

a. Vision

Providing optimal service for the children of Tunagrahita to be able to develop the capabilities possessed optimally.

b. Mission

To develop the potential of the children of Tunagrahita in order to be a human being who is faithful and virtuous with the knowledge and skill in accordance with ability.

c. Goals

Preparing the child's tunagrahita to be able to interact naturally with the environment and have independence with all its limitations.

4. Development of the Concept of Education

Development of the concept of extraordinary high school education (SMALB) Dharma Resources, using the curriculum 2013, which curriculum is made directly from the ministry of education and culture (Kemendikbud). This extraordinary school has its own strategy in applying the basic competencies that exist in the curriculum is the incorporation of special classes for Islamic religious education subjects. So all the classes started class X-XII Islamic religious education materials delivered the same as well as the implementation of pengajaraannya same on Thursday and Friday in one class with one teacher of Islamic education.

SMALB The source of this Dharma does not fully use the content of the existing material dikurikulum already made by the government, it's just more summarized sub-material in the curriculum in the curriculum 2013, because the materials made by the government is still very difficult to teach and accept by the students who exist in this extraordinary school with the reason that students in this extraordinary school is a person with a tunagrahita so they easily forget and understand it. But the curriculum of the government is still used as a reference in teaching and learning process is just more simplified.

In addition to formal learning in schools, the school also cooperates with parents of learners in launching learning activities, namely by monitoring and providing support to students when at home.

5. Students SMALB Sumber Dharma

Extraordinary School Source Dharma is an educational institution in the form of foundation that is starting from elementary, junior and senior high school, and the average students who are in this foundation when they are finished at one level, they will continue again to level higher that there is an extraordinary school foundation source dharma, so that learners who are in the foundation is sometimes the same. Although there are some new students moving from another school. The total number of students in this SMALB there are 9 children consisting of 5 men and 4 daughters among them are:

Table 4.1

SMALB Sumber Dharma student data source in 2016/2017

No	Name	Class	Abnormalities	Place and Date of Birth	Address
1	ANAS NASHRUL LOH	XI	C1 Tuna grahita sedang -	Malang 10/07/1995	Jl. S.SUPRIADI II/42 RT 6 RW 4 KEL SUKUN KEC.SUKUN
2	RINI YUSTINA	X	C1 Tuna grahita sedang -	Malang 17/04/1996	Jl. PIRANHA ATAS 17 RT 2 RW 1

					KEL.TUNJUN NGSEKAR KEC.LOWO KWARU
3	DELLA APRILLIA	X	B, C1, F	Malang 02/04/1994	LA SUCIPTO GG STASIUN NO.6 RT 5 RW 10 KEL.PURW ODADI KEC.BLIMB ING
4	DELLY YAN BUDIMAN	XI	Hyperakt if	Malang 26/01/1986	JL. BANTARAN INDAH NO 7B RT 3 RW 13 KEL.TULUS REJO KEC.LOWO KWARU
5	ANDI ISWANTO	XI	C1 Tuna grahita sedang	Malang 29/05/1999	JL. IKAN PIRANHA F/ 21 G RT 8 RW 3 KEL.PURW ODADI KEC.BLIMB ING
6	IMAM YAPIE ABDILLA H	X	B, C1	Malang 02/07/1998	JL. TELUK BAYUR 32 RT 1 RW 7 KEL.PAND ANWANGI KEC.BLIMB ING
7	PIZAR WAHYU APRILIAN TO	X	C1 Tuna grahita sedang	Malang 06/04/1998	JL. IKAN PIRANHA ATAS NO. 102-D RT 5 RW 1 KEL. TUNJUNGS EKAR KEC.LOWO

					KWARU
8	LELI CHASANA	XII	B, C1, F	Malang 13/07/1998	IKAN HIU 39 RT 4 RW 5 KEL.TUNJU NGSEKAR KEC.LOWO KWARU
9	RETNO KHUSNUL QOTIMAH	XII	C,P	Malang 22/03/1995	BUGIS KRAJAN RT 4 RW 1 KEL.SAPTO RENGGO KEC.PAKIS

6. SMALB Sumber Dharama Educators

Table 4.2

SMALB Sumber Dharma Educators data source

No	Name	Place and Date of Birth	NIP	Employment Status	Type of PTK
1.	Asrifah Hanim	Lamongan 28-06-1961	196106282007012004	Civil servants seconded	Classroom Teacher
2.	Miftahul Jannah	Malang 12-11-1977		GTY/PTY	Headmaster
3.	Riris Wulandari	Malang 24-01-1994		GTY/PTY	Classroom Teacher
4.	SRI PURWATI	Serong 20-10-1961	196110201986032008	Civil servants seconded	Classroom Teacher

The table above describes educators and educational staff in SMALB Sumber Dharma Malang from headmaster to class teacher which comes from different educational background. For the teacher of PAI

himself in SMALB Sumber Dharma Malang there is only one teacher named Asrifah Hanim he attended Islamic education at PGA (Education Teachers of Religion) Putri 6 Year Malang, in 1980, after that he took a Bachelor degree in Institute of Teacher Training and Education Malang (IKIP Malang) with Department of Overseas Education (PLS) in 1984.

B. Implementation of Islamic Education in SMALB Sumber Dharma Malang

In the exposure of this research data, the data will be presented that is the result of interviews, obesrvasi and documentation with the headmaster and teacher of Islamic education 10 times on 28 February 2018 to 28 April 2018 Presentation of data here is the result of research in the field in accordance with the issues discussed in this thesis is Implementation of Islamic Religious Education for children with special needs in extraordinary high school (SMALB) Sumber Dharma Malang.

In the implementation of Islamic education in SMALB Sumber Dharma Malang consists of several things that include learning planning of Islamic education, learning process of Islamic education and forms of implementation of Islamic religious education. The explanation about the implementation of Islamic religious education in SMALB Sumber Dharma Malang as follows:

1. Planning Learning Islamic Religious Education In Children with Special Needs in SMALB Sumber Dharma

Learning activities will not be separated with the name of planning, because planning is the beginning in determining the direction of teaching and learning activities itself. The curriculum used in SMALB Sumber Dharma is the curriculum of 2013 as it was revealed by the principal of SMALB Sumber Dharma Ibu Miftahul Jannah S.Pd.⁵²

SMALB Sumber Dharma ini sudah menggunakan kurikulum 2013, walaupun tidak semua peraturan yang ada di kurikulum 2013 kita ikuti karena dari pihak guru disini menyesuaikan dengan kemampuan peserta didik yang ada disini.

The lesson planning includes the Learning Implementation Plan (RPP), Syllabus, Annual Program and Semester Program. Planning is prepared before the learning is done by a teacher, no exception PAI teachers.

Regarding the learning planning in children with special needs have a special program that is tailored to the circumstances and conditions of students in SMALB Sumber Dharma Malang. As stated by special education teachers in our interviews:⁵³

Untuk masalah kurikulum kita mengikuti dari Kemendikbud yaitu menggunakan kurikulum 2013, mengenai isi guru-guru yang ada di SMALB ini memiliki program tersendiri mbak, karena kita melihat dari kondisi dan keadaan siswa yang ada apabila di paksakan sama

⁵² Interview with School principal Miss Miftahul Jannah on 28 february at 08.00 Am, in the principal room of SMALB Sumber Dharma Malang

⁵³ Interview with Teacher of SMALB Sumber Dharma Miss Sri Purwanti on 28 March at 08.00 Am, in the class room XII SMALB Sumber Dharma Malang

dengan yang ada di kurikulum maka mereka akan merasa kesulitan dalam menerima pelajaran dari guru.

From the results of interviews and observations we made for Islamic religious education materials given in SMALB. This Dharma source is about the pillars of faith, pillars of Islam, and memorizing the verses of the Qur'an., Akhlaq is praiseworthy and blameworthy, prayer, Friday prayers. Planning learning Islamic religious education in SMALB Sources Dharma more in terms of its application than the knowledge, because students in SMALB is mostly people with tunagrahita and tunaganda, then they more easily understand the lesson with the movement or directly with the guidance of practice.

2. The Process of Learning Islamic Religious Education for Children with Special Needs in SMALB Sumber Dharma.

The learning of Islamic education at SMALB Sumber Dharma Malang was held once a week in a week on Friday at 7:00 to 8:00 pm. For the time allocation of Islamic education lesson is only 2 hours of course lessons. In SMALB Foundation, this Dharma source is combined from class X-XII class, so the implementation of Islamic education learning is equated all on Friday and its Islamic education teacher is also only one.

Learning for children with special needs has its own characteristics than the normal children, the constraints faced more severe from various aspects ranging from sight, pendengaran, emotional control, methods and tools needed. There are several steps of learning implementation conducted in SMALB Sumber Dharma is :

a. Classroom Management

For learning Islamic education in SMALB Sumber Dharma Malang also has its own policy that is by joining all classes ranging from class X-XII as said by teachers education Islam during the interviews are:⁵⁴

Khusus untuk pelajaran PAI kita gabung kelasnya mulai dari kelas X-XII pada hari jumat, selain jumlah siswanya yang sedikit biar lebih gampang mengajarnya mbak, dan untuk materinya kita jadikan satu mulai materi dari kelas X-XII biar mereka hafal , kalau tidak diulang-ulang mereka gampang lupa.

This school has its own reasons to combine the learning of Islamic education into a class that is, because the average in high school level in SLB Source Dharma is a person with a Tunagrahita and some Tunaganda then it is felt they have the same ability, but also limited teachers of religious education Islam that there is only one other than that is also the limitations of student and teacher learning resources so that more effectively the school makes the rules combine all the special classes for the subjects of Islamic education.

b. Content of Subject

From the results of observations and interviews we conducted for the material taught in SMALB Sumber Dharma because the class is combined then the material taught is the material class X-XII that is

⁵⁴ Interview with Islamic Education Teacher Miss Asrifah Hanim on 28 March at 09.00 Am, in the class room XII SMALB Sumber Dharma Malang

about the verses of Al-Quran, prayer bodies, how to take care of the corpse, Pillars of Islam, Pillars of Faith, ordinances of wudu, ordinances of prayer, Praiseworthy Acts and Moral disgrace.

In addition to the existing material in the curriculum of PAI teachers in SMALB Sumber Dharma also adds religious material of its own, such as introducing the big months that exist in Islam such as Rajab month. So the teacher of PAI teaches what are the practices of the month of rajab and also the dhikr and prayer in Rajab. The activity was done every day during Rajab month.

The material of Islamic education is also tailored to the kemampuna of students in this SMALB Sumber Dharma, although their age is regarded as adults can not be forced and equated with other normal children. Therefore, PAI teachers in SMALB Sumber Dharma really pay attention to the material submitted to be accepted and in amalkan well by learners.

For the book of students as the source of learning subjects of Islamic religious education from observations made by the author is not available in this extraordinary high school and from the results of interviews with teachers PAI in SMALB Sumber Dharma from the government also does not provide a special student book subjects PAI, so the teacher which is here sometimes also confused to provide

learning materials to students in this SMALB Sumber Dharma. As bu said Asrifah Hanim:⁵⁵

Kita dalam memberikan materi PAI juga merasa kesulitan karena tidak adanya buku ajar siswa dan guru, jadi terkadang saya mengambil materi agama dari buku SD lalu saya ringkas kemudian saya ajarkan ke mereka, dari pemerintahpun tidak diberikan seharusnya itu juga disediakan buku ajar khusus SLB biar enak proses belajarnya. Jadi dari pihak sekolah juga bingung.

c. Methods and Approach

In the process of learning in the classroom besides the important content of the methods and strategies used are also very important in the learning process especially in this extraordinary school faced are the students who have special needs, so there are special methods and strategies that must in use by classroom teachers.

Seeing the condition of the existing students of SMALB Sumber Dharma, the teachers in this extraordinary school have their own method and approach in teaching. The method used by teachers in this SMALB in the teaching process is using lecture, demonstration and question and answer methods and using individual approach to students.

This method of teaching used in teaching is not often just as an introduction to the material delivered, because when using the lecture method during the course of the students in this extraordinary school will find it difficult in receiving the material presented by the teacher,

⁵⁵ Interview with Islamic Education Teacher Miss Asrifah Hanim on 28 March at 09.00 Am, in the class room XII SMALB Sumber Dharma Malang

let alone the system combined and the students bearing the deaf. So then the teacher at SMALB is using the demonstration method to facilitate in memprakatekkan PAI materials are taught so that students in SMALB this easy understand the material delivered.

In addition to lecture and demonstration methods PAI teachers also use the method of question and answer, ie after teachers and students practice the material that has been submitted then the teacher gives questions about the material already in the can by students, with the aim of ensuring that students really understand the material.

In addition to the use of methods in learning existing teachers SMALB Sumber Dharma using an individual approach that is in addition to providing teaching that is comprehensive in one class, the teachers are here also provide indivual teaching to students in this extraordinary school. Examples such as teaching to study kesetiap students. This is done because seeing each student has different constraints and can not if solved simultaneously. So grow the principle of affection in SMALB Sumber Dharma Malang.

d. Learning Media

In learning activities in addition to methods and approaches to the use of instructional media is also very important in the continuity of teaching. For children with special needs of learning media sagatlah needed to support the understanding of the material presented by the teacher especially for the deaf and tunawicara.

But the fact that is in SMALB Sumber Dharma from the results of interviews and observation of learning media that exist in this extraordinary school is very limited and lacking, so that in the process of learning teachers using the medium of learning is sober. Based on the results of interviews with teachers pendidikah special SMALB Sumber Dharma that states that:⁵⁶

Disini media pembelajarannya sangat terbatas, Cuma ada papan tulis, Lcd dan laptop saja itupun yang bisa mengoperasikan hanya guru yang muda saja, saya dan bu hanim tidak bisa menggunakannya karena keterbatasan kemampuan, maklum udah mau pensiun.

With the limitations of learning media and the ability of SMLB teachers, they still utilize the existing media as well as possible, because without the media learning, the learning process will be very disturbed and difficulty tersampainya material well.

For more details below is a table that contains the study of Islamic education subjects along with the content of materials and strategies used by teachers of Islamic religious education in SMALB Sumber Dharma Malang.

⁵⁶ Interview with Teacher of SMALB Sumber Dharma Miss Sri Purwanti on 28 March at 10.00 Am, in the class room XII SMALB Sumber Dharma Malang

Table 4.3

Study of Islamic religious education at SMALB Sumber

Dharma Malang

No.	PAI Review	Content	Strategy
1.	Fiqih	a. Understand the provisions of Hajj and Umrah. b. Understand the terms tool according Shari'ah bodies. c. Understanding the terms of marriage in Islam.	Using Lecture, Demonstration, and Q & A methods and showing videos about the hajj, shalat and marriage procedures. Especially for the pilgrim teacher materials PAI shows videos and photos from the experience of PAI teachers directly during the Hajj.
2.	Moral	a. Understanding the spirit of knowledge as the command of Allah SWT. and His apostles b. Understanding the meaning <i>syaja'ah</i> (brave stand for truth) c. Knowing the benefits of hard work in everyday life as an expression of faith in <i>Qada</i> and <i>Qadar</i>	teacher writes material on the board, then use the lecture and question and answer, as well as the assignment.
3.	Tawheed	a. Know the meaning of faith to the angels of God b. Know and recite the meaning of the nature of Allah: <i>Swt .al-'Adl</i> and <i>al-/akm</i>	Lecture, Question and answer and Demonstration

		<ul style="list-style-type: none"> c. Understanding the meaning of faith to Allah's Apostle d. Knowing the meaning of the Nature of Allah SWT: <i>as-Syakūr</i> and <i>al-Ghafūr</i> e. Knowing Apocalypse 	
4.	Al-Quran	<ul style="list-style-type: none"> a. Understand and recite <i>QS al-ujurāt / 49: 10</i> about <i>Ukhuwwah Islāmiyyah</i> b. Know the meaning of <i>QS al-Māidah/ 5: 32</i> about mutual respect among fellow in everyday life. c. Knowing the meaning of <i>QS Luqmān/ 31: 14</i> about giving thanks to Allah SWT. 	The teacher recites the verses of the Quran then the students mimic, then the teacher tells the students to read one by one. The teacher uses the lecture method in explaining the meaning of the related verse.
5.	History	<ul style="list-style-type: none"> a. Understanding the history of the struggle of the Prophet Muhammad saw the period of Mecca. b. Understanding the history of the struggle of the Prophet Muhammad saw the period of Medina. c. Knowing the history of Islam's development in Indonesia 	Using the lecture method, the teacher shows about films related to the walisongo story.

Learning activities of Islamic education in SMALB Sumber Dharma Malang in addition to the delivery of materials and menggunakan teaching strategies PAI learning process also has a target or completeness in learning that is the minimum passing criteria (KKM) for subjects PAI is 70.

3. Example of Implementation of Islamic education in SMALB Source Dharma Malang

Coupled of Islamic education very broad not only limited to the material set in the curriculum, but many Islamic religious values that can be taught through daily activities which as a worship or for the formation of student personality in school. Islamic education is not only taught to normal children but also to children who have special needs, because they also have responsibilities of worship and responsibility to the environment which can be obtained from the planting of Islamic teachings, especially in the can be in school as well as students in the extraordinary High School (SMALB) Sumber Dharma Malang. The Implementation of Islamic religious education in SMALB Sumber Dharma is:

a. Reading prayers and short letters before the lesson

Islamic religious teachers in SMALB Source Dharma is always biased students in this foundation to always get used to read prayers and read juz amma before starting the lesson ie at 07.00-7.30, it is expected that they memorize it because it is realized that the tunagrahita child has a low ability to memorize so that this activity must be repeated

regularly so that they can remember it and make the habit when starting something should start with prayer.

b. Dhuhur Prayers

Students at SMALB Sumber Dharma is always accustomed to pray dhuhur congregation before the completion of teaching and learning activities, because teachers in this SMALB the average is female then the teacher of Islamic education in this school to train them for the guy to be priest. Dhuhur prayer activities in congregation is well executed by students in this SMALB Sumber Dharma, for example when the sound of the call to prayer at 12.00 they all did not want to continue learning activities, they went to the bathroom to take ablution water and then perform prayers dhuhur in congregation. In addition to dhuhur prayers in congregation at school students in SMALB Source Dharma is given a table that contains prayers 5 time which this table serves to monitor students in praying 5 time at home. The way this table works is that students fill in the tables that are already available by ticking them when they are done praying.

c. Friday prayers

Students with special needs in SMALB are taught also by Islamic religious education teachers for Friday prayers for boys. This Friday prayer activity is held at Sabilillah Mosque located not far from this extraordinary school. Male students are required to bring sarongs on Friday. PAI Teachers at SMALB This Dharma source also

supervises and escorts male students going to the Sabilillah mosque. PAI Teachers also assigned tasks to male students who performed Friday prayers to the mosque that is reporting Friday prayer activities such as: the theme and material of Friday prayer sermons, how the Friday prayer, they reported the activity after returning from Friday prayer to the teacher of Islamic education .

d. Introduce the Great Days in Islam and Its Virtue

In the process of teaching and learning activities of Islamic education is not only fixed to the applicable curriculum, but also the teacher of Islamic education at SMALB this Dharma source introduces the big months and its virtue to the students in this extraordinary school For example Rajab month, what is the virtue of Rajab month and any deeds to be done in the month of rajab, besides PAI teachers also teach the prayer in Rajab month to learners and it is always repeated every day when lessons will begin, besides they also taught dhikr in Rajab. The activities are as follows:

Table 4.4

List of activities in Rajab Students SMALB Sources Dharma

No.	Time	Activity
1.	Everyday during Rajab month	Read the month prayer of Rajab اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَيَلِّغْنَا رَمَضَانَ
2.	Date 1 to 10 Rajab	Read Dhikr سُبْحَانَ اللَّهِ حَيُّ الْقَيُّومُ

3.	Date 11 to 20 Rajab	Read Dhikr سُبْحَانَ اللَّهِ أَحَدِ الصَّمَدِ
4.	Date 21 to 30 Rajab	Read Dhikr سُبْحَانَ اللَّهِ الرَّؤُوفِ

e. Learning to Read Al-Quran

Students who exist in SMALB school has a different background both in terms of personality and family, there are parents who teach read Al-Quran and some do not teach it. Under these circumstances, the PAI teacher at SMALB also teaches how to read the true Quran. Levels are taught also vary there are already up to the Quran there are also still iqro There are two students in SMALB named rini and nizar are people with tunagrahita but have read fluently Al-Quran and have reached Juz 10, they also represent SMALB Sumber Dharma in MTQ contest Malang and they each get champion 1 and 3. Learning activities to read Al-Quran is done intensively with students facing teachers one by one and learning is not only done during Islamic studies, but is done everyday on the sidelines of other subjects.

The level of learning to read Al-Quran students SMALB Sources Dharma for students with a disability Tunagrahita as follows:

Table 4.5

**Rankings learn to read the Quran students SMALB Sumber
Dharma Malang**

NO	NAME	LEVEL READING AL-QURAN
1.	ANAS NASHRULLOH	IQRO' 4
2.	RINI YUSTINA	AL-QURAN JUZ 10
3.	DELLY YAN BUDIMAN	IQRO' 3
4.	ANDI ISWANTO	IQRO' 6
5.	PIZAR WAHYU APRILianto	AL-QURAN JUZ 5
6.	LELI CHASANA	IQRO' 5
7.	RETNO KHUSNUL QOTIMAH	IQRO' 3

f. Practice The Prayer of the Corpse

Prayer material these corpse is actually the subject matter of Islamic religious education at SMALB 11th grade, but PAI teachers provide this material to all classes ranging from class X-XII, the purpose is to take care of the corpse and mensholati is an activity that they often find in everyday life, so that if there is a brother or neighbors who call their world can participate in taking care of and mensholatinya, because sometimes children with special needs are often overlooked by some people, with the giving of this material starting from grade X so they can memorize and understand it because these special needs children have a hard-to-remember and easy to forget

shortcomings, but they are expected to be accepted by the community and considered the same as other normal children. From pemaparan about praying jezanah this according to the teacher I interviewed, has a great benefit in terms of student personality that is embedded in the value of humanity to his fellow friends. For example: when one of their friend's family dies, they collect funds from their pocket money for takziah and given to their friends. In addition, when there is a natural disaster they also raise funds to help those affected by the disaster.

g. Amanah Cooperative

This trustee cooperative is like a student cooperative where all the activities are done by students in this SMALB, ranging from snack food, beverages in the market to selling in the school environment is students, in addition sold around the school environment cooperative cooperate this is placed in the classroom or also referred to as a canteen honesty. This cooperative activity is conducted at 09.00-10.00 am at school break time. The purpose of this trustee cooperative is to train honest attitude to the students of SMALB Sumber Dharma, they are trained other than honestly also responsible, because the trustee cooperative is no one watching the food and drinks is only placed somewhere without someone watching it, where the money is also not some bring, they put money into the box in accordance with the amount of food and drinks purchased. According to information from teachers SMALB cooperative trust is running smoothly the students who are in

this extraordinary school mostly honest and responsible, even though there are some students who have not yet tunaganda students can be honest in this cooperative activity, as one teacher SMALB Ibu Sri Purwati:⁵⁷

Mereka sering tidak membayar ketika mengambil makanan dan minuman dan sering juga mengambil uang yang bukan milik mereka, sifat ini memang sering dimiklikli oleh anak-anak penyandang cacat yaitu sifat ingin memiliki apapun yang belum mereka miliki.

h. Activities of Pondok Romadhon

Romadhon is usually a lot of educational institutions that take advantage of this month with Islamic activities, as well as in SMALB Sumber Dharma also take advantage of month Romadhon by filling Islamic activities. From interviews with teachers in SMALB on activities conducted in the month of romadhon is filled with reading Al-Quran together, reviewing Pillars of Islam by using audio visual method, that is by showing pictures about the procedure of prayer, zakat, fasting up to Hajj. The reason why they are given such material is that in order for their worship to run well, even though they have less ability but their worship must also be fulfilled. These visual audiences are given so that they can easily remember and memahminya because if only using the lecture method they will easily forget.

C. Supporting Factors and Factors inhibiting the Implementation of Islamic Religious Education at SMALB Source Dharma.

⁵⁷ Interview with Teacher of SMALB Sumber Dharma Miss Sri Purwanti on 28 March at 10.30 Am, in the class room XII SMALB Sumber Dharma Malang

a. Supporting Factors

In the implementation of learning Islamic education in SMALB Source Dharma Malang is not separated with the supporting factors and inhibiting factors as for several supporting factors in the implementation of Islamic religious education in SMALB Sumber Dharma Malang is:

- 1) Islamic education teachers ability in packaging the curriculum of the existing

Curriculum used in SMALB Unfortunate Dharma Resources is the 2013 curriculum created by Kemendikbud. The PAI teacher at SMALB summarizes the contents of the curriculum themselves but does not deviate from the discussion in 2013, as Mrs Asrifah Hanim put it this way:⁵⁸

Sekolah luar biasa ini menggunakan kurikulum 2013 dari kemendikbud, tetapi kami tidak sepenuhnya menggunakannya kita mencoba meringkas materi tersebut, semua itu kita sesuaikan dengan kemampuan dengan murid yang ada di sekolah ini, apabila kita sepenuhnya menggunakan kurikulum tersebut, siswa di SLB ini tidak bisa menerima materi yang disampaikan dengan baik.

- 2) Classroom Management

To establish the effectiveness of learning then the teachers in SMALB Dharma source especially for Islamic education lessons made integrated class maxutnya join all classes into one starting from class X-XII, in addition to teachers in SMALB Source Dharma is already know the character of all the students in this school, they often forget

⁵⁸ Interview with Islamic Education Teacher Miss Asrifah Hanim on 28 March at 09.00 Am, in the class room XII SMALB Sumber Dharma Malang

and difficult to accept lessons with the management of such a class then they will be easier to remember the materials that have been delivered from the start of the material class X-XII.

3) Learning with Principles of Love

Students at SMALB are children who are different from children in general both physically and mentally, according to teachers in this SMALB they are very difficult in controlling the emotions of the teacher's attention to SLB students must be more intensive against them compared to normal children.

b. Inhibitor Factor

In addition to the factors pendukung in the implementation of Islamic education in SMALB Sumber Dharma this, but also there are some inhibiting factors that are as follows:

1) Emotional instability Students and the condition of students

Children in SLB is very influential in the process of Islamic education, because we know that students here are different from others, especially in terms of emotions and conditions. For example, it is very difficult for them to control their emotions, they are more easily angered and sad, if they have problems at home they will be brought to school and it will disturb the course of learning activities of Islamic education, because if they have angry and sad they will not want to do any activities as well as teaching and learning activities.

The condition of students in SMALB is also one of the obstacles in the process of Islamic religious education. There are some students who have congenital diseases since childhood, such as internal medicine, sometimes the disease recur when the learning activities of Islamic religious education. In addition they often sleep in the classroom because of the effects of drugs taken by these SLB students, so they should be left behind learning activities of Islamic education.

2) Student Discipline

Teaching and learning activities at SMALB Sumber Dharma start at 07.00 am, but many SLB students come not in accordance with the provisions of the school, sometimes they come to school as they sometimes sometimes have come at 08.00 there is also a truant not to follow the lessons or activities religion. It also affects the process of learning activities of Islamic religious education, as it makes the class less conducive.

3) Low Teacher's Resources

Teachers at SMALB Sumber Dharma this amount is very little for the whole amount there are only 4 people 2 class teachers and 1 administrative teacher and 1 principal, 2 teachers are assigned to be class teachers, with the meaning of teachers 2 teachers of the class teaching all subjects. In this SMALB there is no teacher of every subject that there is only class teacher so the teacher here is required to be able to all subjects studied. Likewise with Islamic religious

education teacher there is no special teacher for Islamic religious education lessons, so the teachers in this SMALB Sources Dharma teaches the material sometimes not in accordance with existing in learning planning.

4) Lack of Technology facilities

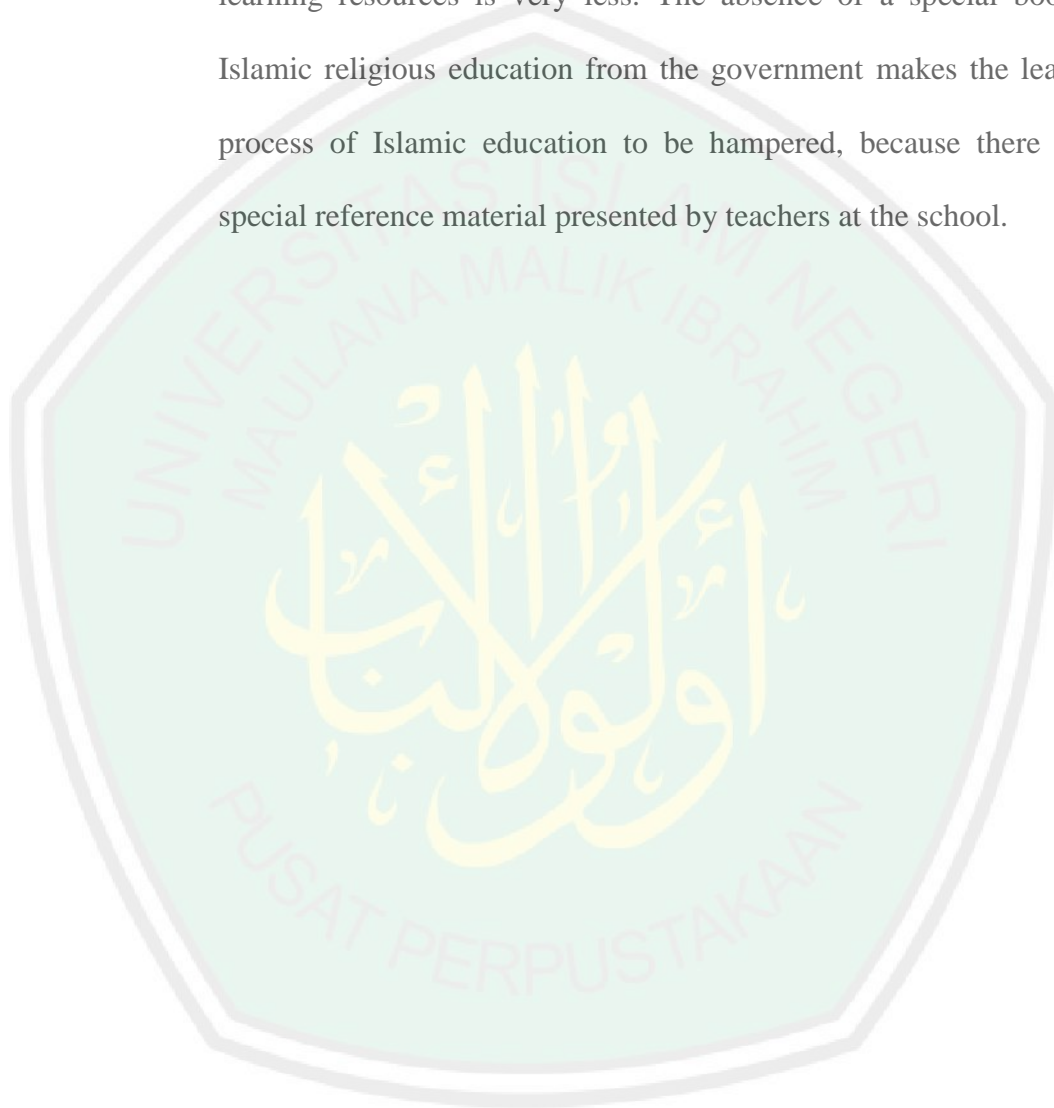
In addition to the lack of human resources in the SLB, technological facilities were also less attention. Like computers, Lcd is very poor. In addition, because of the age factor of the classroom teachers who are not young anymore become the reason why technology facilitators do not exist in the SLB. From the results of obesrvasi that I do teachers who are there especially class teachers, can not operate computers and other elelektronic media.

5) Parents' Patient Indifference

In addition to the important role of teachers in schools, the role of parents is also very important in helping the learning process, especially Islamic religious education. This collaboration between teachers and parents will then help in the development of students. But according to the teacher in the SLB this role of parents in helping teachers at home has not been so maximized. Many parents do not care about their children at home, they leave it all to teachers in school, and this is one that hampers the learning process of Islamic education.

6) Inadequate media and learning resources

Learning for children with special needs should also be more noticed and there are media and special learning resources, but in reality at SMALB Sumber Dharma this, in terms of media and learning resources is very less. The absence of a special book on Islamic religious education from the government makes the learning process of Islamic education to be hampered, because there is no special reference material presented by teachers at the school.



CHAPTER V

DISCUSSION

In the Implementation of Islamic Religious Education for Children with Special Needs in SMALB Sumber Dharma Malang, researchers will discuss some of the findings of data, among others:

A. Implementation of Islamic Education in SMALB Sumber Dharma Malang

Di dalam implementasi pendidikan agama Islam di SMALB Sumber Dharma Malang terdiri dari beberapa hal diantaranya yaitu:

1. Planning Learning Islamic Religious Education in Children with Special Needs in SMALB Source Dharma

Learning planning is a form of activities to realize curriculum as an education program which is still general and ideal. With this learning plan, the curriculum is formed into a learning operational guidance, to make it easier for teachers in carrying out learning activities.

This learning plan is very important prepared by the teacher before the teaching process as a teacher's guidance so that the purpose of the learning done can be achieved well. The learning plan itself contains the subject matter, the method, the strategy, the time allocation, the learning place, the learning tool and media and the learning evaluation which should be in accordance with the existing curriculum and the abilities and needs of the students in the school.

In the planning of learning there are several dimensions that affect the effectiveness and effectiveness of the implementation of learning activities, as for dimensions of learning planning include:

- a. Significance of the level of strength or influence and dependence between educational objectives submitted with the criteria built during the planning process.
- b. Feasibility that is in the planning of learning must be prepared with realistic considerations both related to financing and other considerations that are realistic.
- c. Relevance is related to the assurance that instructional planning allows in solving problems.
- d. Certainty is in the planning of learning needs to consider and choose things that are certain and can be implemented.
- e. Accuracy of learning planning is arranged and formed in a simple form, and the interrelationship between the learning component of learning.
- f. Adaptabilitas is teaching should be flexibly or adaptable.
- g. The time is planned learning planning must be able to predict the future based on validation and reliability analysis used.
- h. Monitoring is the process of developing criteria to ensure that various learning planning components running.
- i. The contents of the plan that refers to the things that will be planned in learning.

Learning Planning that exist in SMALB Sumber Dharma Malang use lesson planning plan (RPP) which is made by every teacher in SMALB Sumber Dharma which is adjusted to curriculum of 2013 special school (SLB), which is planning of learning is also adjusted with condition and ability of students in SMALB Sumber Dharma Malang.

There are several things that must be met by teachers in making learning planning is as follows:⁵⁹

- a. Basic competencies are target competence to be achieved.
- b. Learning outcomes, namely the ability of students to meet a stage of achievement of learning experiences in one basic competence.
- c. Indicator of learning outcomes, which is one of the characteristics of the basic achievement markers of competence.
- d. Subject matter.
- e. Resources / materials / tools that is in the form of facilities and learning resources.
- f. Learning experience, ie learning steps in the form of student activities stage and by stage and material taught.
- g. Time Allocation.
- h. How to appraise.

Related material of Islamic religious education in SMALB Sumber Dharma Malang in accordance with existing in the Curriculum, but there are some materials that are managed and summarized by the teachers of

⁵⁹ Farida Rahim, *Pengajaran Membaca di Sekolah Dasar*, (Jakarta: Bumi Aksara, 2012), hal.40

Islamic religious education in this extraordinary school, such as memorizing more verses of the Qur'an simplified, by reason of condition and ability of students who can not accept if follow the existing in the curriculum.

Based on the results of observations of the author, for the planning of learning, especially the Islamic religious education lessons in SMALB Source Dharma is not well implemented, PAI teachers in this school from the beginning of the semester even until the end of the semester has not made a lesson plan implementation (RPP) which should be prepared before the learning process is done in class.

According to Permendiknas Number 41 of 2007 Some components of the implementation plan of learning (RPP) that must be considered by the teacher to be well composed include:⁶⁰

- a. Subject identity
- b. Standard competence
- c. Basic competencies
- d. Indicators of achievement of competence
- e. Learning objectives Learning
- f. Learning activity
- g. Resources
- h. Assessment of learning outcomes Learning

⁶⁰ Depdiknas, Permendiknas RI No.41 Tahun 2007a tentang Standar Proses, (Jakarta, Depdinas, 2007)

2. Process of Islamic Education for Children with Special Needs in SMALB Sumber Dharma

In the process of learning activities a teacher must plan the principles of teaching both before and during teaching and learning process takes place. Some important teaching principles noted by teachers in learning activities include:⁶¹

- a. Motivation is a hidden power within a person that encourages to behave and act in a way that is typical.
- b. Cooperation and competition in learning activities are required for cooperation among learners in the solution.
- c. Correlation and integration is to connect what students learn with the events that exist in everyday life.
- d. Application and transformation that has a function to strengthen the memory or storing information in the learners.
- e. Individuality that is to adjust the ability of the average learner, to help provide guidance to students in need and provide opportunities for each learner to do their own way of learning.

Implementation of learning PAI at SMALB Sumber Dharma Malang is using class merger that is from class X-XII to one class, and executed on one day that is on Friday at 07.00-09.00. This class merging program is self-made by PAI teachers in this school, as the number of

⁶¹ uparta, dkk, *Metodologi Pengajaran Agama Islam*, (Jakarta: Misco.2008) hal.72

students who are only 9 people is more easily conditioned when made into one class.

This class merging system is done to facilitate PAI teachers in conveying Islamic religious education materials so that they are easier to understand and practice, because in SMALB Sumber Dharma is an average child with mentally disabled and Tunaganda then the material submitted must be submitted repeatedly for them understand it.

Effective classroom management elements include establishing routines and procedures to limit disruptions and opportunities that hinder the teaching-learning process, maintain momentum and variation of teaching practices, and monitor and respond to student activities. These elements contribute to the students' active involvement in the learning process.⁶²

The material of Islamic education that is delivered is the material of Islamic education from class X-XII. The content of the material presented in accordance with the existing curriculum, there may be some material that is simplified by PAI teachers in this school which is tailored to the abilities and needs of students.

In the process of teaching and learning in this school is still constrained by the source or book study of teachers and students, according to information from teachers PAI in this school is not available textbooks Islamic religious education lessons from the government for this

⁶² James H. Stronge, *Kompetensi Guru-Guru Efektif*, (Jakarta:PT.Indeks,2013), hal.50

extraordinary school, so that teachers PAI in these schools sometimes make their own summaries of PAI materials drawn from the regular school textbooks at the elementary level. So the students who are in this extraordinary school for learning materials especially PAI using notebooks from the results explain the teacher in the classroom.

Learning resources as everything (power, environment, experience) that can be used and can support the process / activity of teaching effectively and efficiently and can facilitate the achievement of learning objectives, available (intentionally provided / prepared), either directly or indirectly either concrete or abstract.⁶³

Implementation of PAI learning at SMALB Sumber Dharma using lecture method, Demonstration and Q & A. Learning media used is potluck or can be said very less because of the limitations of existing facilities in this school. Despite the limitations of learning media PAI teachers in this school still use the existing media so that the material presented can be accepted by students who are in this school.

In media teaching is very necessary in helping the effectiveness and efficiency in teaching and learning process. Therefore, teachers should be able to choose appropriate teaching media and appropriate. Because basically the learning media aims to:

- a. Provide convenience to learners to understand the lesson.

⁶³ Darwyn Syah, *Perencanaan sistem pengajaran pendidikan Agama Islam*, (Jakarta:Gaung Persada Press, 2007), hal. 119

- b. Provide a different and varied learning experience.
- c. Growing attitudes and skills in the use of technology.
- d. Creating learning situations that are not easily forgotten.

3. Example of Implementation of Islamic Religious Education in SMALB

Sumber Dharma Malang

Implementation of Islamic religious education is not only in the form of learning activities conducted by teachers and students in the classroom, but also can be activities both in learning and outside the classroom based on the values of education Islam. These activities can include habituation of morals, worship, skills and other activities in which the activity contains the values of Islamic religious education.

In the learning activities of Islamic religious education a teacher can use some approach model that is as follows:⁶⁴

- a. Rational Approach is an approach that is done with emphasis on reasoning.
- b. Emotional approach is an upaaya evoke feelings (emotions) students in appreciating the behavior in accordance with the teachings of religion and culture of the nation.
- c. Approach to experience is to provide opportunities for students to practice and feel the results of worship practice in dealing with the duties and problems of life.

⁶⁴ Mujtahid, *Reformulasi Pendidikan Islam Meretas Mindset Baru, Meraih Peradaban Unggul*, (Malang: UIN-Maliki Press, 2011), hal.78

- d. Approach habituation is to provide opportunities for students to behave and behave in accordance with the teachings of Islam and the nation's culture in facing life problems.
- e. Functional approach is by presenting the subject matter in terms of benefits for students in daily life in a broad sense.
- f. The approach of trivial is to make the teacher figure (educator), *tenga kependidikan* and other figures, parents as well as the wider community as a mirror for students.

Learning PAI is a mandatory activity that must be implemented by teachers and students in the classroom, not exceptional in SMALB Sumber Dharma malang, in addition to learning Islamic religious education in the class at SMALB Source dharma also there are forms of teaching Islam for students in school activities that embedded Islamic religious values, such activities include:

- a. Reading prayers and short letters before the lesson

Activities of prayer and short letters are performed by teachers and students before the commencement of the lesson, this is done not only during the time of the subject PAI course but also done in every day before the lesson begins. This activity is done with the aim that students in SMALB Sumber dharma can instill in him that every activity will be done starting with prayer not only when in school but also outside school.

b. Dhuhr Prayers Congregation

Prayers in congregation in SMALB Sumber Dharma done every day at 12.00 which is done in the mosque in this extraordinary school. Prayers dhuhur congregation is done together between students and students, because teachers in this school the average female then the male students who are in this school in training in order to become a priest.

c. Friday Prayers

Students in SMALB Sumber Dharma especially for male students are required to perform their Friday prayers before they go home. This Friday prayer activity is held in the Sabilillah mosque which letaknya not far from this extraordinary school. To increase the knowledge of Islamic religion the PAI teacher assigns them the task of summarizing the material at the time of the sermon, then reports the summary results to the PAI teachers after they have finished their Friday prayers.

d. Introducing a Major Month in Islam and Its Virtue

In order for Islamic religious values to be really embedded in the students of SMALB Sumber Dharma, the PAI teacher also introduces the great moons in Islam as well as its virtues, not only that PAI teachers also teach deeds and prayers -the prayer of the great moon, for example in the rajab month, the PAI teacher teaches how his prayers are and are done daily in the month of rajab and other months.

e. Learning to read Al-Quran

As Muslims can read Al-Quran is a necessity because it is a worship activity, therefore the PAI teacher in this extraordinary school teaches students who are in this school to read the Quran so they can worship well, seeing the condition of those with both physical and mental limitations is not easy to teach them and requires more patience. Learning activities to read Al-Quran is done every day after completion of the first hour lesson and done intensively by the teacher of PAI to every student.

f. Practice The Prayer of the Corpse

Religious material of Islamic religious education is not only in the form of theory but also in the form of practice, looking at the condition of the students in SMALB Sumber Dharma this practice activity is very important so that they can better memorize and understand the theory already delivered by the teacher. One form of practice that exists in this school is the practice of bathing the corpse and the corpse prayer. The activity of bathing this jenzah in addition to their worship is also instilled in them a good social relation to fellow human beings.

g. Amanah Cooperative

Cultivation of Islamic religious education values can be done in several ways not only related to worship such as fasting prayer etc., but also with the development of morals, one of the activities to grow good

morals in SMALB Sumber Dharma is denan existence of cooperative mandate , where students in this extraordinary school are trained in honesty and responsibility.

h. Activities of Pondok Romadhon

Planting of Islamic values in SMALB Sumber Dharma is one of the activities of ramadhon hut in the fasting month, which is filled with religious activities such as obligatory prayer and sunah congregation, reading Al-Quran, deepening of morals and study - religious studies.

B. Supporting Factors and Factors inhibiting the Implementation of Islamic Religious Education at SMALB Sumber Dharma.

In the implementation of Islamic education learning in SMALB Sumber Dharma Malang certainly can not be separated from the factors that support the learning activities of Islamic education, such as:

a. The ability of teachers PAI in packaging the existing

Curriculum used in SMALB Sumber Dharma using curriculum 2013, of the material in this curriculum is too heavy for students of SMALB Sumber Dharma especially the lessons of Islamic education so PAI teachers who are here summarize the existing material in the curriculum becomes simpler so that students who are here can receive the material easily.

Potential teachers not only in terms of teaching but also in various aspects, one of which is in the field of learning planning such as summarizing the material because who knows the ability and needs of a

student is a teacher so that the material presented can be received by students well.

b. Classroom Management

Management is essential for the smooth running of the teaching and learning process, with the aim of improving students' enthusiasm and concentration in learning, while also facilitating teachers in conditioning students in the classroom. In SMALB Sumber Dharma the classroom management is done by combining classes ranging from X-XII classes specifically for learning Islamic religious education.

c. Learning with the principle of affection

Teacher is the parents of students while in the school environment, has become the task of teachers to educate and give love more like his own child when the learning process takes place. Especially for children with special needs so much more attention and compassion needed them so that the learning objectives can be achieved well.

Students who are in SMALB Sumber dharma Malang are students who need special attention from various aspects, for the purpose of the learning process goes well then the teacher should approach with students who are in this school one of them is by giving attention and love unfortunately more to the students who are in this extraordinary school.

In addition to the supporting factors there are also constraints faced when learning Islamic education in SMALB Sources Dharma such as:

a. Emotional instability Students and Students

Condition is very influential in the learning process, the condition of good students will also facilitate teaching and learning activities, teachers will easily transfer knowledge to students and students will also easily accept it. The obstacles in SMALB Sumber Dharma is in addition to having both physical and mental disorders, sometimes the emotions and conditions of students who are here can not be controlled, and situations like this hinder the learning process of students.

b. Student Discipline

Discipline Discipline is very necessary in teaching and learning activities, let alone the accuracy of entering the class, because if students are not discipline into the classroom will disrupt the effectiveness of teaching and learning process, so that the allocation of learning time will not match the predetermined.

The absence of students in class is one of the obstacles in teaching and learning activities, especially Islamic religious education, students who are in this extraordinary school is often not on time when entering the class that should enter at 7:00 pm they sometimes come at 7.30 pm.

c. Low Teacher's Resources

Skills and potential of teachers is an important factor in teaching and learning activities, because in addition to being a role model, teacher potential to benchmark the success of the teaching and learning process. If the human resources of teachers in schools is low, it will hinder the learning process itself.

Obstacles encountered in this extraordinary school associated with low teacher teachers is the number of teachers who are somewhat small and the age of teachers who have been considered an old barrier in the learning process, apart from its potential also from the physical.

d. Lack of Technology Facilitation

At this time technology is very advanced, it is also in the field of education, schools should facilitate students with technological facilities such as computers, Lcd, so that the learning process can run smoothly. Because if the school does not care about it then the students will be left behind and not familiar with the technology at this time, especially in extraordinary schools then the students who are in this school is very necessary to be given adequate technology facilities for them more advanced.

e. Parents' Patient Indifference

Role of parents is very important in the learning activities, in addition to teachers at school, parents at home are also responsible for monitoring and monitoring learners, but sometimes this is difficult to

do by parents in their homes sometimes do not care about the development of participants educated and this is one that can hamper the learning process students.

f. Inadequate media and learning resources

Media and learning resources Media and learning resources are very important for students, as a tool in understanding the material presented by the teacher. Especially for children with special needs are needed. The media here is inhibited by the lack of media and learning resources available in this extraordinary school.

CHAPTER VI

CLOSING

From some data of research which have been done by researcher at SMALB Sumber Dharma Malang from bebergai informant, researcher can conclude that implementation of Islamic education for children with special needs include:

A. Conclusion

Based on data from result of research in previous chapter, hence can be concluded that the result of implementation of Islamic education for children with special needs in High School Extraordinary (SMALB) Sumber Dharma Malang is as follows:

1. Implemetentation of Islamic education in SMALB Sumber Dharma Malang is a follows:
 - a. Learning Moslem education planning for children with special needs in SMALB Sumber Dharma Malang include preparation of learning implementation plan (RPP), syllabus , prota and promos and the creation of learning programs tailored to the needs and abilities of students.
 - b. The learning process of Islamic education for children with special needs in SMALB Sumber Dharma Malang include: First, the management of the classroom where in SMALB Sumber dharma

malang using class incorporation starting from class X-XII special for hours of Islamic religious education. Second, the content of the material where the content of Islamic education materials in accordance with the 2013 curriculum that includes Fiqh, Al-Quran, Morals, Tawhid and History. Third, methods and approaches are using lecture, demonstration, question and answer method and assignment. Fourth, the learning media using the appropriate media such as whiteboards, props, pictures, laptops.

- c. Implementation of Islamic religious education for children with special needs in SMALB Sumber Dharma Malang not only in the form of subjects in class but also in other habits such as: reading prayers and short letters before lessons, praying dhuhur congregation, Friday prayers, introducing the big day of Islam and its virtue, learning to read Al-Quran, the practice of praying the body, cooperative trust, activities of pondok romadhon.
- d. Supporting factors and impeding implementation of Islamic religious education for children with special needs in SMALB Sumber Dharma Malang. Supporting factors: The ability of PAI teachers in packaging the existing curriculum, classroom management, learning with the principle of affection. While the inhibiting factors are emotional instability and student conditions, student discipline, poor teacher resources, lack of technological facilities, parental ignorance, inadequate media and learning resources.

B. Suggestion

1. For the school, making the school as a fun place for students as a place to learn students and increase the values of Islam in children with special needs through religious activities in the school environment. The addition of facilities to support student activities so that no barriers for students with special needs in learning activities so that the vision of school mission can be achieved well.
2. For teachers, Increasing the potential of teachers in the field of technology so that teachers can adjust to the development of the current era, presumably more improving in the mastery of media and learning aids to make it easier in delivering the subject matter to students with special needs.
3. For all levels of society is expected from the results of this study can raise awareness of children with special needs related to growth and development. Because children with special needs also have the potential of self that must be developed in order to be a proud achievement for the family and the surrounding environment.

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ATTACHMENT



KEMENTERIAN AGAMA REPUBLIK INDONESIA
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Nomor : 335 /Un.03.1/TL.00.1/02/2018
Sifat : Penting
Lampiran : -
Hal : Izin Penelitian

28 Februari 2018

Kepada

Yth. Kepala SMALB Sumber Dharma Malang
di

Malang

Assalamu'alaikum Wr. Wb.

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Endah Asmaul Khusna
NIM : 14110080
Jurusan : Pendidikan Agama Islam (PAI)
Semester - Tahun Akademik : Genap - 2017/1020
Judul Skripsi : Implementation of Islamic Education with
Children of Special Need In The Senior High
School (SMALB) Sumber Dharma Malang
Lama Penelitian : Februari 2018 sampai dengan April 2018
(3 bulan)

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.

Dekan

Dr. H. Agus Maimun, M.Pd.
NIP. 19650817 199803 1 003

Tembusan :

1. Yth. Ketua Jurusan PAI
2. Arsip

PEDOMAN WAWANCARA

Informan Pendukung : Kepala Sekolah

Daftar Pertanyaan

1. Apa visi, Misi dan tujuan dari SMALB Sumber Dharma Malang ini?
2. Kurikulum apa yang digunakan di SMALB Sumber Dharma Malang ini?
3. Bagaimana keadaan guru yang mengajar di SMALB Sumber Dharma ini?
4. Jenis kelainan apa saja yang di derita siswa yang berada di SMALB Sumber Dharma Malang ini?
5. Berapa jumlah siswa berkebutuhan khusus yang ada di SMALB Sumber Dharma ini?
6. Apakah ada pelatihan khusus untuk guru yang mengajar di sini yang tidak memiliki basik mengajara anak berkebutuhan khusus?
7. Adakah monitoring dari kepala sekolah mengenai perangkat pembelajaran yang dibuta oleh guru setiap mata pelajaran?
8. Tindakan apa yang anda lakukan untuk meningkatkan potensi guru yang ada di sekolah ini?
9. Kegiatan agama apa yang sudah menjadi aktivitas rutinan yang ada di SMALB Sumber Dharama ini?

Informan Pendukung : Guru PAI

1. Bagaimana implementasi pendidikan agama Islam di SMALB Sumber Dharma ini?
2. Bagaiman strategi anda dalam mengajar PAI bagi Anak berkebutuhan khusus?

3. Materi PAI apa saja yang diajarkan kepada anak berkebutuhan khusus di SMALB Sumber Dharma Malang?
4. Apakah ada buku ajar khusus PAI yang digunakan di SMALB Sumber Dharma ini?
5. Apakah ada kriteria ketuntasan minimum (KKM) Untuk mata pelajaran PAI?
6. Selain pemberian materi pendidikan agama Islam di kelas, kegiatan apa saja yang ada di sekolah ini yang bertujuan dalam penanaman nilai-nilai agama Islam?
7. Bagaimana pengelolaan kelas khusus untuk mata pelajaran pendidikan agama Islam di SMALB Sumber Dharma Malang?
8. Apa saja faktor penghambat dan faktor pendukung dalam kegiatan pembelajaran pendidikan agama Islam di SMALB Sumber Dharma ini?

Infroman Pendukung : Guru khusus SLB

Daftar Pertanyaan

1. Bagaimana perlakuan guru dan orang tua yang seharusnya diberikan kepada anak berkebutuhan khusus?
2. Bagaimana kharakteristik anak berkebuthan khusus yang ada di SMALB Sumber Dharma ini?
3. Adakah bentuk monitoring dari guru yang ada di SMALB Sumber Dharma ini ketika siswa berada di luar sekolah lebih tepatnya dirumah?

LEMBAR ANALISIS OBSERVASI

No	Indikator	Ya	Tidak	Deskripsi Hasil Temuan
	Kegiatan Pendahuluan			
1.	Guru mengkondisikan suasana belajar yang menyenangkan	√		Guru mengucapkan salam, melakukan pengabsenan kehadiran siswa dan mengajak siswa untuk berdoa bersama.
2.	Guru mendiskusikan kompetensi yang sudah dipelajari dan dikembangkan sebelumnya dengan kompetensi yang akan dipelajari dan dikembangkan	√		Guru mengaitkan dengan materi sebelumnya, materi yang akan diajarkan dan menjelaskan implementasi di kehidupan sekarang.
3.	Guru menyampaikan kompetensi yang akan dicapai	√		Aspek yang harus dicapai seperti, siswa mampu memahami rukun Islam, Mempraktikkan pelaksanaan shalat jenazah.
4.	Guru menyampaikan cakupan materi dan kegiatan yang akan dilakukan	√		Menyampaikan Rukun Islam seperti membaca syahadat, sholat, membayar zakat, berpuasa dan pergi haji serta merawat jenazah dan menysalatkan.
5.	Guru menyampaikan teknik penilaian yang akan dilakukan	√		Guru menyampaikan beberapa aspek penilaian berupa penilaian sikap, keaktifansiswa dan juga kehadiran siswa dikelas.

	Kegiatan Inti			
6.	Guru memberikan pemahaman tentang Rukun Islam dan sholat jenazah	√		Memberikan materi pelajaran atau pemahaman kepada siswa mengenai rukun Islam dan sholat jenazah yang bersumber dari buku ajar gambar maupun video.
7.	Transaksi Nilai a. Siswa membuat dan mengajukan pertanyaan, berdiskusi tentang informasi yang belum dipahami.	√		Setelah Ibu Asrifah Hanim memberikan penjelasan mengenai, guru memberikan kesempatan kepada siswa mengajukan pertanyaan mengenai materi yang disampaikan.
8.	Mengumpulkan informasi/ mencoba a. Siswa mengeksplorasi, mencoba, berdiskusi, dari hasil penjelasan guru dan membaca sumber belajar yang ada.	√		Pada tahap ini siswa diberikan kesempatan untuk mempresentasikan hasil temuan atau permasalahan pada sumber bahan ajar dan dari hasil dari penjelasan dari guru dan guru menuntun mulai dari bahasa dan gerakan.
9.	Menalar/mengasosiasi a. Siswa mengolah informasi yang sudah dikumpulkan, mengasosiasi atau menghubungkan informasi yang terkait dalam	√		Guru memberi arahan dan klarifikasi mengenai tugas diskusi yang telah diadakan. Dan guru membantu dalam menghubungkan informasi yang terkait dan guru memberikan contoh terkait hal itu. Agar siswa dapat

	<p>rangka menemukan suatu pola, dan menyimpulkan</p>			<p>menemukan pola dan dapat menarik kesimpulan.</p>
10.	<p>Internalisasi</p> <p>a. Siswa dapat menjalankan rukun Islam dan praktek sholat jenazah dalam kehidupan sehari-hari.</p>	√		<p>Pembiasaan ini dilakukan dimulai dari kegiatan di sekolah terlebih dahulu guru PAI selalu memberikan contoh setelah materi disampaikan, ketika ada orang tua siswa yang meninggal guru mengajak siswa untuk melaksanakan sholat jenazah. Selain itu setiap hari pada pulang sekolah terlebih dahulu melaksanakan sholat dhuhur berjamaah.</p>
	Kegiatan Akhir			
11.	<p>Guru bersama siswa membuat rangkuman pelajaran</p>	√		<p>Pada tahap akhir akan selalu diulas mengenai inti materi yang telah dipelajari agar menjadi pengingat tentang garis besar pada materi belajar</p>
12.	<p>Guru bersama siswa memberikan umpan balik terhadap proses dan hasil pembelajaran</p>	√		<p>Memberikan umpan balik mengajukan pertanyaan, menjawab pertanyaan, memberi sanggahan dan opini</p>
13.	<p>Guru melakukan penilaian</p>	√		<p>Melakukan penilaian keaktifan siswa didalam kelas juga melakukan penilaian sikap keseharian siswa</p>
14.	<p>Guru menyampaikan rencana pembelajaran</p>	√		<p>Menyampaikan materi yang akan dipelajari</p>

	pada pertemuan berikutnya.			pada pertemuan selanjutnya dan dikaitkan dengan materi sebelumnya.
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**DATA SISWA SMALB SUMBER DHARMA
TAHUN PELAJARAN 2017/2018**

No	Nama	Ketunaan	Tempat Lahir	Tanggal Lahir	Agama	Alamat	Data Ortu			
							Nama Ayah	Pekerjaan	Nama Ibu	Pekerjaan
1	ANAS NASHRULLOH	C1 - Tuna grahita sedang	MALANG	10/07/1995	Islam	Jl. S.SUPRIADI II/42 RT 6 RW 4 KEL SUKUN KEC.SUKUN	TAUFIQURROHMAN	Wiraswasta	RUSMELY KARTIKA DEWI	Lainnya
2	RINI YUSTINA	C1 - Tuna grahita sedang	MALANG	17/04/1996	Islam	Jl. PIRANHA ATAS 17 RT 2 RW 1 KEL.TUNJUNGSEKAR KEC.LOWOKWARU	KUSAERI	Wirausaha	SOLIKAH	Tidak bekerja
3	DELLA APRILLIA	B, C1, F	MALANG	02/04/1994	Islam	LA SUCIPTO GG STASIUN NO.6 RT 5 RW 10 KEL.PURWODADI KEC.BLIMBING	MUGIANTO	Lainnya	SULIS SETYORINI	Buruh
4	DELLY YAN BUDIMAN	Hyperaktif	Malang	26/01/1986	Islam	Jl. BANTARAN INDAH NO 7B RT 3 RW 13 KEL.TULUSREJO KEC.LOWOKWARU	BUDIONO	WIRASWASTA	HERMI SULISTYOWATI	Tidak bekerja
5	ANDI ISWANTO	C1 - Tuna grahita sedang	MALANG	29/05/1999	Islam	Jl. IKAN PIRANHA F/ 21 G RT 8 RW 3 KEL.PURWODADI KEC.BLIMBING	BAMBANG BARUYANTO	Buruh	SUKATINI	Tidak bekerja
6	IMAM YAPIE ABDILLAH	B, C1	MALANG	02/07/1998	Islam	Jl. TELUK BAYUR 32 RT 1 RW 7 KEL.PANDANWANGI KEC.BLIMBING	IMAM DWI PURNOMO	Karyawan Swasta	TUTIK SULISTYOWATI	Tidak bekerja

7	PIZAR WAHYU APRILIANTO	C1 - Tuna grahita sedang	MALANG	06/04/1998	Islam	JL. IKAN PIRANHA ATAS NO. 102-D RT 5 RW 1 KEL. TUNJUNGSEKAR KEC.LOWOKWARU	MISERI	Lainnya	SUKIFAH	Buruh
8	LELI CHASANA	B, C1, F	MALANG	13/07/1998	Islam	IKAN HIU 39 RT 4 RW 5 KEL.TUNJUNGSEKAR KEC.LOWOKWARU	DJAELANI	Buruh	MARIAM	Sudah Meninggal
9	RETNO KHUSNUL QOTIMAH	C,P	MALANG	22/03/1995	Islam	BUGIS KRAJAN RT 4 RW 1 KEL.SAPTORENGGO KEC.PAKIS	DAHLAN	Buruh	RUBBIAH	Tidak bekerja

Daftar Pendidik dan Tenaga Kependidikan
SMALB BCG SUMBER DHARMA

Kecamatan Kec. Blimbing, Kabupaten Kota Malang, Provinsi Prov. Jawa Timur

Tanggal Unduh: 2018-04-07
16:49:03

Pengunduh: Riris Wulandari (mifamtj@yahoo.co.id)

No	Nama	NUPTK	JK	Tempat Lahir	Tanggal Lahir	NIP	Status Kepegawaian
1	ASRIFAH HANIM	4960739640300032	P	LAMONGAN	1961-06-28	196106282007012004	PNS Diberbantukan
2	MIFTAKHUL JANAHA	1444755660300003	P	MALANG	1977-11-12		GTU/PTU
3	Riris Wulandari		P	Malang	1994-01-24		GTU/PTU
4	SRI PURWATI	1352739641300063	P	SELONG	1961-10-20	196110201986032008	PNS Diberbantukan



KOMPETENSI INTI DAN KOMPETENSI DASAR
SEKOLAH MENENGAH ATAS LUAR BIASA
TUNAGRAHITA
(SMALB TUNAGRAHITA)

MATA PELAJARAN
PENDIDIKAN AGAMA ISLAM DAN BUDI
PEKERTI

KEMENTERIAN PENDIDIKAN DAN
KEBUDAYAAN JAKARTA, 2016

**KOMPETENSI INTI DAN KOMPETENSI DASAR
PENDIDIKAN AGAMA ISLAM DAN BUDI PEKERTI SMALB
TUNAGRAHITA**

KELAS: X

Kompetensi Sikap Spiritual, Kompetensi Sikap Sosial, Kompetensi Pengetahuan, dan Kompetensi Keterampilan dirumuskan sebagai berikut ini.

KOMPETENSI INTI 1 (SIKAP SPIRITUAL)	KOMPETENSI INTI 2 (SIKAP SOSIAL)
1. Menghargai dan menghayati ajaran agama yang dianutnya	2. Menghayati dan mengamalkan perilaku jujur, disiplin, tanggung jawab, peduli (gotong royong, kerjasama, toleran, damai), santun, responsif dan proaktif dan menunjukkan sikap sebagai bagian dari solusi atas berbagai permasalahan dalam berinteraksi secara efektif dengan lingkungan sosial dan alam dalam menempatkan diri sebagai cerminan bangsa dalam pergaulan dunia
KOMPETENSI DASAR	KOMPETENSI DASAR
1.1 Terbiasa membaca <i>al-Qur'ān</i> dengan baik	2.1 Menunjukkan sikap rukun sebagai implementasi pemahaman makna Q.S. <i>al-ʾujurāt/49: 10</i>
1.2 Meyakini bahwa Allah Swt. Maha adil dan bijaksana kepada semua makhluk-Nya	2.2 Memiliki sikap adil dan bijaksana sebagai cerminan sifat Allah Swt.: <i>al-ʿAdl</i> dan <i>al-ʾakīm</i>
1.3 Meyakini bahwa malaikat adalah ciptaan Allah	2.3 Memiliki sikap hati-hati dalam berbicara dengan guru dan teman sebagai

	wujud keimanan kepada malaikat
1.4 Meyakini bahwa menuntut ilmu sebagai perintah Allah Swt. dan rasul-Nya	2.4 Memiliki perilaku semangat dalam menuntut ilmu
1.5 Meyakini ibadah haji dan umroh sebagai bagian dari rukun Islam	2.5 Memiliki sikap disiplin dan tertib sebagai cerminan pelaksanaan ibadah haji dan umroh
1.6 Meyakini kebenaran kisah perjuangan Nabi Muhammad saw periode Mekkah	2.6 Memiliki perilaku terpuji sebagai implementasi perjuangan Nabi Muhammad saw periode Mekkah
KOMPETENSI INTI 3 (PENGETAHUAN)	KOMPETENSI INTI 4 (KETERAMPILAN)
1. Memahami, menerapkan, menganalisis pengetahuan faktual, konseptual, dan prosedural berdasarkan rasa ingintahunya tentang ilmu pengetahuan, teknologi, seni, budaya dan peradaban terkait fenomena dan kejadian, serta menerapkan pengetahuan prosedural pada bidang kajian yang spesifik sesuai dengan bakat dan minatnya untuk memecahkan masalah	2. Mengolah, menalar dan menyaji dalam ranah konkrit dan ranah abstrak terkait dengan pengembangan dari yang dipelajarinya di sekolah secara mandiri, dan mampu menggunakan metoda sesuai kaidah keilmuan
KOMPETENSI DASAR	KOMPETENSI DASAR
3.1 Memahami Q.S <i>al-ʾuḡurāt</i> /49:10 tentang <i>Ukhuwwah Islāmiyyah</i>	4.1 Melafalkan Q.S <i>al-ʾuḡurāt</i> /49 : 10 tentang <i>Ukhuwwah Islāmiyyah</i>
3.2 Mengetahui makna sifat Allah Swt.: <i>al-ʿAdl</i> dan <i>al-ʾakīm</i>	4.2 Melafalkan <i>Asmāul ʾusna: al-ʿAdl</i> dan <i>al-ʾakīm</i> beserta artinya
3.3 Mengenal makna iman kepada	4.3 Menunjukkan contoh

malaikat Allah	sikap yang mencerminkan beriman kepada Malaikat-malaikat Allah Swt.
3.4 Memahami semangat menuntut ilmu sebagai perintah Allah Swt. dan rasul-Nya	4.4 Menunjukkan contoh perilaku yang mencerminkan semangat menuntut ilmu
3.5 Memahami ketentuan ibadah haji dan umrah	4.5 mempraktikkan ibadah haji dan umroh
3.6 Memahami sejarah perjuangan Nabi Muhammad saw periode Mekkah	4.6 Menceritakan kisah perjuangan Nabi Muhammad saw periode Mekkah

KELAS: XI

Kompetensi Sikap Spiritual, Kompetensi Sikap Sosial, Kompetensi Pengetahuan, dan Kompetensi Keterampilan dirumuskan sebagai berikut ini.

KOMPETENSI INTI 1 (SIKAP SPIRITUAL)	KOMPETENSI INTI 2 (SIKAP SOSIAL)
1. Menghargai dan menghayati ajaran agama yang dianutnya	2. Menghayati dan mengamalkan perilaku jujur, disiplin, tanggung jawab, peduli (gotong royong, kerjasama, toleransi, damai), santun, responsif dan proaktif dan menunjukkan sebagai bagian dari solusi atas berbagai permasalahan dalam berinteraksi secara efektif dengan lingkungan sosial dan alam serta dalam

	menempatkan diri sebagai cerminan bangsa dalam pergaulan dunia
KOMPETENSI DASAR	KOMPETENSI DASAR
1.1 Terbiasa membaca <i>al-Qur'ān</i> dengan baik	2.1 Menunjukkan perilaku saling menghargai antar sesama sebagai implementasi pemahaman <i>Q.S al-Māidah/5 : 32</i>
1.2 Meyakini bahwa Allah Swt. telah mengutus para rasul-Nya dengan membawa kebenaran	2.2 Memiliki perilaku konsisten sebagai cerminan iman kepada rasul sebagai teladan
1.3 Meyakini sikap berani (<i>syajā'ah</i>) dalam membela kebenaran sebagai perintah Allah Swt.	2.3 Menunjukkan sikap <i>syajā'ah</i> (berani membela kebenaran)
1.4 Menerapkan ketentuan shalat jenazah sesuai syari'at Islam	2.4 Menunjukkan perilaku tanggung jawab sebagai implementasi pemahaman ketentuan shalat jenazah
1.5 Menyakini kebenaran kisah perjuangan Nabi Muhammad periode Madinah	2.5 Menunjukkan sikap tolong menolong sebagai implementasi pemahaman makna sejarah perjuangan Nabi Muhammad saw periode Madinah
KOMPETENSI INTI 3 (PENGETAHUAN)	KOMPETENSI INTI 4 (KETERAMPILAN)
1. Memahami, menerapkan, dan menganalisis pengetahuan faktual, konseptual, prosedural dan metakognitif berdasarkan rasa ingin tahunya tentang ilmu pengetahuan, teknologi, seni, budaya dan humaniora dengan wawasan kemanusiaan, kebangsaan, kenegaraan, dan	2. Mengolah, menalar, dan menyaji dalam ranah konkret dan ranah abstrak terkait dengan pengembangan dari yang dipelajarinya di sekolah secara mandiri, bertindak secara efektif dan kreatif, serta mampu menggunakan metode sesuai kaidah keilmuan

peradaban terkait fenomena dan kejadian yang spesifik sesuai dengan bakat dan minatnya untuk memecahkan masalah	
KOMPETENSI DASAR	KOMPETENSI DASAR
3.1 Mengetahui makna <i>Q.S al-Mā'idah/5 : 32</i> tentang saling menghargai antar sesama dalam kehidupan sehari-hari	4.1 Melafalkan <i>Q.S al-Mā'idah/5 : 32</i> beserta artinya
3.2 Memahami makna iman kepada Rasul Allah Swt	4.2 Melafalkan nama-nama Rasul Allah Swt.
3.3 Memahami makna <i>syaja'ah</i> (berani membela kebenaran)	4.3 Menampilkan contoh perilaku <i>syaja'ah</i> (berani membela kebenaran)
3.4 Memahami ketentuan jilat jenazah sesuai syari'at Islam	4.4 mempraktikkan pelaksanaan jilat jenazah
3.5 Memahami sejarah perjuangan Nabi Muhammad saw periode Madinah	4.5 Menceritakan kisah perjuangan Nabi Muhammad saw periode Madinah

KELAS: XII

Kompetensi Sikap Spiritual, Kompetensi Sikap Sosial, Kompetensi Pengetahuan, dan Kompetensi Keterampilan dirumuskan sebagai berikut ini.

KOMPETENSI INTI 1 (SIKAP SPIRITUAL)	KOMPETENSI INTI 2 (SIKAP SOSIAL)
1. Menghayati dan mengamalkan ajaran agama yang dianutnya	2. Menghayati dan mengamalkan perilaku jujur, disiplin, tanggung jawab, peduli (gotong royong, kerjasama, toleran, damai), santun, responsif dan proaktif dan menunjukkan sikap sebagai bagian dari solusi atas berbagai

	permasalahan dalam berinteraksi secara efektif dengan lingkungan social dan alam serta dalam menempatkan diri sebagai cerminan bangsa dalam pergaulan dunia
KOMPETENSI DASAR	KOMPETENSI DASAR
1.1 Terbiasa membaca <i>al-Qur'ān</i> dengan baik	2.1 Menunjukkan sikap bersyukur sebagai implementasi dari pemahaman makna Q.S <i>Luqmān</i> /31: 14
1.2 Meyakini bahwa Allah Swt. Maha Menyukuri dan Maha Pengampun	2.2 Memiliki sikap apresiatif dan pemaaf sebagai cerminan <i>as-Syakūr</i> dan <i>al-Ghafūr</i>
1.3 Meyakini Allah menciptakan Hari Akhir	2.3 Memiliki sikap yang mencerminkan keimanan kepada Hari Akhir
1.4 Meyakini kerja keras sebagai perintah Allah Swt. dan Rasul-Nya	2.4 Memiliki perilaku kerja keras dalam berusaha sebagai wujud keimanan kepada <i>Qa'ā</i> dan <i>Qadar</i>
1.5 Meyakini kebenaran ketentuan pernikahan berdasarkan syari'at Islam	2.5 Menunjukkan sikap patuh dan taat sebagai implementasi dari pemahaman ketentuan pernikahan dalam Islam
1.6 Menerima kebenaran sejarah perkembangan Islam di Indonesia	2.6 Menunjukkan sikap rukun sebagai implementasi dari pemahaman sejarah perkembangan Islam di Indonesia
KOMPETENSI INTI 3 (PENGETAHUAN)	KOMPETENSI INTI 4 (KETERAMPILAN)
1. Memahami, menerapkan, menganalisis dan mengevaluasi pengetahuan faktual, konseptual, prosedural dan metakognitif	2. Mengolah, menalar, menyaji, dan mencipta dalam ranah konkrit dan ranah abstrak

KOMPETENSI INTI 3 (PENGETAHUAN)	KOMPETENSI INTI 4 (KETERAMPILAN)
berdasarkan rasa ingin tahunya tentang ilmu pengetahuan, teknologi, seni, budaya dan humaniora dengan wawasan kemanusiaan, kebangsaan, kenegaraan dan peradaban terkait penyebab fenomena dan kejadian serta menerapkan pengetahuan prosedural pada bidang kajian yang spesifik sesuai dengan bakat dan minatnya untuk memecahkan masalah	terkait dengan pengembangan dari yang dipelajarinya di sekolah secara mandiri serta bertindak secara efektif dan kreatif dan mampu menggunakan metode sesuai kaidah keilmuan
KOMPETENSI DASAR	KOMPETENSI DASAR
3.1 Mengetahui makna Q.S <i>Luqmān</i> /31: 14 tentang bersyukur kepada Allah Swt.	4.1 Melafalkan Q.S <i>Luqmān</i> /31: 14
3.2 Mengetahui arti Sifat Allah Swt.: <i>as-Syakūr</i> dan <i>al-Ghafūr</i>	4.2 Menunjukkan contoh sifat Allah Swt.: <i>as-Syakūr</i> dan <i>al-Ghafūr</i>
3.3 Mengetahui macam kiamat	4.3 Menunjukkan sikap yang mencerminkan keimanan kepada Hari Akhir
3.4 Mengetahui manfaat kerja keras dalam kehidupan sehari-hari sebagai wujud keimanan kepada <i>Qa'ā</i> dan <i>Qadar</i>	4.4 Menunjukkan contoh perilaku kerja keras dalam kehidupan sehari-hari sebagai wujud keimanan kepada <i>Qa'ā</i> dan <i>Qadar</i>
3.5 Memahami ketentuan pernikahan dalam Islam	4.5 Mendemonstrasikan melalui sosio drama tentang ketentuan pernikahan dalam Islam
3.6 Mengetahui sejarah perkembangan Islam di Indonesia	4.6 Menceritakan sejarah perkembangan Islam di Indonesia



Bimbingan Membaca Al-Quran bersama guru PAI



Kegiatan belajar mengajar PAI



Ujian Sekolah kelas XII



Guru SLB Sumber Dharma



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EVIDENCE OF CONSULTATION

Name : Endah Asmaul Khusna
Number of Student : 14110080
Department : Islamic Education Department
Advisor : Ahmad Nurul Kawakip, M.Pd, MA
Title of Thesis : Implementation of Islamic Education for Children With Special Needs In
Extraordinary Senior High School (SMALB) Sumber Dharma Malang

No	Date of Consultation	Consultation Material	Signature
1.	2 April 2018	Mengajukan Bab I	
2.	10 April 2018	Revisi Bab I	
3.	19 April 2018	Mengajukan Bab II dan III	
4.	9 Mei 2018	Revisi Bab II dan III	
5.	14 Mei 2018	Mengajukan Bab IV dan V	
6.	24 Mei 2018	Revidi Bab IV dan V	
7.	28 Mei 2018	Revisi Bab 1-5	
8.	4 Juni 2018	ACC Final	

Acknowledge by,
Head of Department,

Dr. Marno, M.Ag

NIP. 197202822 200212 1 001

CURRICULUM VITAE

Name : Endah Asmaul Khusna
 NIM : 14110080
 Date of Birth : Kediri, 22 November 1995
 Majors : Pendidikan Agama Islam
 Faculty : Fakultas Ilmu Tarbiyah Dan Keguruan
 Year of Entry : 2014
 Address : Dsn. Bulur 02/04 Ds. Rejomulyo Kec.Kras Kab. Kediri
 Jawa Timur
 No. Telp. : 08563545977
 E-mail : endah.khusna@gmail.com



➤ Educational Background

No.	Educational Level	Year
1.	RA Al-Huda	(2000 – 2002)
2.	MI Al-Huda Rejomulyo	(2002 – 2008)
3.	MTsN Kanigoro/MTsN 2 Kab.Kediri	(2008 – 2010)
4.	SMKN 2 Kediri	(2011 – 2014)
5.	UIN Maulana Malik Ibrahim Malang, PAI/FITK	(2014 – now)

➤ Organizational Experience

No.	Organization	Year
1.	Pengurus Himpunan Mahasiswa Jurusan (HMJ) PAI Devisi Jurnalistik	(2014-2015)

2.	Bendahara Himpunan Mahasiswa Jurusan (HMJ) PAI	(2015-2016)
3.	Bendahara Dewan Eksekutif Mahasiswa (DEMA) Fakultas Ilmu Tarbiyah dan Keguruan	(2016-2017)
4.	PMII Rayon Kawah Chondrodimuko	(2014 – now)

