

**NURTURING ISLAMIC VALUES TO THE CHILDREN WITH  
SPECIAL NEEDS AT ANAK SALEH ELEMENTARY SCHOOL**

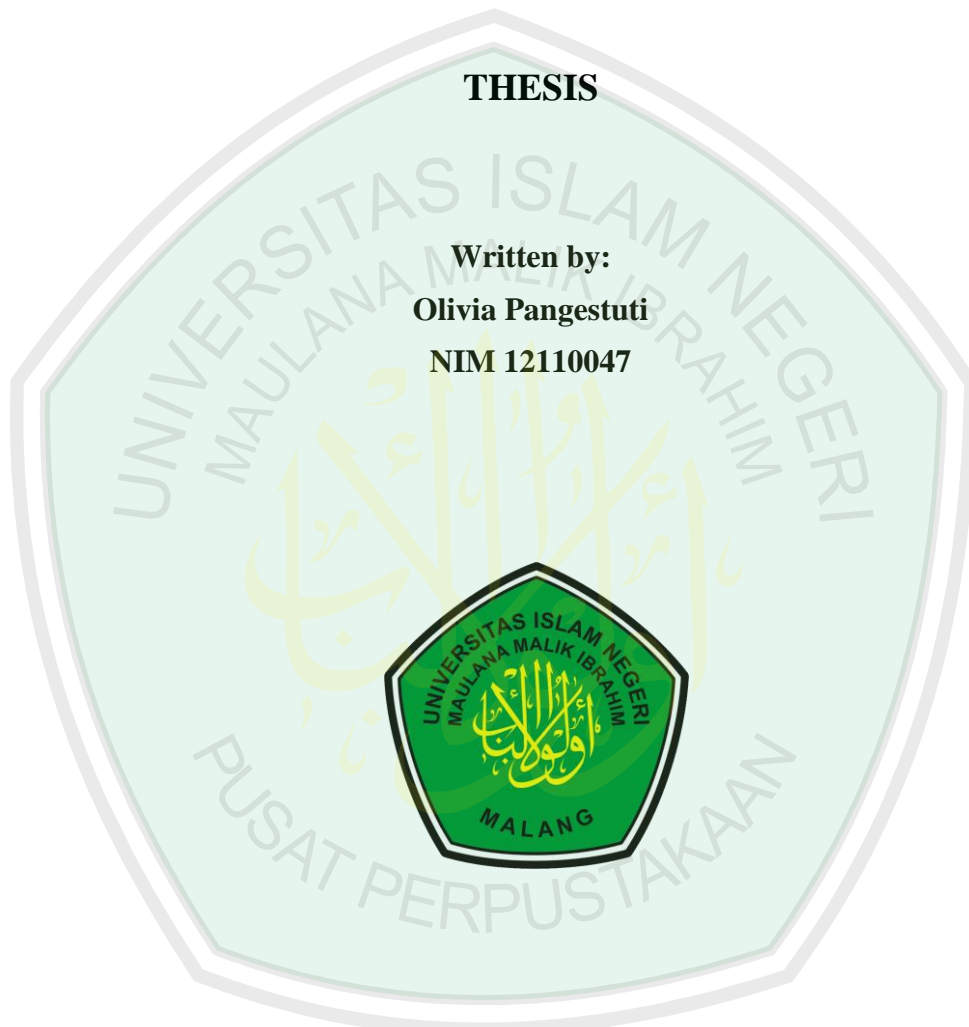
**MALANG**

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IBRAHIM MALANG**

**June, 2016**

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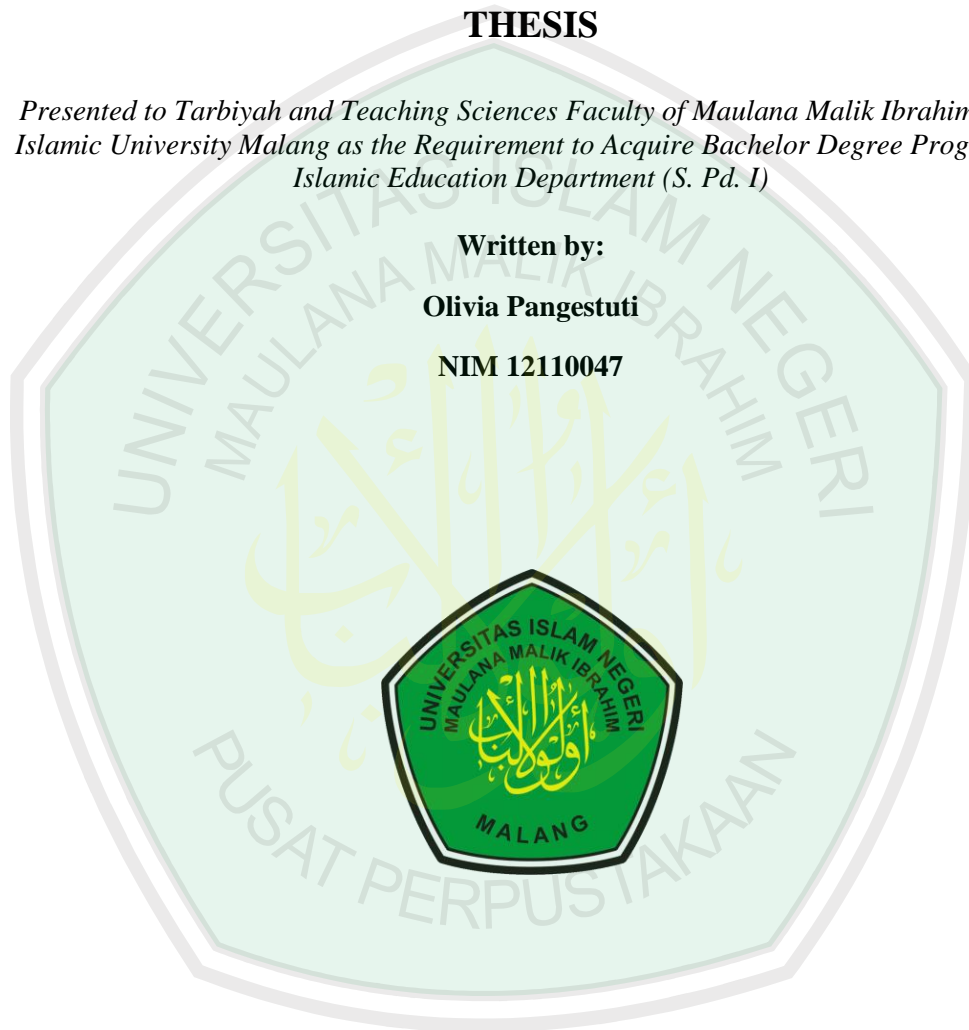
**THESIS**

*Presented to Tarbiyah and Teaching Sciences Faculty of Maulana Malik Ibrahim State  
Islamic University Malang as the Requirement to Acquire Bachelor Degree Program in  
Islamic Education Department (S. Pd. I)*

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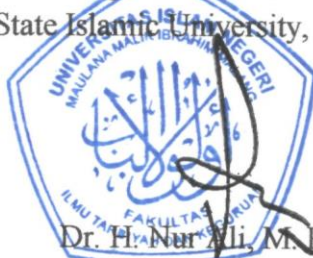
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With the blessing of Allah SWT and His mercies, I am grateful and I want to thank to my beloved mother and father, who support me with their great efforts.

My parents always pray for me and support me although just through the phone.

Thank you for them who always patience when I tell them about all my problem during the work on thesis. My sister and brother in law who always help me

sincerely. All of the teacher who sincerely educated me. Especially Mr.

Mokhammad Yahya as advisor who always give explanation sincerely and always patience with all my work in thesis. He always direct me when I did something wrong in my thesis and he also tell me what should I do.

My little family, Islamic education class of International Class Program 2012 thank you for your smiles, support and effort. You all are my spirit during my study in this university. My best friends Ofi, Wulan, Astri, Luci, and Moko who always support and help me in hardness situation. Thank you for loaning motorcycle to me during the research. And all of the parties who support me in this thesis finishing process. Thank for your time in helping me during the process to finish my thesis.

## MOTTO

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا  
خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

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).

(An-Nisaa': 9)



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*Wassalamualaikum Wr. Wb*

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### **CERTIFICATE OF THESIS AUTHORSHIP**

I hereby declare that this thesis is originally written by Olivia Pangestuti, student of Islamic Education Department (PAI) as the requirement for degree of Sarjana Pendidikan Islam (S.Pd.I), Faculty of Tarbiyah and Teaching Sciences of Maulana Malaik Ibrahim Malang. This research writing does not 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, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, June 13<sup>th</sup> 2016



Olivia Pangestuti

## **PREFACE**

Praise and great gratitude submitted to Almighty God, Allah SWT who always gives His gracious mercy and tremendous blessing that has helped the writer finished this thesis, entitled: “Nurturing Islamic Values to the Children with Special Needs at Anak Saleh Elementary School Malang”. In this opportunity, the writer give so much than and appreciation for the respectables :

1. Prof. Dr. H. Mudjia Rahardjo, M.Si. as the Rector of Maulana Malik Ibrahim State Islamic University Malang, who has given me a chance, so that this thesis can be well finished.
2. Dr. H. Nur Ali, M.Pd as the Dean of Tarbiyah and Teaching Sciences Faculty who has given me permission to conduct this research.
3. Dr. Marno, M.Ag as Head of Islamic Education Program who also has gives me permission in finishing this thesis.
4. Dr. H. Mokhammad Yahya, MA, Ph.D as advisor who has given me so much time, advice and direction, so that this thesis can be correctly finished.
5. All the teacher, students and staff at Anak Saleh Elementary School who given me permission and much information in this research.
6. My beloved family who always supports and prays for me, hopefully Allah SWT always guards them.
7. All of my friends of Islamic Education Program 2012 who have struggled together during four years.

The writer is aware that, this thesis is still far away from perfection. Therefore suggestion and critic are expected from any parties so that it can be an improvement in the future. Finally, the writer just expected from this thesis so that it can be a benefit among the reader in general and especially for the writer self.

Amiin Ya Robbal'Alamin

Malang, June 13<sup>th</sup> 2016

Writer

## TRANSLATION GUIDELINES OF ARAB LATIN

Translation of Arab Latin in this Thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, 1987 and number 0543 b/U/1987. Those are:

### A. Letter

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	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	'
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

### B. Long Vocal

Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

### C. Diphthong Vocal

أُ	=	aw
أَي	=	ay
أُو	=	û
إَي	=	î

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Attachment of Anak Saleh Elementary School student activities

Attachment of Anak Saleh Elementary School organization

Attachment of teachers and inclusive student's data

Attachment of Anak Saleh Elementary School teachers

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## ABSTRACT

Pangestuti, Olivia. 2016. Nurturing Islamic Values to The Children with Special Needs at Anak Saleh Elementary School Malang. Thesis. Islamic Education Department, Tarbiyah and Teaching Training Faculty, Maulana Malik Ibrahim State Islamic University, Malang. Advisor: H. Mokhammad Yahya, MA, Ph.D

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**Keywords:** *Inclusive Education, Islamic Values, Children with Special Needs*

Background of the research is nowadays there are many mainstream schools which receive children with special needs that also called inclusive school. Children with special needs defined as children who need special education and services to develop their humanitarian potential perfectly. In the past children with special needs just placed in special school but today they can enroll to the mainstream school. According to Minister for National Education Regulation No. 70/2009 concerning on Inclusive Education. Inclusive Education is to educate participants who have a potential intelligence disorder and or special talents. Children with special needs or not, have the same opportunity to know deeply about Islam because they are a Muslim. As a Muslim children with special needs should take an action like the real Muslim. To introduce and implant the values in Islam it is necessary a school with Islamic basic. Islamic values is a collection of principles of life, teachings about how human beings should running his life in this world base on Islam, the one with the other principle interlinked to form a unified whole could not split. With Islamic values human can run this life in accordance with the way of Allah. Islamic school is the best choice for parents to educate their children and keeping away from moral degradation that getting worse. Anak Saleh elementary school is Islamic schools which receive children with special needs since its inception. This school wants to give best services for children with special needs because they are human who given special condition that must be educate and they are the mandate must be preserved. This school believe that all children can be educate.

Base on the background above, the problem formulations in this research are (1) how is the programs in nurturing Islamic values to the children with special needs at Anak Saleh Elementary School Malang, (2) how is the implementation of programs in nurturing Islamic values to the children with special needs at Anak Saleh Elementary School Malang, (3) how is the result in nurturing Islamic values to the children with special needs at Anak Saleh Elementary School Malang.

The purpose of this research are (1) to explain the programs in nurturing Islamic values to the children with special needs at Anak Saleh Elementary School Malang, (2) To explain the implementation of programs in nurturing Islamic values to the children with special needs at Anak Saleh Elementary School Malang, (3) to explore the result in nurturing Islamic values to the children with special needs at Anak Saleh Elementary School Malang.

The approach of this research is qualitative approach. Location of research is Anak Saleh Elementary School located in Arumba Street No.31, Tunggulwulung, Lowokwaru subdistrict, Malang. The data collection techniques are observation, interview and documentation. This research use data analysis technique such as collecting data, data reduction, presentation of data and withdrawal of conclusion.



## ABSTRAK

Pangestuti, Olivia. 2016. Pemeliharaan Nilai-Nilai Islam kepada Anak Berkebutuhan Khusus di Sekolah Dasar Anak Saleh Malang. Skripsi. Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Pembimbing: H. Mokhammad Yahya, MA, Ph.D

---

**Kata kunci:** *Pendidikan Inklusi, Nilai Islam, Anak Berkebutuhan Khusus*

Latar belakang penelitian adalah akhir-akhir ini banyak sekolah umum yang menerima anak berkebutuhan khusus disebut sebagai sekolah inklusi. Anak berkebutuhan khusus didefinisikan sebagai anak yang membutuhkan pendidikan dan pelayanan khusus untuk mengembangkan potensi kemanusiaan mereka secara sempurna. Dulu anak berkebutuhan khusus hanya ditempatkan di sekolah khusus namun sekarang mereka bisa mendaftar ke sekolah umum. Berdasarkan Peraturan Menteri Pendidikan Nasional Nomor 70 Tahun 2009 tentang pendidikan inklusi menjelaskan bahwa pendidikan inklusif adalah sistem penyelenggaraan yang memberikan kesempatan kepada semua peserta didik yang memiliki kelainan dan memiliki potensi kecerdasan dan/atau bakat istimewa untuk mengikuti pendidikan atau pembelajaran dalam satu lingkungan pendidikan secara bersama-sama dengan peserta didik pada umumnya. Anak berkebutuhan khusus maupun anak tanpa kebutuhan khusus mempunyai kesempatan yang sama untuk mengetahui lebih dalam tentang Islam karena mereka adalah Muslim. Sebagai seorang Muslim, anak berkebutuhan khusus tetap harus berperilaku layaknya Muslim pada umumnya. Untuk memperkenalkan dan menanamkan nilai-nilai Islam dibutuhkan sekolah berbasis Islam. Nilai-nilai Islam adalah seperangkat prinsip kehidupan yang mengajarkan tentang bagaimana manusia menjalani hidup sesuai dengan ajaran Islam, antara satu prinsip dengan prinsip lain saling berhubungan. Dengan nilai-nilai Islam manusia dapat menjalani hidup sesuai dengan petunjuk Allah. Sekolah Islam adalah pilihan terbaik untuk orang tua mendidik anak mereka dan menjaganya dari kemerosotan moral yang semakin parah. Sekolah Dasar Anak Saleh adalah sekolah berbasis Islam yang dari awal berdirinya menerima anak dengan kebutuhan khusus. Sekolah ini ingin memberikan pelayanan terbaik untuk anak berkebutuhan khusus karena mereka adalah manusia dengan keadaan spesial yang harus dididik dan mereka adalah amanah yang harus dijaga. Sekolah ini yakin bahwa setiap anak dapat dididik.

Berdasarkan latar belakang diatas, rumusan masalah dalam penelitian ini adalah (1) apa saja program untuk pemeliharaan nilai-nilai Islam pada anak berkebutuhan khusus di Sekolah Dasar Anak Saleh Malang, (2) bagaimana implementasi dari program untuk pemeliharaan nilai-nilai Islam pada anak berkebutuhan khusus di Sekolah Dasar Anak Saleh Malang, (3) bagaimana hasil

dari pemeliharaan nilai-nilai Islam pada anak berkebutuhan khusus di Sekolah Dasar Anak Saleh Malang.

Tujuan dari penelitian ini adalah (1) untuk menjelaskan program pemeliharaan nilai-nilai Islam pada anak berkebutuhan khusus di Sekolah Dasar Anak Saleh Malang, (2) untuk menjelaskan implementasi dari program pemeliharaan nilai-nilai Islam pada anak berkebutuhan khusus di Sekolah Dasar Anak Saleh Malang, (3) untuk mengetahui hasil dari pemeliharaan nilai-nilai Islam pada anak berkebutuhan khusus di Sekolah Dasar Anak Saleh Malang.

Pendekatan dalam penelitian ini adalah pendekatan kualitatif. Lokasi penelitian berada di Sekolah Dasar Anak Saleh tepatnya di Jalan Arumba Nomor 31 Tunggulwulung, Kecamatan Lowokwaru, Malang. Teknik pengumpulan data menggunakan observasi, wawancara, dan dokumentasi. Analisis data dalam penelitian ini meliputi pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan.



باغيستوتي، أوليفيا. 2016. محافظة القيم الإسلامية على الأطفال ذوي الاحتياجات الخاصة في المدرسة الابتدائية صالح بالانج. البحث الجامعي. قسم التربية الإسلامية، كلية علوم التربية والتعليم، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: الحاج محمد يحيى الماجستير

---

الكلمات الأساسية: التربية الإدراجية، القيمة الإسلامية، الأطفال ذوي الاحتياجات الخاصة

في أيامنا هذه، كثير من المدارس العامة التي تستقبل بالأطفال ذوي الاحتياجات الخاصة، وتسمى هذه المدارس بإدراج المدارس. تعرّف الأطفال ذوي الاحتياجات الخاصة بالأطفال الذين يحتاجون بالتربية والخدمة الخاصة لتطوّر إمكانات بشريّتهم كاملاً. كانت الأطفال ذوي الاحتياجات الخاصة توقّفون في المدارس الخاصة، ولكن الآن هم يستطيعون أن يسجّلوا في المدارس العامة. بناء على اللائحة لوزير التربية الوطنية رقم 70 في عام 2009 حول إدراج التعليم للتعليم الشامل يوضح أن هذا هو نظام لتنظيم الذي يعطي الفرصة لجميع الدارسين الذين لديهم تشوهات والاستخبارات المحتملة و/أو المواهب الخاصة لمتابعة التعليم أو التعلم في تعليم بيئة واحدة جنباً إلى جنب مع المتعلمين بشكل عام. الأطفال ذوي الاحتياجات الخاصة أو الأطفال دون الاحتياجات الخاصة يحتاجون نفس الفرصة لمعرفة المزيد عن الإسلام لأنهم كانوا مسلمين. كمسلم، ينبغي على الأطفال ذوي الاحتياجات الخاصة أن يتصرّفوا مثل المسلمين بشكل عام. لإدخال وغرس القيم الإسلامية المطلوبة في المدارس بأسس إسلاميّة. القيم الإسلامية هي مجموعة من المبادئ التي تدرس الحياة حول كيف البشر أن يعيشوا حياتهم وفقاً لتعاليم الإسلام، وبين المبدأ الواحد بالمبادئ الأخرى مترابطة.

بالقيم الإسلامية يمكن أن يعيش الرجل الحياة وفقا على إرشادات الله. المدرسة الإسلامية هي أفضل الخيار للآباء والأمهات في تعليم أطفالهم ومنعهم من التدهور الأخلاقي. المدرسة الابتدائية صالح هي المدرسة بأسس إسلامية التي تستقبل الأطفال ذوي الاحتياجات الخاصة منذ تأسيسها. توفر المدرسة مطلوبة السهولات الخاصة لأطفال ذوي الاحتياجات الخاصة لأنهم من البشر مع الظروف الخاصة التي ينبغي عليها أن يعلمهم، وهم موثوق. وأكدت هذه المدرسة بأن كل طفل يمكن أن يكون تعليما.

اعتماد على خلفية البحث التي قد ذكرتها الباحثة مما سبق، فأسئلة هذا البحث هي: (1) ما هي البرامج لمحافظة القيم الإسلامية للأطفال ذوي الاحتياجات الخاصة في المدرسة الابتدائية صالح مالانج؟، (2) كيف تنفيذ البرامج لمحافظة القيم الإسلامية للأطفال ذوي الاحتياجات الخاصة في المدرسة الابتدائية صالح مالانج (3) كيف نتائج المحافظة على القيم الإسلامية للأطفال ذوي الاحتياجات الخاصة في المدرسة الابتدائية صالح مالانج؟.

ويهدف هذا البحث هو: (1) ليوضح البرامج لمحافظة القيم الإسلامية للأطفال ذوي الاحتياجات الخاصة في المدرسة الابتدائية صالح مالانج، (2) ليوضح التنفيذ من البرامج لمحافظة القيم الإسلامية للأطفال ذوي الاحتياجات الخاصة في المدرسة الابتدائية صالح مالانج، (3) لمعرفة النتائج من البرامج لمحافظة القيم الإسلامية للأطفال ذوي الاحتياجات الخاصة في المدرسة الابتدائية صالح مالانج.

أما مدخل هذا البحث هو المدخل الكمي. ومكان هذا البحث هو المدرسة الابتدائية صالح مالانج في الشارع أرومبا رقم 31 تونجول وولونج، لاووك وارو، مالانج. وأدوات البحث المستخدمة في هذا البحث هي الملاحظة، والمقابلة، والوثائق. وتحليل

البيانات في هذا البحث هو جمع البيانات، تخفيض البيانات، عرض البيانات، والاستنتاج.



# CHAPTER I

## INTRODUCTION

### A. Background

Education is one of the most fundamental human rights that is protected and guaranteed by international and national Law. All children have right to get education whether anyone acquired with requirements in general as well as children with special needs. As stated in the Constitution (*UUD*) 1945 article 31 verse 1 and 2 states that every Indonesian citizen has the right to receive education, obligated to have basic education and the government is responsible to provide the education for them. It means that everyone gets the opportunity to acquire quality education, humanist and democratic educational service. Often we find a child who is 'different' with people in general. They need special attention caused by their special needs. Children with special needs are children with special characteristics that are different from the majority of children without always showing their mental, emotional or physical inability.<sup>1</sup>

The children with special needs are one group who still do not receive an equal treatment in society, especially in education. Children with or without special needs are all equal before the Lord and they are all the creation of God. God said in *surah* at-Tin verse 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

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<sup>1</sup> Geniofam, *Mengasuh & Mensukseskan Anak Berkebutuhan Khusus* (Jogjakarta: Garailmu, 2010) p. 11

“We have indeed created man in the best of moulds.”<sup>2</sup>

Allah stated that all human being created in best of stature. Human is being the best God’s creation among other creations. It means children with special needs are still the best creation with all specialties and distinctions. It’s possible a children with special needs to have the advantages that are not owned by the people in general. For the example someone who is blind can listen to the sound sharpener than the other people.

According to Law No. 20/2003 on National Education System, as well as in Minister for National Education Regulation No. 70/2009 concerning on Inclusive Education. Inclusive Education is to educate participants who have a potential intelligence disorder and or special talents.<sup>3</sup> Nowadays there are many schools conducted inclusive education. Inclusive education is educational services to include children with special needs learn alongside their peers in mainstream schools. Inclusive education narrowing the space that exists between the normal and special needs children so that children with special needs are no longer treated arbitrarily. Parents are also happy with the existence of inclusive education. They can enroll their special children in regular school to get the proper education.

There are many schools provide innovative program in nurturing the children behavior including inclusive school and Anak Saleh elementary school is one of them. Anak Saleh is a school under the auspices of an Anak Saleh education foundation. One reason Anak Saleh elementary school was

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<sup>2</sup>Abdullah Yusufali, *The Meanings of Holy Quran; Surah 95. The Fig, The Fightree*, (Retrieved April 6, 2016 from <http://www.islam101.com/quran/yusufAli/QURAN/95.htm>)

<sup>3</sup> Ahmad Nawawi, *Pendidikan Inklusif* (Jurusan PLB FIP UPI, 2010) p. 9

established because of the desire of parents who see the good result of their children in Anak Saleh kindergarten. It would be nice if there elementary school under the auspices of Anak Saleh foundation to continue their education. Anak Saleh elementary school is designed to provide children with basics of faith, morals, knowledge and skills to become a good Muslim. The curriculum was designed integrated, namely the merger between the National Curriculum and the Internal curriculum. National curriculum as a reference for minimum competency standards, while the internal curriculum to provide added value in the form of Islamic values and child-friendly curriculum & instructional.<sup>4</sup> Since Anak Saleh Elementary school establish in 2005 the services for children with special needs already exist but decree about inclusive program was started in 2013. Since the decree was given by government, the numbers of children with special needs increasing over time. It can be said that Anak Saleh elementary school successfully run inclusive program. This school have dream to provide the best education for all children.

Muslim parents who aware to the children with special needs surely gives more attention to them in Islamic aspect. As a Muslim, children with special needs equal to the other Muslim but they did Islamic rule in accordance with their ability. Children with special needs cannot be force to do something like children in general because they have some special things.

They do worship as far as they can. Parents should give more attention and

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<sup>4</sup>Anak Saleh History (Retrieved on April 7, 2016 <https://anaksalehmalang.wordpress.com/explore-anak-saleh/anak-saleh-history/>)

also affection to the children with special needs. Parents must be patience and always guide children with special needs in order they can run in accordance with Islamic way. Parents wants their son or daughter could grow up to be a *shalih* and *sholihah* child therefore parents enroll their children with special needs in inclusive school. Without exception the child with special needs have rights to get the best education equal with the normal children especially in nurturing Islamic values because they are also Muslim. From that background the researcher would like to know Nurturing Islamic Values to the Children with Special Needs at Anak Saleh Elementary School Malang.

#### **B. Problem Formulations**

Base on the background above, the problems can be formulated as follow:

1. How is the programs in nurturing Islamic values to the children with special needs at Anak Saleh Elementary School Malang?
2. How is the implementation of programs in nurturing Islamic values to the children with special needs at Anak Saleh Elementary School Malang?
3. What are the result in nurturing Islamic values to the children with special needs at Anak Saleh Elementary School Malang?

#### **C. Objectives of the Research**

Base on the problem formulations above, there are some objectives can be shown below:

1. To explain the programs in nurturing Islamic values to the children with special needs at Anak Saleh Elementary School Malang.
2. To explain the implementation of programs in nurturing Islamic values to the children with special needs at Anak Saleh Elementary School Malang.
3. To explore the result in nurturing Islamic values to the children with special needs at Anak Saleh Elementary School Malang.

#### **D. Significances of the Research**

This study is expected to give useful information about nurturing Islamic values to the children especially children who have special needs at Anak Saleh elementary School of Malang. Furthermore, the result of the study will give Anak Saleh elementary school evaluation about the way of guiding children with special needs. There are also some obstacles in educate children with special needs such as hyperactive children who are always moving during the learning process because they cannot focus in one thing. Teacher must take an action in order to enable them focus on certain thing. This research, therefore is hoped to have in giving complementary knowledge for the teacher.

This research is expected to add insight of education and learning especially for the Islamic education department so student easily can do the next research that relate with nurturing Islamic values to the children especially children who have special needs. This research can be the reference for the next research.

### E. Focus of the Research

In this case the research will focus on the program in nurturing Islamic values to the children with special needs, the implementation of program and also the result of nurturing Islamic values to the children with special needs.

### F. Originality of the Study

There are some past researches to be done by student of Tarbiyah and Teaching Training Faculty in State Islamic University of Maulana Malik Ibrahim Malang about children with special needs. The first, research paper was written by Anis Rofi Hidayah from Tarbiyah and Teaching Training Faculty in State Islamic University of Maulana Malik Ibrahim Malang entitled “The Implementation of Instruction of Islamic Education for Students with Special Needs at SMPN 18 Malang.”<sup>5</sup> This research discuss about implementation of instructional Islamic education for student with special needs. The second, research paper was written by Luk Luk Ul Kamila from Tarbiyah and Teaching Training Faculty in State Islamic University of Maulana Malik Ibrahim Malang entitled “Pembelajaran Pendidikan Agama Islam bagi Anak Berkebutuhan Khusus di Sekolah Menengah Atas Luar Biasa (SMALB) Putra Jaya Lowokwaru Kota Malang.”<sup>6</sup> This research discuss about the Islamic education learning process for children with special needs in senior high school.

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<sup>5</sup> Anis Rofi Hidayah. *The Implementation of Instruction of Islamic Education for Students with Special Needs at SMPN 18 Malang*. Skripsi Fakultas Ilmu Tarbiyah dan Keguruan. UIN Maulana Malik Ibrahim Malang. 2011

<sup>6</sup> Luk Luk Ul Kamila. *Pembelajaran Pendidikan Agama Islam bagi Anak Berkebutuhan Khusus di Sekolah Menengah Atas Luar Biasa (SMALB) Putra Jaya Lowokwaru Kota Malang*. Skripsi Fakultas Ilmu Tarbiyah dan Keguruan. UIN Maulana Malik Ibrahim Malang. 2014

The similarity between research entitled nurturing Islamic values to children with special needs with those two past research is focus on the children with special needs. The differences are about the level of education, Anis Rofi held the research in junior high school, Luk Luk held the research in senior high school and this research held in elementary school because this level is urgent for children to get Islamic values especially for children with special needs. The specific differences with some past research are the location of research conduct in elementary school based on Islamic values so it will suitable and support the research. This research is focus in the program of school that can be nurturing the Islamic values to children with special needs. This research has effort to explore the obstacles in nurturing Islamic values to children with special needs and trying to know the treatment in nurturing Islamic values are suitable or not.

#### **G. Definition of Key Term**

There are three key terms that need to be elaborate and explained in this thesis. They are:

##### **1. Islamic Values**

In this study, values in Islam is a collection of principles of life, teachings about how human beings should running his life in this world, the one with the other principle interlinked to form a unified whole could not split.<sup>7</sup> Islamic value is the value that must be owned by every Muslim especially for the children with special needs in

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<sup>7</sup> Chabib Thoha, *Kapita Selektta Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 1996) p. 60-61

Anak Saleh elementary school. Islamic values are taught in Islamic education subject and also some programs in Anak Saleh elementary school. Islamic values direct people to know what must do and should not do in this life so we can happy in this world and hereafter.

## **2. Children with Special Needs**

In this study, children with special needs are children who have a lack or experience a variety of abnormalities and irregularities which do not naturally by normal people in general. Special needs means abnormalities or deficiencies which are owned by their so-called extraordinary, it can be abnormalities in terms of the physical, psychic, social and moral.<sup>8</sup> Therefore they need special treatment in order become the right Muslim because they equal to the other Muslim that have obligation do worship and some activities based on Islamic value.

## **3. Inclusive Education**

Inclusive education is the educational services system that requires children with special needs study at nearby schools in regular classes with friends his age.<sup>9</sup> Inclusive education is the education system that placed children with special needs and normal children in one places called school. Indonesia government regulate about inclusive education in Government Regulation No.19 of 2005 on National Education Standards, article 41 (1) has encouraged the

<sup>8</sup> Abdul Hadis, *Pendidikan Anak Berkebutuhan Khusus-Autistik* (Bandung: Alfabeta, 2006) p. 4

<sup>9</sup> Geniofam, *Mengasuh & Mensukseskan Anak Berkebutuhan Khusus* (Jogjakarta: Garailmu, 2010) p. 62

establishment of inclusive education system by stating that any educational institution that is implementing inclusive education must have educators who have competence organize learning for learners with special needs.<sup>10</sup>

Inclusive education is one of the efforts to provide justice to students with special needs so they can get the same education with other normal children. Therefore the children with special needs can have good interaction with their environment.

#### **H. Structures of the Thesis**

This paper has systematic discussion consisting of six chapters. Chapter I discuss about background of study, problems of the study, objectives of the study that will be gained, significance of study, scope and limitation and definition of key term. Chapter II is review of related literature, this chapter discusses about theories and research preview which same object. The contains of this chapter are several research about role of mother educate the children, Islam view about role of woman as mother, Islamic values, characteristic of children with special needs, and students with special needs on Islamic perspective.

Chapter III is research method, this chapter describe many things that researcher do to collect data. This chapter also includes Research Design, Data and Data Sources, Data Collection and Data Analysis. Chapter IV is research findings, this chapter consists of data, which has classified based on

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<sup>10</sup> Satrio, INKLUSI: Pendidikan untuk Anak Berkebutuhan Khusus (Retrieved on March 27, 2016 <http://sekolah-mandiri.sch.id/node/18>)

problem of study. Chapter V is discussion, data has been founded analyzed and discussed in this chapter. The last chapter is chapter VI where conclusion and suggestion exist, the researcher writes down the conclusion of this research in this chapter and several suggestions.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

These review of literature are focused on three topics that are fundamental to my thesis namely Islamic values, children with special needs and inclusive education. These three topics need to be clarified and explained in order to make an easy analysis and elaboration in this thesis. There is the explanation of these three topics:

#### A. Islamic Values

##### 1. Definition of Islamic Values

According to Indonesia big dictionary values is something perfected human being in accordance with the essence.<sup>11</sup> Value according to Milton Rokeach and James banks, value is a type of the trust is in the scope of belief systems where a person acts or avoid an action, or about something that is inappropriate or not deserves to be worked on.<sup>12</sup> From those explanation value is the important thing in this life because human being cannot separated from values itself. Humans are shaped with values that can be seen through behavior. In society there are many values one of them is Islamic values. Islamic values means something that makes human know how to behave accordance with Islamic teaching.

One of the ways to nurturing Islamic values was with education namely Islamic education. According to Ibn Miskawaih education concept in Islam was resting on moral education. The purposes of moral education

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<sup>11</sup>Kamus Besar Bahasa Indonesia (KBBI), *Nilai* (Retrieved on May 2<sup>nd</sup>, 2016 <http://kbbi.web.id/nilai>)

<sup>12</sup>Chabib Thoha, *Kapita Selekta Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 1996) p. 60-61

was realization of inner attitudes capable of pushing spontaneously to give birth to all acts that are well worth so that achieve true happiness.<sup>13</sup> Ibn Miskawaih also offer middle way in moral concept. There are four noble morals namely *al-iffah* (keeping away from sin), *as-syaja'ah* (brave), *al-hikmah* (wisdom) and *al-'adalah* (justice or balance). Good moral was born from those four noble morals such as honest, sincere, affection and others.<sup>14</sup>

According to Zuhairini and Abdul Ghofir, they said that Islamic education is a guidance given by someone in maximum way suitable with Islamic teaching.<sup>15</sup> It can be conclude that Islamic education is an effort to teach someone about Islamic values so it can be guidance for them in life. Islamic education direct people to know what must do and should not do in this life so we can happy in this world and here after.

Allah said in Qur'an *surah Al-A'raaf* verse 31:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

*O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.*<sup>16</sup>

From that verse we know that human have morality and values in their life. Every day we do our activities cannot be separated from the existence values, especially Islamic values because we are Muslim. Values

<sup>13</sup>Abuddin Nata, *Pemikiran Para Tokoh Pendidikan Islam* (Jakarta: PT RajaGrafindo Persada, 2003) p. 11

<sup>14</sup> Ibid, p. 9

<sup>15</sup>Zuhairini and Abd. Ghofir, *Metodologi Pembelajaran Pendidikan Agama Islam* (Malang: UNM, 2004) p. 2

<sup>16</sup>Abdullah Yusufali, *The Meanings of Holy Quran; Surah al-A'raaf* (Retrieved on March 22, 2016 <http://www.islam101.com/quran/yusufAli/QURAN/7.htm>)

in Islam is a collection of principles of life, teachings about how human beings should running his life in this world, the one with the other principle interlinked to form a unified whole could not split.<sup>17</sup>

Values in Islam contains two categories based on the meaning, there are normative and operative. In terms of normative, that is good and bad, right and wrong, the right and the wrong, allowed and not allowed by Allah swt. Whereas when viewed in terms of operative there are five categories that become the principle of standardization of human behavior that is as follows:

- a) Mandatory or obligatory (*Fardhu*), i.e. when it is carried out the person will get the reward and if left will have the chastisement of God.
- b) Recommended (*Sunnah*), i.e. when it is carried out the person will get the reward and if it abandoned person will not be tortured.
- c) Permitted (*Mubah*), i.e. when it is carried out the person will not be tortured and not be rewarded and if left out nor tortured by God and also not be rewarded.
- d) Discourage (*Makruh*), i.e. when it is done people are not tortured, it is just not favored by God and if left out, the person will get the reward.
- e) Prohibited (*Haram*), i.e. when it is done people will be punished and if abandoned person will get the reward.<sup>18</sup>

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<sup>17</sup> Chabib Thoha, *Kapita Selekta Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 1996) p. 60-61

<sup>18</sup> Muzayyin Arifin, *Filsafat Pendidikan Islam*, (Jakarta: Bumi Aksara, 2012), p. 126-127

The core of Islamic education is education about faith, the effort to instill faith in children heart.<sup>19</sup> There is also essential value, the basic and core value in Islamic teaching. This value shows us that we live not just in the world but also in afterlife. All the Islamic teaching focus in this value that form, value of spiritual, value of morals perfection and value of increasing *taqwa* to Allah.<sup>20</sup>

School is one of the places to get knowledge about Islamic values and school can nurture it. Muslim children must be taught about values in Islam so they can know who their Lord and also behave as a Muslim.

## 2. Purpose and Scope of Islamic Education

There are several opinions about the purpose of Islamic education explained as follow:

- 1) According to Hamka the purposes of Islamic education have two dimensions: world and afterlife. To gain this goal human must do worship, therefore all the process of education has purpose to make children as the servant of God.<sup>21</sup>
- 2) According to Fazlur Rahman the purpose of education is instill the moral value in student though. Islamic education cannot leave the right and wrong perception. The purpose also lives in afterlife so the

<sup>19</sup> Ahmad Tafsir, *Metodologi Pengajaran Agama Islam* (Bandung: PT Remaja Rosdakarya, 2013) p. 134

<sup>20</sup> Zakiyah Daradjat, *Metodik Khusus Pengajaran Agama Islam* (Jakarta: Bumi Aksara, 2014) p. 196

<sup>21</sup> Susanto, *Pemikiran Pendidikan Islam* (Jakarta: Amzah, 2010) p. 107

main purpose of education is to save human start from himself by himself and for himself.<sup>22</sup>

- 3) According to Hasan Langgunglung the purpose of Islamic education was same with the purpose of human life, i.e. assume the mandate of Allah in this world in order worship to Allah.<sup>23</sup>

It can be conclude that the purpose of Islamic education is for being the servant of Allah. Every Muslim must understand about Islamic teaching and do it in their daily life. We are life in this world to do worship and do good things so it becomes our savings for the next life in hereafter.

Islamic is a universal religion that teaches humankind about various aspects of life, both the world and hereafter. It is not only talking about praying, giving alms, fasting, and pilgrimage but Islam also regulates how make relation with the others.

According to Zuhairini, the principal teachings of Islam consist of the following aspects:

- a) Faith (*Tauhid*)
- b) Islamic Law (*Syari'a*)
- c) Morals (*Akhlak*)<sup>24</sup>

With Islamic values human can understand what they must do in this life. The impact of Islamic values if it applied is not only felt by Muslims but also can have a positive impact for non-Muslim because Islamic values

<sup>22</sup> Abuddin Nata, *Pemikiran Pendidikan Islam & Barat* (Jakarta: PT Rajagrafindo Persada, 2012) p. 321

<sup>23</sup> Ibid, p. 342

<sup>24</sup> Zuhairini, *op.cit.*, p. 58

included good values that give advantage in society. The attitude of Muslim was nurture by some Islamic values. We can see someone is good or bad from their attitude it's also happen in Islam. Islam teaches good value in order Muslim can act with goodness in their daily life. Muslim should have good attitude to Allah and also to the society.

### 3. The Way of Nurturing Islamic Values

Teacher has important role in nurturing Islamic values at school. According to *Imam Ghazali* teacher is a person who giving usability life in hereafter. I.e., the teacher who taught the science of afterlife or world science, but with the purpose of the afterlife, not the world. There are some tasks of teacher:

- a) First, teacher must have a sense of compassion to students and treat them as his own children.
- b) Second, teacher must teach sincerely without expecting rewards.
- c) Third, teaches students that the purpose of seeking knowledge just for Allah, not to brag.
- d) Fourth, advice student with subtle way and full of affection.
- e) Fifth, teacher must responsible with the lesson being taught.
- f) Sixth, teacher explains the lesson in accordance with the student's ability.
- g) Seventh, teacher not allowed hiding the lesson.
- h) Eight, teacher must practice their knowledge.<sup>25</sup>

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<sup>25</sup> Imam Al-Ghazali, *E-book Terjemah Ihya' Ulumuddin jilid 1*, p. 212-222

From the task of teacher according to Al-Ghazali above it can be seen that the way to nurturing Islamic values are habituation, exemplary and also with advice. Habituation is an effective way to instill something to the students in school. Teacher must give example on what they taught so that students can directly have exemplar and do it. Advice is also really important in instilling Islamic values for students. Although advice looks simple but if it given continuously then children will have a strong memory about it.

## **B. Children with Special Needs**

### **1. Definition of Children with Special Needs**

In daily life we usually listen about 'special person' that means someone who have special ability in his life and make his life better. For the example our former president B. J. Habibie, he is a genius person in aerodynamic sector thus bring his name know by people in international level. But in education side special person is not like example above. Special needs in this discussion means children who have a lack or experience a variety of abnormalities and irregularities which do not naturally by normal people in general. This abnormalities or deficiencies which are owned by their so-called extraordinary can be abnormalities in terms of the physical, psychic, social and moral.<sup>26</sup>

The abnormalities in physical such as blind, deaf, has no legs or arms. The abnormalities of psychic or psychologist can be shown such as

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<sup>26</sup> Abdul Hadis, *Pendidikan Anak Berkebutuhan Khusus-Autistik* (Bandung: Alfabeta, 2006) p. 4

a person who suffering from mental retardation caused by low intelligent that means the IQ under 90. The abnormalities of social aspect shown by cannot do interaction with the environment properly thus make this person was not accepted by society. Person with this abnormality usually less association and they can feel of inferiority is excessive. While abnormality of moral can be shown from inability to control emotions and his heart so he did something that does not correspond to the value that exists in the public or society.

According to Hallahan and Kauffman “Children in special need defined as children who need special education and services to develop their humanitarian potential perfectly”<sup>27</sup> According to Kirk “Children are only considered as children with special need when they have needs in educational programs. It caused they could not receive the lessons in usual way and put them in the front row of the class will only make them tired. It also showed that children with high IQ is also considered as exceptional children.”<sup>28</sup>

The 2014 SEND code of practice gives ‘definition of special educational needs (SEN)’. A child or young person has SEN if they have a learning difficulty or disability that calls for special educational provision to be made for them. A child of compulsory school age or a young person has a learning difficulty or disability if they:

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<sup>27</sup> Ibid, p. 5

<sup>28</sup> Jamila K.A. Muhammad, *Special Education for Special Children; Panduan Pendidikan Khusus Anak-anak dengan Ketunaan dan Learning Disabilities* (Jakarta: PT Mizan Publika, 2008) p. 37

- (a) have a significantly greater difficulty in learning than the majority of others of the same age; or
- (b) have a disability that prevents or hinders them from making use of educational facilities of a kind generally provided for others of the same age in mainstream schools.<sup>29</sup>

From some definition above we can know that children with special needs is children who have unusual needs owned by normal people or children who might need extra help because of a medical, emotional or learning problem so they have special treatment to live their life. This children or young person has significant greater difficulty in learning than the majority. Children with special needs require a slightly 'different' treatment with majority in their age but they have same rights like the others especially in education.

## 2. Characteristic of Children with Special Needs

Grouping or category for children who have special needs in one aspect is one of the actions that lead to negative feelings such as discrimination. Children will feel inferior and totally different from the others. However, the category must remain for the children with special needs so handling can be done according to their needs. According to Aird, this category can be used to identify:

- a) The inability of children was it implications against the teaching, learning, care and treatment.

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<sup>29</sup> Elizabeth Morling and Colleen O'Connell, *Supporting Children with Autistic Spectrum Disorders, second edition* (UK: Nasen, 2016) p. 2

- b) Organization of the school about curriculum, teacher, environment and discussion in groups.<sup>30</sup>

According to Kauffman & Hallahan there are some children with special needs:

a) Mental Retardation (*Tunagrahita*)

Mental retardation children generally have level of intellectual ability below average. In addition it also has barriers against the adaptive behavior during the period of development in their life from 0 to 18 years, suitable with limitation from American Assosiation on Mental Deficiency (AAMD)

“Mental retardation refers to signification sub average general intellectual functioning resulting in or associated with concurrent impairments in adaptive behavior and manifested during the developmental period”<sup>31</sup>

Based on this definition, the characteristic of children with mental retardation include the following:

- 1) Have a physiological basis, social and emotional just like normal children.
- 2) Expectancy for failure (easy to make mistake).
- 3) Like to emulate the right behavior from others in an effort to overcome the mistakes that have been done (outer directedness).
- 4) Unable to regulate himself.

<sup>30</sup> Ibid, p. 42

<sup>31</sup> Bandi Delphie, *Pembelajaran Anak Berkebutuhan Khusus dalam Setting Pendidikan Inklusi* (Bandung: PT. Refika Aditama, 2006) p. 15-16

- 5) Have problems with social behavior.
- 6) Have problems related to characteristic of learning.
- 7) Have problems with language and pronunciation.
- 8) Have physical problem.
- 9) Less able to communicate.
- 10) Abnormalities in sensory and motor.
- 11) Have problem related to psychiatric, the existence of depressive symptoms.<sup>32</sup>

Based on the character can be conclude that in order to work with mental retardation children must be patient to explain something because they have little awareness on how they manage and direct himself.

#### b) Learning Disabilities

Children with learning disabilities or underachievers can be found in school; generally they cannot master specific major given by teacher. It also signed by IQ test under normal averages. In America they called as Specific Learning Disability, with the following restriction.

“Specific learning disability means a disorder in one or more of the basic physiological processes involved in understanding or in using language, spoken or written, which may manifest itself in an imperfect ability to listen, think, speak, read, write, spell, or to do mathematical calculations. The term includes such condition as perceptual handicaps, brain injury, minimal brain dysfunction, dyslexia, and

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<sup>32</sup> Ibid, p. 17

developmental aphasia. The term does not include children who have learning problems, of mental retardation, of emotional disturbance, or of environmental, cultural, or economic disadvantage.”<sup>33</sup>

Based on this definition, the characteristic of children with specific learning disability include the following:

- 1) Abnormality is associated with psychological factors so intrusive smoothness speaks, while speaking and writing.
- 2) In generally they are not able of being a good listener, to think, to speak, read and write, spelling out the letters, even the character of mathematical calculations.
- 3) Their low ability can be characterized by IQ tests or achievement tests, especially the abilities associated with school activities.
- 4) Abnormal condition might caused by perceptual handicaps, brain injury, minimal brain dysfunction, dyslexia, and developmental aphasia.
- 5) They do not belong to mental retardation, emotional or behavioral disorder or those with a barrier from environmental factors, cultural or economic factors.
- 6) Have special characteristic such as academic difficulties, cognitive problems and social emotional problems.<sup>34</sup>

Based on the characteristic, parents must tough them little by little and using easy language to communicate with them.

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<sup>33</sup> Ibid, p. 24

<sup>34</sup> Ibid, p. 24-25

### c) Hyperactive

Hyperactive is not illness but a symptom caused by brain damage factor, an emotional disturbance, a hearing deficit, or mental or mental retardation. This might be happen if children have Attention Deficit Disorder- with Hyperactivity (ADHD) or Attention Deficit Disorder without Hyperactivity. According to Stewart definition of hyperactive is:

“Typically a child with this syndrome is continually in motion, cannot concentrate for more than a moment, acts and speaks on impulse, is impatient and easily upset. At home he is constantly in trouble of his restlessness, noisiness, and disobedience. In school he is readily distracted, rarely finishes his work, tends to clown and talk out of turn in class and becomes labeled a discipline problem.”

Based on the definition of hyperactive above so the characteristic of hyperactive include following:

- 1) Always walk around the class.
- 2) Often interfere with his friend.
- 3) Love to switch places.
- 4) Difficulty concentrating.
- 5) It is very easy to behave or screwing up.
- 6) Less attention to listen to someone else talk.
- 7) Always experience a failure in carrying out the tasks of the school. difficult to follow orders.
- 8) Have learning problems almost all fields of study.
- 9) Unable to write letters and spelling out the letters.

10) Often got learning problems because of the perception of visual and auditory are weak.

11) Impulsiveness, they are often hurt or get accident.<sup>35</sup>

d) Emotional or Behavioral Disorder (*Tunalaras*)

The children who have emotional or behavioral disorder usually unable to make new friends because they always encountered a failure when making connections to other people. This failure caused by dissatisfaction environmental elements of himself against the social.<sup>36</sup> According to Eli M. Bower stated that “children who have emotional behavior disorder are those who show indecent from the following five characteristic that occur continuously and become more developed.”<sup>37</sup> Those five characteristic are:

- 1) Unable to learn, it is not caused by intellectual factor, sensory or healthy.
- 2) Unable to have good relation with teachers and friends.
- 3) Behave or feel out of place.
- 4) Generally they always pervasive and not cheer up or get desperate.

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<sup>35</sup> Ibid, p. 73-74

<sup>36</sup> Ibid, p. 79

<sup>37</sup> Richard D. Parsons, etc., *Educational Psychology: A Practioner Researcher Model of Teaching* (China: Wadsworth, 2001) p. 136

- 5) Have physical pain symptoms such as fears associated with people or problems at school.<sup>38</sup>

e) Communication Disorder and Deafness (*Tunarungu Wicara*)

The definition of deafness is a person who experiencing a lack or loss of hearing ability is caused partially or completely not functioning of some or all of the sense of hearing. There are the characteristic of language development and communication:

- 1) Less attention when teacher gives a lesson.
- 2) Always tilt his head in an attempt to change the position of the ear toward the sound source, he often asked for an explanation repetition in class.
- 3) Difficult to follow the oral instruction.
- 4) Reluctance to participate orally, it might be caused by hearing barriers.
- 5) Dependency toward the class instruction.
- 6) Impediment in the developments of language and speech.
- 7) Intellectual developments of learners with low academic ability, particularly in reading.<sup>39</sup>

f) Partially Seeing and Legally Blind (*Tunanetra*)

Children who experience partially or legally blind have different development with the other children. They must learn environment by touching and feel it. They relying on grasp sense

<sup>38</sup> Bandi Delphie, *Pembelajaran Anak Berkebutuhan Khusus dalam Setting Pendidikan Inklusi* (Bandung: PT. Refika Aditama, 2006) p. 78

<sup>39</sup> Ibid, p. 103

and their finger. Their sensory sense have important role to recognize something. The characteristic of children who experience partially seeing and legally blind as follow:

- 1) Language is very useful for them to find out what is happening with the environment, so other people can have interaction with them.
- 2) They need more time to speak the first word, although the arrangement of word was same.
- 3) Learners with these barriers begin to combine words when the vocabulary includes about 50 words, and using words that have to talk about his activities with others.
- 4) Generally students with visual impairment have difficulty using and understand about the personal pronoun, they often confused between 'I' with 'you'.<sup>40</sup>

g) Autistic

Autism literally comes from Greek word 'auto' means alone. This is effected by the fact that autistic children generally live with his own, enjoying the solitude, and no response with people around.<sup>41</sup> Autism syndrome is the disorder caused by the presence of barriers of language disability caused by damage to the brain. Generally children with autism have abnormalities in speech, in

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<sup>40</sup> Ibid, p. 115-116

<sup>41</sup> Geniofam, *Mengasuh & Mensukseskan Anak Berkebutuhan Khusus* (Jogjakarta: Garailmu, 2010) p. 30

addition to impaired intellectual ability and nerve function. The characteristic of autism as follow:

- 1) A lack of basic social skills (e.g., making eye contact, seeking comfort from others when hurt or upset)
- 2) Impaired social cognition (e.g., interpreting social situations, inferring others thoughts and intentions)
- 3) Echolalia (continually repeating of what someone has just said)
- 4) Strong attachments to certain inanimate objects
- 5) Abnormal movements
- 6) Strong visual-spatial thinking skills<sup>42</sup>

To attract the attention of children with autism we can use visual approach but deficits in verbal communications, because they more interested in visual object.

#### h) Physical Disability (*Tunadaksa*)

Generally children with physical disability divide into two parts there are cerebral system and musculoskeletal system. Majority they have physical disability that impaired motor coordination, perception, and cognition, and the damage to specific neural functions. The damage of neural function caused by lack of

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<sup>42</sup> Anita Woolfolk, *Educational Psychology* (Ohio: Pearson, 2004) p. 124

nerve cells growth or presence of sores on the central nervous system.<sup>43</sup>

The characteristic of children with physical disabilities are:

- 1) Inability to perform the orientation space;
- 2) Motor coordination disorders due to physical conditions of weak motor;
- 3) They unable adapt with environment because the pressure from environment during a social interaction;
- 4) Inability to solve the problem.<sup>44</sup>

The children with physical inability should have normal education and treatment like other children because they still human being that must highly respect and treat well. They have rights to study in school like the other children.

i) Multiple Handicapped (*Tunaganda*)

According to Johnson&Magrab about children with multiple handicapped is a developmental disorder encompass a group of deficits in neurological development that result in impairment in one a combination of skills areas such as: intelligence, motor, language, or personal social.

According to Walker the characteristic of children with multiple handicapped as following:

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<sup>43</sup> Bandi Delphie, *Pembelajaran Anak Berkebutuhan Khusus dalam Setting Pendidikan Inklusi* (Bandung: PT. Refika Aditama, 2006) p. 123

<sup>44</sup> Jeanne Ellis Ormrod, *Educational Psychology: Developing Learners* (New Jersey: Upper Saddle River, 2003) p. 169

- 1) Someone with two barriers, each of which requires special education service;
- 2) Someone with multiple disabilities that need technology services;
- 3) Someone with obstacles that required modification of the method in particular.<sup>45</sup>

From that explanation parents can help each other with family members to teach children with multiple disabilities. But keep in mind that children can and should participate in family activities to the fullest extent possible.

j) Giftedness and Special Talents

According to Milgram, children giftedness is the child who has IQ score 140 or more measured by Instrument Stanford Binet, high creativity, have ability in leadership and have ability in drama, music, dance and art. There are four categories of children with special talents:

- 1) Have intellectual ability, refers to the ability to think systematically and abstract;
- 2) Intellectual special ability, refers to linguistic, music, and also science;
- 3) Creative thinking and thorough, generally can solve the specific problems and need high thinking;

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<sup>45</sup> Bandi Delphie, *Pembelajaran Anak Berkebutuhan Khusus dalam Setting Pendidikan Inklusi* (Bandung: PT. Refika Aditama, 2006) p. 136-138

- 4) Had a special creative talents, are original.<sup>46</sup>

Children with this special talent suitable with the acceleration program in school. Their talent must be developing properly in order they were not in vain. They become super child if parents give attention in their talents.

### C. Inclusive Education

#### 1. Definition of Inclusive Education

Definition of inclusive education according to Sapon-Shevin inclusive education is the educational services system that requires children with special needs study at nearby schools in regular classes with friends his age.<sup>47</sup> These schools accommodate all students in the same classroom, provide proper education program and challenging but adapted to the abilities and needs of each student.

Government Regulation No.19 of 2005 on National Education Standards, article 41 (1) has encouraged the establishment of inclusive education system by stating that any educational institution that is implementing inclusive education must have educators who have competence organize learning for learners with special needs.<sup>48</sup>

All too often inclusion is thought to be synonymous with special education needs, but inclusion is a much wider concept than that.

Inclusion is about making schools more responsive to the diverse needs

<sup>46</sup> Ibid, p. 139

<sup>47</sup> Geniofam, *Mengasuh & Mensukseskan Anak Berkebutuhan Khusus* (Jogjakarta: Garailmu, 2010) p. 62

<sup>48</sup> Satrio, INKLUSI: Pendidikan untuk Anak Berkebutuhan Khusus (Retrieved on March 27, 2016 <http://sekolah-mandiri.sch.id/node/18>)

of individuals and groups of pupils; it is about improving the whole school from both an academic and the social point of view. When schools are really inclusive, and more responsive to diverse needs, standards rise. A school that is good for pupils with learning difficulties is a good school for everyone.<sup>49</sup>

Inclusive education makes the equal education for the children with special needs and the other general student. Children with special needs get the proper education which is their right. Inclusion also makes the relation between teacher, regular students and students with special needs more open and care each other. With inclusion many people learn how to accept something that unusual or 'different' in our daily life without any bad prejudice.

## 2. Implementation of Inclusive Education

The implementation of inclusive education in Indonesia already implement in some province. The target of inclusive education:

*“Goal of inclusive education in general are all students in regular school, not just those referred to as students with special needs but also those belonging to a normal children. In particular, the target of inclusive education is a child with special needs, either already enrolled in the regular school or not, and are in regular environment.”<sup>50</sup>*

Generally the targets of inclusive education are both student with special needs and normal children. The way to connect between 2 person and more is with communication. Communication is becomes foundation of interaction between people, a breakdown in communication will have

<sup>49</sup> Sue Briggs, *Meeting Special Educational Needs in Primary Classroom; Inclusion and how to do it, second edition* (UK: Routledge, 2016) p. 9

<sup>50</sup> Pedoman Umum Penyelenggaraan Inklusi (Direktorat PLB, 2007) p. 16

a profound emotional impact on a child.<sup>51</sup> The communication with special needs children must be careful because most of them have unstable emotion. Advices also needed, it can make them calm. But don't make distance with advice. Many of people use advice as the 'wall' between them with each other. There is person who uses advice as the way to prove that he or she is more than the other. Inclusive environment did not allow that way to give advice to children with special needs or regular children.

Inclusive education have important mission on united people without focus on the differences. Different is the normal thing that exist in our life's. Inclusive also have three important standart of ethos called ABC of inclusion as follows:

1) Acceptance

The school and local community accepts, welcomes and values all children and their families who lived in that locality, no matter what language they speak, what dissabilities they have, or what they do for a living.

2) Belonging

A child's sense of belonging in the school community is a vital element of inclusion. Belinging is fostered by attitudes of staff and other other pupils to individual difference and additional learning needs.

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<sup>51</sup> Sue Briggs, *Meeting Special Educational Needs in Primary Classroom; Inclusion and How how to do it, second edition* (UK: Routledge, 2016) p. 135

### 3) Community

The school reflects, welcomes and serves the local area; it involves the people who live there, and accepts as its own all children who live in that community. The whole-school community cares for and supports all pupils to enable them to succeed. Such support is a natural and important component of working at or attending school.<sup>52</sup>

There are some of the benefits that can be gained from the implementation of inclusive education, among others:

#### 1) For Student

Since the early students have a good understanding of the differences and diversity. The emergence of empathy in students compelled naturally they are not a guess but also as the original students in the class. It can emergence of a culture of mutual respect and respect among the students. Reduce the stigma and labeling to all children, and especially in certain children.

#### 2) For Teachers

Teachers are more challenged to develop a variety of learning methods. It also increasing teacher's skills and knowledge about the diversity of students, including uniqueness, characteristics, and also needs. Establishment of communication and collaboration between teachers partnerships (regular teacher

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<sup>52</sup> Sue Briggs, *Meeting Special Educational Needs in Primary Classroom; Inclusion and how to do it, second edition* (UK: Routledge, 2016) p. 9

and a special teacher) and with other experts. Reduced stigma and labeling of children with special needs is done by teachers because usually teachers easily judge some students.

### 3) Authority for Education

Provide an enormous contribution to the program compulsory nine-year basic education. It is also provide opportunities for educational equity for all communities. Accommodating the needs of the community and improving the quality of education services.<sup>53</sup>

Inclusive education try to develop open environment that means invite all society members to respect each other so they feel safe and comfortable getting their rights and perform its obligations. With inclusive education, children with special needs would not be discriminate and can have interaction with people around them comfortably.

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<sup>53</sup>Dirgantara Wicaksono, *Pendidikan Inklusi* (Retrieved on April 6, 2016 from <http://dirgantarawicaksono.blogspot.co.id/2014/05/pendidikan-inklusi.html>)

## **CHAPTER III**

### **RESEARCH METHOD**

#### **A. Approach and Types of The Research**

The approach used is a qualitative approach. Qualitative research is research that is intended to describe the phenomena, analyzing events, social activities, attitudes, beliefs, perceptions, thoughts, people individually or in groups. Some of the description is used to discover the principles and the explanation that leads to the conclusion.<sup>54</sup> The way to present the data is by exposing the findings that are also called qualitative descriptive.

The type of research is the field research, it means direct research done in the field or on the respondent.<sup>55</sup> So this research aims to understand the phenomena experienced by the subject of the research in form of the words and language naturally.

#### **B. The Presence of The Researcher**

The subject in this study is the researchers themselves and the object are the people who will be interviewed in certain situations which will be observed. The presence of researchers in the field is absolutely necessary. Researchers acted as interviewers, observers and collector of data.

#### **C. Research Site**

The location of this research will be held in Anak Saleh Elementary School located in Arumba Street No.31, Tunggulwulung, Lowokwaru

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<sup>54</sup> Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: PT Remaja Rosdakarya, 2006), p. 60

<sup>55</sup> Iqbal Hasan, *Pokok-Pokok Materi Metodologi Penelitian dan Aplikasinya* (Jakarta: Ghalia Indonesia, 2002), p. 6

subdistrict, Malang, Jawa Timur, Indonesia. Anak Saleh includes one of inclusive school in Malang. There are some inclusive schools but Anak Saleh is an elementary school based on Islamic values that develop the education on mosque and learning in nature.

It was really suitable if the research is done at this school because Anak Saleh is inclusive school where there are some student with special needs and it also an Islamic school. This school is not located right on the edge of the highway, so it is conducive to learning especially for children special needs. The location of research was really supporting and suitable with the focus of research.

#### **D. Data and Data Source**

According to Loflad and Loflad as quoted by Lexy J Moleong, that the main source of data in qualitative research are the words, feeling, thought and actions of those who observed or interviewed.<sup>56</sup>

Based on the source they were taken, the data are distinguished into two:

- a. Primary Data, the data is retrieved directly by the researchers of the field. The data obtained through interviews and observations.
- b. Secondary Data is data obtained or collected by researchers from sources who have been there. Secondary data obtained from books, personal documents, school documents, archives and others. These data is complement of the primary data.

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<sup>56</sup> Lexy J Meoleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 1996), p. 5

## E. Data Collection Techniques

Data collection techniques in qualitative research conducted in a circular. In accordance with the procedure, then the ways of data collection is done using three approaches, namely:

### a. Observation

Observation is a direct observation toward the student by observing the behavior in the learning group, cooperation and communication between students, so that researchers obtain picture of the atmosphere, both in the classroom and outside the classroom. Observations can be defined as the systematic recording phenomenon investigated.<sup>57</sup> Researcher will observe school program in nurturing Islamic values for the children with special needs. Researcher also observes the environment of school, some daily activities and also the children with special needs itself. It means that participant observation as the type of observation was chosen because researcher also presence in the nurturing Islamic values programs for children with special needs at Anak Saleh Elementary School.

### b. Interview

Interview by Lexy Moleong is conversations with specific intent made by the two persons, namely interviewer who ask questions and who providing answers to the questions referred interviewees.<sup>58</sup>

Interview conducted to get the data from head master of Anak Saleh

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<sup>57</sup> Ibid, p. 157

<sup>58</sup> Ibid, p. 192

elementary school to gain the data about the progress of school. Researcher also interviews the teacher who responsible in children with special needs program to get data about children with special needs. Islamic education teacher will interview by researcher to get data about the way to nurturing Islamic values to the children with special needs and to know the obstacles faced by teacher in nurturing Islamic values. The information from students also necessary. Researcher will interview some students to get the data about the program for nurturing Islamic values.

Interviewer will obtain data about kind of program in nurturing Islamic values to children with special needs, the implementation of program, the obstacles of program and also the way to solve some problem during the program implementation. So, it can answer the focus of the research. Below is the list of the interviewees for this thesis:

Number of Interviewees	Interviewees	Purpose
1	Vice Principal of Anak Saleh Elementary School <sup>59</sup>	To get the data about the program in school for nurturing Islamic values especially for the children with special needs.
4	Teachers of Anak Saleh Elementary School	To get the data about inclusive education, the

<sup>59</sup>Actually the interviewee is the principal but she was really busy and cannot make time for researcher.

		implementation of program for children with special needs, and the obstacles during nurturing Islamic values to children with special needs.
3	Students of Anak Saleh Elementary School	To get the data about the program in school for nurturing Islamic values

c. Documentation

Documentation is all kinds of recording or secondary records. The technique of collecting data in the form of this document is used in research as a source of useful data to examine, interpret and add more specific details to support the information of other sources. Tool makers this data consists of personal documents and official documents.<sup>60</sup>

Private documents in this study came from records or description of the principal and guidance counselor children with special needs at Anak Saleh elementary school. While the official documents come from internal documents such as announcements, reports and documents providing education externally generated from institutions such as magazines, articles in journal, or a notice from the mass media. With this technique, researcher was able to get

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<sup>60</sup> Ibid, p. 217

information from various sources written or documents on the respondent or point of research.

## **F. Data Analysis**

Data analysis aims at simplifying the data into a form that is more readable and interpretation, in giving the interpretation of the data obtained, qualitative, descriptive methods will be used, i.e. a method of research that seeks to describe a symptom, events, and happenings that occur when present.<sup>61</sup> So the descriptive method is used to describe nurturing Islamic values to children with special needs.

According to Matthew B. Miles and Michael Huberman there are three activities in data analysis, namely:

- a. Reduction of data is the electoral process, focusing, simplification, abstraction and transformation of raw data appears from notes written in the field.<sup>62</sup> Reduction also means sharpens, classify, direct, dispose of unnecessary, and organize data in a way such that the final conclusions can be drawn and verified so the data will suitable with researcher necessary.
- b. Display of data is the collection of information a set of structured information allows drawing conclusions and taking action.<sup>63</sup>

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<sup>61</sup> Sugiyono, *Metode Penelitian Pendidikan, Pendekatan Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung: Alfabeta, 2006), p. 82

<sup>62</sup> Matthew B. Miles & A. Michael Huberman, *Analisis Data Kualitatif: Buku Sumber tentang Metode-Metode Baru*, translator: Tjetjep Rohendi Rohidi (Jakarta: UI Press, 1992), p. 16

<sup>63</sup> Ibid, p. 17

- c. Withdrawal of conclusion is the activity to test the truth, strength and the fit of data. Conclusion is the last step of analysis the data in research.

## G. Data Validity

Many qualitative research result was doubtful. One that causes doubt by many people is the dominant of researcher subjectivity in qualitative research. During the process of research, a possible mistake can arise. Whether it comes from yourself or from the informant. In qualitative research data is considered valid if there is no difference between the reported with actually happen. To decrease data error, researcher needs to hold back such data checking before it is processed in the report so the data in later report will not encounter errors. There are some techniques to check data validity.

Persistence observation is a constant observation of the research object to understand phenomenon deeply on the various ongoing activities at the sites.<sup>64</sup> In this research is related with the nurturing Islamic values program to children with special needs at Anak Saleh elementary school.

There is also triangulation of data means checking data validity technique using various sources and on various times. There are four kinds of triangulation data namely using source, method, investigators and theory. With the other words researcher can recheck the data with compare it in various sources, methods, investigator and theory.<sup>65</sup> In this study researcher will use data source by checking again the information and use triangulation

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<sup>64</sup> Lexy J Meoleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 1996), p. 329

<sup>65</sup> Ibid, p. 330-332

of method. Researcher will compare the data of interview, observation and documentation to get the valid data. Table of triangulation can be seen in the appendix.

## **H. Research Procedure**

Research procedure is the step that purposed to describe the research process. Research procedures will be done contain some steps. Between one step and others have the interrelated character in order to create research systematically.

The first step is pre-field work of research. This step covers the focus determination, suitability paradigm with theory, preparation research equipment, field observation and asking for permission to the object will be researched in Anak Saleh Elementary School, so researcher can arrange research plan in the field.

The second step is step of field work, this step covers collecting the material that related with the nurturing Islamic values to children with special needs at Anak Saleh elementary school. The data can be obtained from interview, observation, and documentation.

The third step is analysis data, this step will be done through the procedure of data analysis. It will be begun from the collecting data, and will be continued with data reduction to select the data that needed or not for this research. It continued with conducted display data to know the related data, and finally it will be taken conclusion for the data.

The fourth step is writing report; researcher will do this step after collecting data that needed in research. In this step, researcher will consult about research result to the supervisor to get guidance for writing report.



## CHAPTER IV

### RESEARCH FINDINGS

#### A. Overview of Research Object

Based on the research that has been done by researchers, the object of research was really important to put forward in this study. Anak Saleh elementary school belongs to Anak Saleh education foundation that consists of early childhood education, kindergarten and elementary school. Location of Anak Saleh elementary school was separate with two other schools. The atmosphere is quiet and far away from the road so it supports the learning process. This school also has spacious grounds there are 3 major places, namely classroom, basketball court and playground.

##### 1. Anak Saleh Elementary School Profile



School Name : Anak Saleh Elementary School

NPSN : 20539410

NSS : 102056104008

Address : Arumba Street No. 31, Malang

Telephone : 0341-487088 (085100090165)

Email : [mail\\_anaksaleh@yahoo.com](mailto:mail_anaksaleh@yahoo.com)

Status : Private

Operation year	: 2005
Level	: Elementary School
Postal code	: 65143
Land status	: Private-owned
Building area	: 3.870 m <sup>2</sup>
Empty land	: 5.000 m <sup>2</sup>
Sport field	: 2.000m <sup>2</sup>

## 2. Anak Saleh Elementary School History

In the education year of 2005/2006 the Anak Saleh education foundation opened a primary school named Anak Saleh elementary school. Anak Saleh elementary school founded by Dr. H. Imron Arifin, M.Pd. The birth of the Anak Saleh elementary school based on several considerations, among others (1) the high needs of Islamic-based primary school with good quality in Malang, (2) the limited capacity of a favorite elementary school in Malang, and (3) the proposals most of the parents/guardians of Anak Saleh kindergarten students to Anak Saleh Education Foundation as a continuation of Anak Saleh elementary school. In addition, the master plan has projected the presence of Anak Saleh education foundation continuation level education in the Anak Saleh environmen.<sup>66</sup>

In the midst of technological advancement, cultural and societal, it is not easy to develop the school with Islamic vision. A challenge for educating Muslim children was so heavy; the influence of non Islamic

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<sup>66</sup> Coffee Morning Anak Saleh Elementary School, period of 2015/2016 p. 2

environment was also getting stronger. Thus, to produce a pious muslim children and have quality, superior school was needed. This school support with superior curriculum and learning strategy.

Anak Saleh elementary school designed for equips children with faith basic, morals, knowledge and skill to be a good Muslim. Integrated curriculum is designed, the merger between national curriculum and internal curriculum. National curriculum as the minimum competency standard reference whiles the internal curriculum to provide added value in the form of Islamic values and communicate using English.<sup>67</sup>

Location of Anak Saleh elementary school was originally joined with Anak Saleh kindergarten. The first, second and third generation was held learning process in Anak Saleh kindergarten. In 2007 Anak Saleh elementary school has it own building school located at Arumba Street No. 31, Malang. But the building of the school was not complete yet. The school still has not complete facilities like today. The data about school facilities will be on appendix.

Anak Saleh elementary school receives not only regular student but also the children with special needs. We can call it inclusive school. Such an explanation from vice principal of Anak Saleh elementary school as follows:

“Since 2005 this school received children with special needs. Government launches the inclusion school in 2010 and school inclusion decree of Anak Saleh Elementary

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<sup>67</sup> Ibid

School in 2013. Our school already becomes inclusion school at the beginning.”<sup>68</sup>

In Anak Saleh Elementary School the regular children and children with special needs placed in same class. Basically children with special needs have two classes, regular class and inclusive class. In 2008 there are two children with special needs who enroll in Anak Saleh elementary school. In 2010 after Malang government give instruction to all educational institutions to organize inclusive school, the number of children with special needs increase specifically. Until now the numbers of children with special needs who enroll in Anak Saleh elementary school continue to grow.

### **3. Anak Saleh Elementary School Organization Structure**

Anak Saleh elementary school has the structure of organization. The higher leader is the chairman of Anak Saleh foundation he is DR. H. Imron Arifin. Under the chairman there is director of Anak Saleh he is Ar-Raisul Karama Arifin. Under the director there is a principal, vice principal, administrator, and also commite chairman of Anak Saleh elementary school. The data about school structure organization can be seen in appendix.

### **4. Anak Saleh Elementary School Basic**

Anak Saleh Elementary School is an Islamic school that renders Quran and the Hadith as the basic foundation in carrying out the education

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<sup>68</sup> Interview with Mr. Efendi as the vice principal of Anak Saleh elementary school on May, 9<sup>th</sup> 2016 in principal room (10.00 - 10.30 am)

process.<sup>69</sup> Anak Saleh elementary school is one of Islamic school in Malang. Anak Saleh elementary school basic of Quran and Hadith as follows:

a. Al-Quran

*An-Nisaa* verse 9

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوا مِنْ خَلْفِهِمْ ذُرِّيَّتَهُمْ ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

*And let those (executors and guardians) fear (injustice) as if they (themselves) had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.*<sup>70</sup>

*Al-Mujaadila* verse 11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۚ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

*O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when ye are told to rise up, rise up Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge. And Allah is well- acquainted with all ye do.*<sup>71</sup>

b. Hadith

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال : إذا مات ابن آدم انقطع عمله إلا من ثلاث: صدقة جارية أو علم ينتفع به أو ولد صالح يدعو له

Abu Hurayrah, *rahimahullah*, reported that Allah's Messenger, *sallallahu 'alayhi wa sallam*, said: "When a human being dies, all of his deeds are terminated except for three types: an ongoing sadaqah,

<sup>69</sup> Coffee Morning Anak Saleh Elementary School, period of 2015/2016 p. 2

<sup>70</sup> Abdullah Yusufali, *The Meanings of Holy Quran; Surah 4. Women*, (Retrieved April 6, 2016 from <http://www.islam101.com/quran/yusufAli/QURAN/4.htm>)

<sup>71</sup> Abdullah Yusufali, *The Meanings of Holy Quran; Surah 58. She That Disputeth, The Pleading Woman*, (Retrieved April 6, 2016 from <http://www.islam101.com/quran/yusufAli/QURAN/58.htm>)

*a knowledge (of Islam) from which others benefit, and a righteous child who makes du'a for him." (Narrated by Muslim and others)<sup>72</sup>*

From that Quran and *hadith* Anak Saleh elementary school activities are designed based on Islamic principal so that children have the basics of a strong Islam. Students are expected being human based Islamic values in this life. With this Anak Saleh elementary school will produce an Islamic young generation that nowadays really expected by many parents. This school has also known as child friendly based Islamic school.

### **5. Anak Saleh Elementary School Vision and Mission**

Anak Saleh elementary school has vision and mission that underlies the entire program in this school. The vision and mission of Anak Saleh elementary school are not far from Islamic values that become the basic of this school. With this vision and mission Anak Saleh<sup>73</sup> can run the programs well, there are:

#### **a. Vision**

The realization of the superior Islamic elementary schools produce graduates who learned the cautious, learned knowledge technology, overachievers, cultured, and worship on religion, nation and family.<sup>74</sup>

#### **b. Mission**

- 1) Organize basic Islam education quality, based on Islamic values.

<sup>72</sup>Coffee Morning Anak Saleh Elementary School, period of 2015/2016 p. 2

<sup>73</sup>Ibid, p. 3

<sup>74</sup>Terwujudnya sekolah dasar unggul Islami yang menghasilkan lulusan berimtak, beripteksi, berprestasi, berbudaya, dan berbakti pada agama, bangsa dan keluarga.

- 2) Organize basic education that produce the future vision elementary school graduates who master the basics of communicating in Bahasa Indonesia, Arabic, and English, as a foundation to advance themselves in future life.
- 3) Realize a conducive learning, innovative, healthy, and Islamic environment.
- 4) Realize management and professional learning strategy.
- 5) Reaching high achievement in the areas of academic, social, and non-academic.
- 6) Instill a love of children towards art, culture, and social-religious.
- 7) Foster Islamic commitment, humanity, intellectuality, nationality, and familial.<sup>75</sup>

## **6. Development of Educational Concept**

Anak Saleh Elementary School developing the concept of education all day (Full-day and Long Life Education, rather different from the general full-day school). Children learn throughout the day and throughout life. That means children study anywhere and anytime. School has

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<sup>75</sup>1) Menyelenggarakan Pendidikan Dasar Islam yang bermutu, berbasis pada nilai-nilai keislaman, 2) Menyelenggarakan Pendidikan Islam yang bervisi kedepan untuk melahirkan lulusan sekolah dasar yang menguasai dasar-dasar berkomunikasi dalam bahasa Indonesia, Arab, dan Inggris, sebagai landasan untuk memajukan diri di kemudian hari, 3) Mewujudkan lingkungan belajar yang kondusif, inovatif, sehat, dan Islami, 4) Mewujudkan manajemen dan strategi pembelajaran yang professional, 5) Mencapai prestasi tinggi dalam bidang akademik, nonakademik, dan social, 6) Menanamkan kecintaan anak terhadap seni, budaya, dan sosial-religius, 7) Menumbuhkan komitmen keislaman, kemanusiaan, kecendikiaan, kebangsaan, dan kekeluargaan

responsibility for the children time in school (Between 07.00-13.00), to study formally.<sup>76</sup>

Outside of formal learning time in schools through coordination between school and parents, children learn at home and they socialize with society. Parents are expected to support the direction of education development in the school.

## 7. Students of Anak Saleh Elementary School

Students in Anak Saleh elementary school are consisting of regular students and inclusive students. Since 2005 this school receives children with special needs. Anak Saleh elementary school wants to educate all children without any exception because every child has rights to get best education. The number of students in Anak Saleh elementary school always grows every year. In the year of 2015/2016 the number of students achieving 507 students with the following details:<sup>77</sup>

No	Name Group of Learning	Class	Total Students		
			M	F	Total
1	1-Basra	1 <sup>st</sup> Class	14	11	25
2	1-Jedda	1 <sup>st</sup> Class	16	10	26
3	1-Mecca	1 <sup>st</sup> Class	16	10	26
4	1-Medina	1 <sup>st</sup> Class	17	10	27
5	2-Bagdad	2 <sup>nd</sup> Class	16	10	26
6	2-Gaza	2 <sup>nd</sup> Class	15	10	25
7	2-Kairo	2 <sup>nd</sup> Class	16	10	26
8	2-Yerussalem	2 <sup>nd</sup> Class	15	11	26

<sup>76</sup> Coffee Morning Anak Saleh Elementary School, period of 2015/2016 p. 3

<sup>77</sup> Guidance book of Anak Saleh Elementary School period of 2015/2016

9	3-Cordoba	3 <sup>rd</sup> Class	10	12	22
10	3-Doha	3 <sup>rd</sup> Class	11	12	23
11	3-Dubai	3 <sup>rd</sup> Class	11	11	22
12	3-Zaragosa	3 <sup>rd</sup> Class	13	10	23
13	4-Damaskus	4 <sup>th</sup> Class	14	10	24
14	4-Iskandaria	4 <sup>th</sup> Class	13	10	23
15	4-Najaf	4 <sup>th</sup> Class	13	11	24
16	4-Sanaa	4 <sup>th</sup> Class	14	12	26
17	5-Granada	5 <sup>th</sup> Class	11	14	25
18	5-Malaga	5 <sup>th</sup> Class	14	12	26
19	5-Sevilla	5 <sup>th</sup> Class	12	14	26
20	6-Aden	6 <sup>th</sup> Class	10	11	21
21	6-Tarim	6 <sup>th</sup> Class	8	7	15
<b>Total</b>			<b>279</b>	<b>228</b>	<b>507</b>

Table 4.1 Numbers of Students in the Year of 2015/2016

From 507 students there are 17 students with special needs with the following details:<sup>78</sup>

No.	Student Name	Class	Class Name	Type of Special Needs
1	Syakila Nadine Insani	I	Mecca	Down syndrome
2	Zain Ibnu Dzar Aura Naya	I	Medina	Slow learner
3	Alifa Aulia Azzahra	I	Jedda	Spectrum Autism
4	M. Akhtarizzan Y.N.	I	Bashra	ADHD
5	Favian Zaki Naufal Kusuma (Zaki)	II	Gaza	Autism
6	Muhammad Hafiz Athallah Putra (Hafiz)	II	Baghdad	Slow learner

<sup>78</sup> Ibid

7	Rakha Athallah Adhirajasa (Rakha)	II	Cairo	Spectrum Autis
8	Khair An Nassaj Yazdaniar (Dani)	III	Cordoba	Learning Disorder
9	Aliyah Adzra Rahmania (Adzra)	III	Doha	Physical disability
10	Muhammad Rakha Abiyyu (Rakha)	IV	Damaskus	Mental retardation
11	Abdillah Daffa Nugroho (Daffa)	IV	Iskandaria	ADD
12	Abiyan GhiFari Khanza (Fari)	IV	Iskandaria	Learning disorder
13	Sayyidati Nadia Kurniawidani (Nadia)	IV	Najaf	ADD
14	Arrizal Maulana Ikhlas (Rizal)	V	Malaga	Slow learner
15	M. Daiva Prameswara R. M. (Iponk)	V	Sevilla	ADD
16	Bama Pananjung Amardhika (Bama)	VI	Tarim	Autism
17	Zaky Nur Muhammad (Zaki)	VI	Tarim	Slow learner

Table 4.2 Data of Children with Special Needs in the Year of 2015/2016

For the children with special needs Anak Saleh elementary school offer parent to enter their children into inclusive program. Parent can choose to enter their children with special needs in inclusive program or not. It described by Mr. Efendi as follows:

“Parents who have child with special needs have the option to enter their child into the inclusion program or not. If we consider disabilities bit heavy so we recommend taking an inclusion class but if parents don’t want it is okay join regular class only. As the parents of Ryan grade 4

Damascus, Ryan has deaf. Ryan parents did not enter Ryan into inclusion class because Ryan still can follow the lesson like other friends with help of hearing aid in both his ears.”<sup>79</sup>

If the parent won't enter their children into inclusive class it means the standard of learning same with regular student. Teacher cannot lower the standard such as children with special needs in inclusive class. All the risk latter belongs to the children with special needs and parent because Anak Saleh elementary school have offered before.

## **B. Data Exposure and Research Result**

### **1. The Programs In Nurturing Islamic Values to The Children With Special Needs at Anak Saleh Elementary School Malang**

There are some programs for nurturing Islamic values in Anak Saleh elementary school. These programs were including in internal curriculum. Such an explanation from Mr. Efendi as follows:

“The programs we reserved at regular students and students with special needs where the achievement of the program adjust to the condition of children with special needs. There are prayers in congregation, *Ummi* and worship activities.”<sup>80</sup>

Anak Saleh elementary school designs some program in nurturing Islamic values to the children with special needs. These programs have goals to grow the sense in Islam as the Muslim religion. Based on the observation of researcher there are some programs in nurturing Islamic

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<sup>79</sup> Interview with Mr. Efendi as the vice principal of Anak Saleh elementary school on May, 9<sup>th</sup> 2016 in principal room (10.00 - 10.30 am)

<sup>80</sup> Ibid

values to children with special needs at Anak Saleh Elementary School as follows:

a. Prayer in Congregation

Anak Saleh Elementary School habituates their students to do prayer in congregation when they are in school. Not only the students but also teachers carry out prayer in congregation every day. Children with special needs also join this activity. 'Prayers in congregation which obligate to do in school are 3 prayers, *Dhuha*, *Dhuhur* and *Jumu'ah* prayer. Students have to do the prayers in school but *Jumu'ah* prayers just for boys because the girls will have activities named girl activity and they do *Dhuhur* prayer.'<sup>81</sup> Prayer in congregation is one way to nurture the Islamic values like discipline and know the law of prayer itself. Mr. Efendi also explain about it.

"Prayer in congregation expected to grow awareness of students over their obligation as the servants. This program also expected to habituate students to do prayers at home."<sup>82</sup>

For children with special needs who have different ability as the regular students they expected to know about the worship practice of Islam. Although children with special needs cannot do prayers in congregation perfectly like the other students but they follow this program happily. This habituation certainly brings a good impact for the regular students and also children with special needs.

<sup>81</sup> Observation on April 27<sup>th</sup>, 2016 in Al-Waladush Sholih Mosque at 11.20-12.00 pm

<sup>82</sup> Interview with Mr. Efendi as the vice principal of Anak Saleh elementary school on May, 9<sup>th</sup> 2016 in principal room (10.00 - 10.30 am)

b. *Ummi* Reading Quran Method

*Ummi* is the foundation that give solution to quality problem for school, *madrasah*, and *TPQ* in learning Quran through teacher standardization or make good quality for Quran teacher. The method also called *Ummi* method. This method has 3 main power, quality method (*Ummi's* book), quality teacher and quality-based system.<sup>83</sup>

*Ustadz* Bachir the coordinator of *Ummi* gives explanation about *Ummi* method as follows:

“*Ummi* difference with the other Quranic method because we create own guide book and the skills of the teacher are concerned. There are six volumes that must be taken in order to switch to read Quran. *Ummi* teacher's skill is concerned even regular training for *Ummi* teachers. Anak Saleh elementary school began collaborate with *Ummi* since 2014. There are 13 teachers at Anak Saleh elementary school.”<sup>84</sup>

Before using *Ummi* method Anak Saleh Elementary School have used several methods such as *iqro'*, *qiro'ati* and *tilawati*. Such an explanation of Mr. Efendi as follow:

“Our school have tried several methods in Quranic reading. Initially we use *iqro'* but we feel this method is still less for our students then we replace it with *qiro'ati* method and also *tilawati*. The weakness of these three methods is in teachers who teach. We only use teachers from our school to teach Quranic reading so the result is

<sup>83</sup> Modul Sertifikasi Guru Al-Qur'an Metode Ummi, p. 5

<sup>84</sup> Interview with Ustadz Ahmad Bachir on April, 27<sup>th</sup> 2016 in Ummi room (08.30-09.00 am)

not optimal. In 2014 we heard about *Ummi* method that provides teachers and have an orderly system so we are interested to use *Ummi*. *Alhamdulillah* the students delighted with this methods and their progress in learning to read the Quran growing rapidly.”<sup>85</sup>

This method also can be applied for children with special needs.

Children with special needs have same opportunity in Quran learning.

They follow *Ummi* class like the other students and they also carry out test to get the class. This step described by Mrs. Rumaiyah as follows:

“All of children who enroll in Anak Saleh elementary school should be tested in Quranic reading first so the placement in *Ummi* class latter will be right. For the children with special needs also follow the test but if anyone has needs like autism and mental retardation we place them in wherever class. Every *Ummi* teacher should be able to teach them in accordance with their ability.”<sup>86</sup>

Teachers of *Ummi* have big role in the ability of children with special needs in reading Quran. Teachers must have their own way to teach children with special needs in learn Quran because they have their own special ability.

#### c. Worship Activities

Anak Saleh Elementary School have religion program called worship activities that included in internal curriculum. Worship

<sup>85</sup> Interview with Mr. Efendi as the vice principal of Anak Saleh elementary school on May, 9<sup>th</sup> 2016 in principal room (10.00 - 10.30 am)

<sup>86</sup> Interview with Mrs. Rumaiyah as Ummi teacher on May, 10<sup>th</sup> 2016 in Ummi room (08.30-09.00 am)

activities is intended to prepare students so that they can follow a series of religious activities in the community. The activities in worship activities such as memories some Quran short verses, *tahlil*, daily prayer and also worship. Mr. Effendi also gives explanation about the existence of worship activities follow:

“Worship activities are also one of our religious programs to nurturing Islamic values. We design this program so that when children in society they are not surprised with their religious activities in the community such as *tahlil*, *istigotsah*, daily prayer, *jenazah* prayer which is very useful for them. Although religious teacher in here comes from different religious background, but we teach that is commonly used in the society. For children with special needs we tailor to their abilities. Because the main mission is habituate our students with religious activity.”<sup>87</sup>

It is also similar as claimed by Mr. Davis as the inclusive coordinator as follows:

“Children with special needs also follow the worship activities like the other students. As Bama the students in 6 grade with autistic. Supposedly the practical worship in 6 grade is the *hajat* and *tasbih* prayer but with the nedds of Bama he is still learning how to perform ablutions.”<sup>88</sup>

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<sup>87</sup>Interview with Mr. Efendi as the vice principal of Anak Saleh elementary school on May, 9<sup>th</sup> 2016 in principal room (10.00 - 10.30 am)

<sup>88</sup>Interview with Mr. Davis as the coordinator of inclusive program on May, 9<sup>th</sup> 2016 in inclusive room (07.45 - 08.30 am)

Based on researcher observation children with special needs also follow worship activities but they did it suitable with their ability. Teachers also do their best effort to teach children with special needs.

## 2. The Implementation of Programs In Nurturing Islamic Values to The Children With Special Needs at Anak Saleh Elementary School Malang

### a. Prayer in Congregation

The implementation of congregation prayer started with *dhuha* prayer in the morning continued by *dhuhur* prayer in the afternoon and *ashar* prayer before they go home. Such Mr. Efendi explanation as follows:

“Prayer in congregation is required for all our students when they are in school. School instructed them to pray *dhuha*, *dhuhur*, *ashar* and *jumu'ah* prayer. *Dhuha* prayer implemented in each class while *dhuhur*, *ashar* and *jumu'ah* prayer implement at Al-Waladush Sholih Mosque.”<sup>89</sup>

The schedule of prayer in congregation can be arranged as follow:<sup>90</sup>

No.	Prayers Activity	Grade	Time	Place
1.	<i>Dhuha</i> prayer	1 <sup>st</sup> -6 <sup>th</sup>	Monday to Thursday	Classroom
2.	<i>Dhuhur</i> prayer	1 <sup>st</sup> -6 <sup>th</sup>	Monday to Thursday	Al-Waladhus Sholih Mosque
3.	<i>Ashar</i> prayer	4 <sup>th</sup> -6 <sup>th</sup>	Monday to	Al-Waladhus

<sup>89</sup> Interview with Mr. Efendi as the vice principal of Anak Saleh elementary school on May, 9<sup>th</sup> 2016 in principal room (10.00 - 10.30 am)

<sup>90</sup> Coffee Morning Anak Saleh Elementary School, period of 2015/2016 p. 9

			Wednesday	Sholih Mosque
4.	<i>Jumu'ah</i> prayer	4 <sup>th</sup> -6 <sup>th</sup>	Friday	Al-Waladhus Sholih Mosque

Table 4.3 Schedule of Prayer in Congregation

The first congregation prayer in the morning before students starts the learning process they do *dhuha* prayer. 'They do this prayer in their own classroom. One of boy becomes *imam* and the others become *makmum*. Students read *dhuha* prayer reading hard (*jahr*), started from *imam* reading and followed by *makmum* reading. Children with special needs become *makmum* and they follow prayer reading with the others.'<sup>91</sup> As described by Mr. Galuh as the homeroom of 4<sup>th</sup> grade Iskandaria as follows:

"*Dhuha* prayer held at 07.00 until 07.15 in each class. They pray *dhuha* 2 *rakaat* continue with reading *dhuha* prayer. Then they get ready for *Ummi* activities."<sup>92</sup>

Each of boys given a chance to be an *imam* but for children with special needs they usually have not chance. It was depend on the homeroom teacher. Such as Rakha in 4<sup>th</sup> grade Damascus he had been an *imam* in *dhuha* prayer described by Miss Afi as follows:

"This activity is really helping the development of Rakha, students with mental retardation in grade 4 Damascus. He followed the prayer in congregation within its capabilities so for example he does not memorize a short verse but he still imitate his friends well. He had been priest *dhuha* prayer, I asked him to be

<sup>91</sup> Observation on April 27<sup>th</sup>, 2016 in Damascus class at 07.00-07.30 am

<sup>92</sup> Interview with Mr. Galuh as homeroom of 4<sup>th</sup> grade Iskandaria on April, 26<sup>th</sup> 2016 in Iskandaria class (07.00 - 07.30 am)

an *imam* and he wants it. Although he cannot read the Quran well he still can imitate his friend. My goal is to give the same opportunity between him and the other friends so it will become the precious learning for my students.”<sup>93</sup>

‘At 11.20 am students in 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> grades prepare *dhuhur* praying. They organize carpet for prayer, the boys pray in the Al-Waladhus Sholih Mosque while girls pray outside the mosque. Before the *adzan* they read short *surah* start from *An-Naas*. After *adzan* they recite praises and then did congregation prayer. They also did *ba’diyah* praying after *Imam* read some prays.’<sup>94</sup> The picture of *dhuha* and *dhuhur* prayer can be seen in the appendix.

For some children with special needs usually they did not join *dhuhur* prayer caused by some condition. Such described by Miss Afi as follows:

“Rakha physical condition rather easily drops so when it enters *dhuhur* prayer sometimes he cannot join the congregation prayers because he have not focus and easily can disturb the other friends.”<sup>95</sup>

Children with special needs have their own disability characteristic so when someone like Rakha, it cannot push away to follow the activities. All teachers should know about it. The implementation of *ashar* prayer also same with *dhuhur* prayer. There

<sup>93</sup>Interview with Miss Afi as the homeroom of 4<sup>th</sup> grade Damaskus class on May 10<sup>th</sup> 2016 in Damaskus class (07.00 - 07.30 am)

<sup>94</sup> Observation on April 27<sup>th</sup>, 2016 in Al-Waladush Sholih Mosque at 11.00-12.00 am

<sup>95</sup>Ibid

is different when they do *jumu'ah* prayer. The boys do *jumu'ah* prayer in Al-Waladhus Sholih Mosque while the girls have own even in their classroom called girl activity. *Jumu'ah* prayer was held on Friday. The students required to attend this activity is student in 4<sup>th</sup> until 6<sup>th</sup> grade. *Jumu'ah* prayer was held at Al-Waladhus Sholih Mosque located in the school. Male teacher also follow this activity.

b. *Ummi* Reading Quran Method

‘In Anak Saleh Elementary School *Ummi* reading Quran method activity started at 07.30-08.30 am after the students do *dhuha* prayer. Students move to the other class to join *Ummi*.’<sup>96</sup> There are 3 shifts in *Ummi* implementation.

No.	Time	Grade
1.	07.30 – 08.15	4 <sup>th</sup> and 5 <sup>th</sup>
2.	09.30 – 11.15	1 <sup>st</sup> and 2 <sup>nd</sup>
3.	10.30 – 11.20	3 <sup>rd</sup> and 6 <sup>th</sup>

Table 4.4 *Ummi* Schedule

The schedule of *Ummi* activity described by the vice principal as follows:

“*Ummi* activities are divided into three shifts; the first is for 4 and 5 grade, the second shift is for 1 and 2 grade, the third shift is for 3 and 6 grades. Children with special needs also participate this event and they were in same class with regular child.”<sup>97</sup>

<sup>96</sup> Observation on May 2<sup>nd</sup>, 2016 in Damascus Class at 07.30-08.30 am

<sup>97</sup> Interview with Mr. Efendi as the vice principal of Anak Saleh elementary school on May, 9<sup>th</sup> 2016 in principal room (10.00 - 10.30 am)

The number of *Ummi* teacher was depending on the number of student in school. In Anak Saleh Elementary School there are 3 shift so the number of teacher less than a school with a little shift. The data of *Ummi* teacher will be on appendix.

*Ummi* method using three approaches there are direct method, repetition and genuine affection. Direct method is direct read without spelled or we can call it learning by doing. Repetition is repeating the reading to get the beauty, strength, and ease of Quran verses.<sup>98</sup> *Ummi* teacher teach student with full of affection. *Ummi* teachers teach Quran with patience and always give affection to all students. They also teach children with special needs suitable with their abilities. Mrs. Rumaiah describes the way to teach children with special needs as follow:

“In my class there are two children with special needs are Rakha and Daffa. Rakha used to be difficult if invited to recite but now he know about *hijaiyah* letter. He is in volume 1. While Daffa he is now in volume 4 although he inclusion but not too badly. Daffa was just less focus when teacher explaints. *Alhamdulillah* Daffa can follow this *Ummi* level. I teach Daffa like the other regular students because he could follow while Rakha I usually teach him in the beginning or in the end of lesson. So I teach Rakha different with the other friends. I adjust lessons that might be acceptable to him.”<sup>99</sup>

<sup>98</sup>Modul Sertifikasi Guru Al-Qur'an Metode Ummi, p. 4

<sup>99</sup>Interview with Mrs. Rumaiah as Ummi teacher on May 11<sup>th</sup>, 2016 in Ummi room (08.30 - 09.00 am)

Mrs. Rumaiyah teaches Quran for children with special needs is not much different with the other *Ummi* teacher. The picture of Mrs. Rumaiyah teaches Daffa can be seen in the appendix. 'Mrs. Umi also teaches children with special needs in the end of lesson. Fari is student with difficult learning taught by Mrs. Umi. He usually want to do *Ummi* and usually won't. Mrs. Umi really patience teaches Quran to Fari. When Fari want to do *Ummi* he could imitate what is being taught by Mrs. Umi. Teach children with special needs are not as easy as we imagine because most of them do not focus to what conveyed by teacher.'<sup>100</sup> The picture of Fari follows *Ummi* activities can be seen in the appendix. Mrs. Umi also describe some way to face children with special needs as follows:

"The way to teach children with special needs must be patience and children should be made comfortable so that they would recite. The result of study will be submitted to the supervising teacher and also the homeroom teacher so that they can know the progress."<sup>101</sup>

There are also general ways to teach Quran in *Ummi* method as follows:

- 1) Greeting from *Ummi* teacher
- 2) Recite *Al-Fatihah* together start from *ta'awudz*
- 3) Continue with prayer for parents and for Prophet Musa

<sup>100</sup> Observation on May 2<sup>nd</sup>, 2016 in Damascus Class at 07.30-08.30 am

<sup>101</sup> Interview with Mrs. Umi as *Ummi* teacher on April 27<sup>th</sup>, 2016 in *Ummi* room (08.30 - 09.00 am)

- 4) Prayer to start the lesson
- 5) Followed by memorizing the short *surah* already determined by the school
- 6) Repeat the past lesson
- 7) Teach the concept properly
- 8) Understand the concept/ exercise
- 9) Apply skilled
- 10) Give task suitable with needs
- 11) Final prayer lesson<sup>102</sup>

The steps above are the general way to teach *Ummi* but *Ummi* teacher can modify when they implement it. For the example Mrs. Rumaiah do step 1 until 8 after that she teach the children with special needs or the student who do not ride the volume while the other students keep doing repetition independently. Mrs. Rumaiah also continues 9 until 11 steps. Every *Ummi* teacher has their own way to teach Quran but they are not out of the guidance given by *Ummi* foundation centre.

c. Worship Activities

There are some worship activities in Anak Saleh Elementary School. There are three kind activities i.e. memorizing Quran, memorizing daily pray and practical worship. The activity in worship

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<sup>102</sup>Modul Sertifikasi Guru Al-Qur'an Metode Ummi, p. 16

activities was reported in religion report. Students get this report each semester. There is schedule of Quran memorizing:<sup>103</sup>

Grade	Semester	Material to be Memorized
1 <sup>st</sup>	First	An-Naas, Al-Falaq, Al-Ikhlās, Al-Lahab, An-Nasr, Al-Kaafiroon, Al-Kawthar, Al-Maa'un, Quraish, Al-Fil, Al-Humaza, Al-Asr, At-Takaathur
	Second	Al-Qaari'a, Al-Aadiyaat, Az-Zalzalāh, Ad-Dhuhaa
2 <sup>nd</sup>	First	Al-Bayyina, Al-Qadr, Al-Alaq, At-Tiin, Al-Insyirah
	Second	Al-Lail, Asy-Syams, Al-Balad
3 <sup>rd</sup>	First	Al-Fajr, Al-Ghaashiya, Al-A'laa
	Second	At-Taariq, Al-Buruuj, Al-Inshiqaaq
4 <sup>th</sup>	First	Al-Mutaffifin and Al-Infitaar
	Second	At-Takwir and 'Abasa
5 <sup>th</sup>	First	An-Naazi'aat and An-Naba
	Second	Yaa Siin (verse 1-40)
6 <sup>th</sup>	First	Yaa Siin (verse 41-83)
	Second	Juz 'Amma (Muroja'ah)

Table 4.5 Quran Memorizing Program of Anak Saleh 2015-2016

There are also the schedule for memorizing daily pray in Anak Saleh elementary school:<sup>104</sup>

Grade	Semester	Material to be Memorized
1 <sup>st</sup>	First	Asmaul Husna 1, sleep, wake up, get in & get out of bathroom, before and after have meals pray
	Second	Asmaul Husna 2, enter & out of the house, drive, before-after study, saleh child, the parents, good of the world and hereafter pray
2 <sup>nd</sup>	First	<i>Kafarotul majlis</i> , chanting Quran, enter and out of the mosque pray

<sup>103</sup> Worship activities guidance book period of 2015/2016

<sup>104</sup> Ibid

	Second	Wear-take off clothes, mirroring, and <i>sholawat Nariyah</i>
3 <sup>rd</sup>	First	Ask intellectual pray and <i>Ayat Kursi</i>
	Second	Pray of sneezing, answer sneezing, and people who answered sneeze replies
4 <sup>th</sup>	First	Pray when sick, visit sick people, and <i>Qunut</i> pray
	Second	Reading <i>tarji</i> ’, greeting when pilgrimage/pass the grave
5 <sup>th</sup>	First	Safety please, please steadiness pray, and <i>shalawat Thibbil Qulub</i>
	Second	Rain and after rain pray, thunder pray, and strong winds pray
6 <sup>th</sup>	First	Ask mercy and wisdom, ask guidance to Allah pray
	Second	Ask to granted ideals, <i>khusnul khotimah</i> , <i>sayyidul istighfar</i>

Table 4.6 Daily Pray Program of Anak Saleh 2015-2016

The schedule of practice worship will be on appendix. Children with special needs follow this activity according to their ability. Their standard was totally different with regular students. Teachers really understand about this condition so they build fair condition. ‘Mr. Iman as religion teacher always involves children with special needs in practically worships although they are not completely do activities in practically worship. For the example when 4<sup>th</sup> Iskandaria have practice about dead prayer (*jenazah* prayer) Mr. Iman involves Fari and Daffa as corpse in *jenazah* prayer. Basically they did not really have practice the *jenazah* prayer but they involve in the practice worship activity.’<sup>105</sup> The picture of *jenazah* prayer can be seen in the appendix.

<sup>105</sup> Observation on April 28<sup>th</sup>, 2016 in Gazebo of Anak Saleh Elementary School at 10.00-11.15 am

For the implementation of practical standard of worship which accordance with them was managed by inclusive class.

The other worship activities done by children with special needs was memorizing Quran. In 4th grade students must memorize *At-Takwir* and *'Abasa* but it was too hard for the children with special needs. In memorizing Quran also adjusted to their ability. Rakha the students with autism can memorize some short *surah* such *Al-Fatihah*, *Al-Ikhlās*, and *An-Naas*.

### **3. The Result In Nurturing Islamic Values to The Children With Special Needs At Anak Saleh Elementary School Malang**

Nurturing Islamic values to the children with special needs have to make children with special needs can act like Muslim in general. Anak Saleh Elementary School hopes there is a change in attitude shown later. This result can these result could indicate whether the later way used can be extended or replaced. But to get the result there are some obstacles in nurturing values to children with special needs through some religious programs in Anak Saleh elementary school. 'According to Mr. Efendi the obstacle was patience and affection. He said that actually children with special needs can understand what we say if we sincere teach them. Many teachers have not patience to face children with special needs so the children were not connecting with us.'<sup>106</sup> Nurturing values is a really difficult thing to do because every human being gets many values from

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<sup>106</sup> Interview with Mr. Efendi as the vice principal of Anak Saleh elementary school on May, 9<sup>th</sup> 2016 in principal room (10.00 - 10.30 am)

their environment not just at school. Most of children with special needs problems are difficult to focus on what we say.

For the example children with Attention Deficit Disorder (ADD), they actually understand with the words we say but they cannot focus on one thing. The solution for children with ADD is we must repeat what we going to say and also we must give them example of those word. He also describes some problems as follows:

“Children with special needs is hard if given short verse and daily prayer. Nevertheless we have solution. They were told to reads as much as possible and then we as teachers are constantly giving them advice like the importance of reading daily prayer. The most important thing is habituation. School also has partnership with the parents since the children with special needs enroll in this school. We have agreement with parents that parents must balance what is being taught at school. We do not want if the children with special needs just learn in school but not at home. Parents must have big attention to their children. When parents and school have good partnership *InshaAllah* children with special needs will be good. Anak Saleh elementary school really wants to guide children with special needs because they deserve to get the best education just like the others.”<sup>107</sup>

Mr. Davis as the inclusive coordinator of inclusive also faces some problem in nurturing Islamic values. Mr. Davis handles the materials that cannot finish or complete in the regular class. He describe as follows:

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<sup>107</sup> Interview with Mr. Efendi as the vice principal of Anak Saleh elementary school on May 9<sup>th</sup>, 2016 in principal room (10.00 - 10.30 am)

“Inclusion class is a class for the children with special needs that exist in Anak Saleh elementary school. Each week children with special needs have schedules to come to the inclusion class. The activity is to cover some materials that have not been done in regular class. If there is material that has not mastered then I will be teaching in the classroom but with the inclusion of children with special needs from the standard services of course. A more frequent problem I encountered was that they sometimes difficult for the cooperative cannot be separated from the 'privilege' of them. So I have to make effort to persuade them to learn. As Fari in grade 4, he was the child cannot be too forced if forced he could seizures. For over a year he was in elementary Children Saleh is already two times he entered the hospital. So the way I want to learn that he was persuaded and advised.”<sup>108</sup>

‘Mr. Galuh as the homeroom of 4<sup>th</sup> grade Iskandaria also said that Fari is moody child. Fari usually want to do *Ummi* and didn’t want. The way to solve this problem is Mr. Galuh always advices him and do a little trick like make promise with Fari. The promise can be a weapon for Mr. Galuh. He use the promise as a way to make Fari follow *Ummi* or the other activity. Mr. Galuh often success with this way because he patience and always give affection to the students.’<sup>109</sup>

Mrs. Rumaiyah also faces some obstacles when she teaches Rakha and Daffa. Usually the obstacle is about the focus of children with special needs. When children with special needs disturbed by their friend, they get

<sup>108</sup> Interview with Mr. Davis as the coordinator of inclusive program on May, 9<sup>th</sup> 2016 in inclusive room (07.45 - 08.30 am)

<sup>109</sup> Observation on May 2<sup>th</sup>, 2016 in Iskandaria Class at 07.30-08.30 am

angry or sometimes they make noisy. In *Ummi* class Daffa can follow the lesson well while Rakha must taught more than Daffa. Rakha cannot speak clearly like the other students. Mrs. Rumaiyah describe as follows:

“Rakha’s speak was not clear so I must listen carefully what he said. This is the main obstacle to teach Rakha in *Ummi* class. To solve this problem I continuously teach him and also give him advices. When Rakha in good mood he can read faster than when he in bad mood.”<sup>110</sup>

Mrs Rumaiyah and the other *Ummi* teacher, most of them use a way to make children with special needs comfortable before they start the lesson. Mr. Bachir as the coordinator of *Ummi* in Anak Saleh elementary school also give advice that teaching must be patient and sincerely. Mr. Bachir wants the knowledge taught by *Ummi* teacher gives benefit and blessing in student life moreover we as a Muslim must care and help each other. There is no exception for the children with special needs.

Basically children with special needs were needed more attention and affection. Their special things make them need it. Advice and affection from their close person was really valuable thing for them. Habituation also the way to nurturing Islamic values to children with special needs. Teacher and parents must use their disabilities as their strength because nothing impossible if we want to make it possible.

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<sup>110</sup> Interview with Mrs. Rumaiyah as *Ummi* teacher on May, 10<sup>th</sup> 2016 in *Ummi* room (08.30-09.00 am)

From some obstacles faces children with special needs above the attitude of children with special needs also change. As Miss Silvi explanation:

“Fari experiencing many changes when they move to this school. His discipline was already begun to form, he also want to recite Quran and also he have spirit in prayer. It’s just for the attitude to appreciate still very less.”<sup>111</sup>

The religion program in nurturing Islamic values at Anak Saleh Elementary school influences the changes attitude of children with special needs. Although there are not very big changes but at least they understand to have attitude and act as the Muslim. Children with special needs more calm and know the command and prohibited by Allah in Islam.

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<sup>111</sup> Interview with Miss Silvi as the shadow of Fari on May 5<sup>th</sup>, 2016 in Iskandaria Class (07.30-08.00 am)

## CHAPTER V

### DISCUSSION

This chapter will be focus to answer the question from the problem formulations. There are three focus of research will be explaining bellow:

#### **A. The Programs in Nurturing Islamic Values to the Children With Special Needs at Anak Saleh Elementary School Malang**

Nowadays many Muslim parents enroll their children in Islamic school which have religious program to build Muslim character; one of them is Anak Saleh elementary school. Anak Saleh elementary school is one of Islamic school which has good service in children education. Anak Saleh elementary school focuses on Islamic values teaching although it was not Islamic education subject. Islamic values includes good, bad, right, wrong, morals, and also the law in Islamic worship. Islamic values is very important to be implement in Muslim daily life because values in Islam is a collection of principles of life, teachings about how human beings should running his life in this world, the one with the other principle interlinked to form a unified whole could not split.<sup>112</sup> With Islamic values human will steadily lived his life.

Islamic values can be taught through Islamic education and also some Islamic religious programs. According to Ibn Miskawaih education concept in Islam was resting on moral education. The purposes of moral education was realization of inner attitudes capable of pushing spontaneously to give birth to

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<sup>112</sup> Chabib Thoha, *Kapita Selekta Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 1996) p. 60-61

all acts that are well worth so that achieve true happiness.<sup>113</sup> With Islamic values we as Muslim can act in accordance with the teaching in Islam. Every day we do our activities cannot be separated from the existence values, especially Islamic values because we are Muslim. It also applies to the children with special needs although they have some special condition they still a Muslim. Islamic values will be optimized if implanted early such as in elementary school. It is the best time to habituate children with special needs in some activities which have Islamic values.

The programs of Anak Saleh elementary school in nurturing Islamic values to children with special needs that have been found during the research was prayer in congregation, *Ummi* and worship activities. Anak Saleh elementary school have goal to create students with good morals based on knowledge and skills about the religion of Islam. This school also expect to create children with special needs have good morals based on Islamic teaching.

Children with special needs in Anak Saleh elementary school covers several disorder there are down syndrome, mental retardation, slow learner, autism, ADHD (Attention Deficit Hyperactive Disorder), ADD (Attention Deficit Disorder), learning disorder, and physical disability. Most of them are slow learning, ADD and autism. In running religious program teacher has big effort in nurturing Islamic values. Teacher must be patient and give sincere affection to children with special needs but it does not means there is no

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<sup>113</sup> Abuddin Nata, *Pemikiran Para Tokoh Pendidikan Islam* (Jakarta: PT RajaGrafindo Persada, 2003) p. 11

finality in it. Islamic values such as sincere, patience, and honest always advised by the entire teacher in Anak Saleh Elementary School. For example when Daffa and Fari was crowded in *jenazah* prayer Mr. Galuh remind them firmly but without anger. This action can help children with special needs to distinguish what should be and avoided when they carry out prayers. In addition the program such pray in congregation is also carried out by teacher and staff so nurturing Islamic values will be more sharply and quickly remember by them.

#### **B. The Implementation of Programs in Nurturing Islamic Values to the Children With Special Needs at Anak Saleh Elementary School Malang**

The data were found concerning the implementation of program in nurturing Islamic values to the children with special needs at Anak Saleh elementary school is well done. There are three programs for nurturing Islamic values to the children with special needs at Anak Saleh elementary school namely:

1. Prayer in congregation (*dhuha*, *dhuhur*, and *jumu'ah*)
2. *Ummi* reading Quran method
3. Worship activities (memorize Quran, practical worship and memorize daily prayer)

The entire school component supporting the implementation of those program. Classroom are not only used for general learning activities but also used as *Ummi* learning and mosque. Students are praying *dhuha* in their each class. Students pray *dhuha* in the rearmost part of the class. There is a carpet

as pedestal of prayer and most of girl students bring their own pedestal. The picture of *dhuha* prayer will be seeing in appendix.

School environment was really support the implementation of the program for nurturing Islamic values to the children with special needs. The location of school far away from road and the human resource such as teacher, students and staff also support the program implementation. It can be seen by the enthusiastically of regular students who cares with students which has special needs. In 4<sup>th</sup> class of Iskandaria, Ian one of regular students always invite Daffa (children with ADD) to follow *Ummi* class. A child with ADD like Daffa is inattentive, but not hyperactive or impulsive. He doesn't pay attention to details, has trouble staying focused; is easily distracted and has difficulty remembering things and following instructions.<sup>114</sup> Ian seems to be already familiar with Daffa's behavior so Ian treatment against Daffa is one of support given by inclusive environment. Ian proved that every child have the same opportunity to have friends and to do some activities although Ian do not know about the inclusive environment. This respond is the something that expected by inclusive education. All people can have good interaction either it regular or special needs.

Inclusive environment is trying to give an opportunity for students so that they have a good understanding of the differences and diversity. The emergence of empathy in students compelled naturally children with special needs not a guess but also as the original students in the class. It can

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<sup>114</sup> Melinda Smith and friends, *ADD/ADHD in Children; Sign and Symptoms of Attention Deficit Disorder in Kids* (Retrieved on May 23<sup>th</sup>, 2016 from <http://www.helpguide.org/articles/add-adhd/attention-deficit-disorder-adhd-in-children.htm>)

emergence of a culture of mutual respect and respect among the students. Reduce the stigma and labeling to all children, and especially in certain children.<sup>115</sup> Respect and empathy to the children with special needs have done by Ian as the regular students. It proved that inclusive environment can provide the equality and reduce discrimination that had been experienced by children with special needs.

It was also happen when 4<sup>th</sup> of Iskandaria, Zaydan separate Ryan and Fari (children with learning disorder) when involved little quarrels before carrying out *jenazah* prayer. Zaydan give advice to them and Zaydan stand up between Ryan and Fari. The attitude taken by Zaydan shows empathy and he receive his friend with special needs same as the other friends.

Basically friend give big influence in shaping the though and character of children.<sup>116</sup> Islamic values also can be nurture to the children with special needs through other students as their partner in their religious activity at school. Teacher also gives understanding to the regular students about their special friends so regular students know how to act toward special students.

Teacher nurturing Islamic values based on the guiding religious program in Anak Saleh elementary school. The way to nurturing Islamic values through religious program at Anak Saleh elementary school include habituation, exemplary and advice. Habituation is a condition in which we are

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<sup>115</sup>Dirgantara Wicaksono, *Pendidikan Inklusi* (Retrieved on April 6, 2016 from <http://dirgantarawicaksono.blogspot.co.id/2014/05/pendidikan-inklusi.html>)

<sup>116</sup>Ummu Ihsan Choiriyah & Abu Ihsan al-Atsary, *Mencetak Generasi Rabbani! Mendidik Buah Hati Menggapai Ridha Ilahi* (Bogor: Pustaka Darul Ilmi, 2010) p. 230

already accustomed to stimulus.<sup>117</sup> Habituation used to familiarize the Islamic values such as good, bad, right, wrong, humble, honest, law of worship and values that can increase *taqwa* to Allah. It can be looked at the research findings that children with special needs in Anak Saleh elementary school automatically follow pray in congregation designed by school. Students in Anak Saleh elementary school have been accustomed with some religious program.

The advice was also really necessary in nurturing Islamic values to the children with special needs. In the implementation of nurturing Islamic values the teacher in Anak Saleh elementary school always give advice. Communication is becomes foundation of interaction between people, a breakdown in communication will have a profound emotional impact on a child.<sup>118</sup> Advice is one kind of communication so in advising children with special needs must be careful and patient because when teacher make wrong step it becomes bad impact to the children with special needs. It prove that advice of teacher in accordance with the theory about have communication with the special needs children.

### **C. The Result in Nurturing Islamic Values to the Children With Special Needs at Anak Saleh Elementary School Malang**

To get the result in nurturing Islamic values to the children with special needs, the teacher in Anak Saleh Elementary School faces some

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<sup>117</sup>Kartina Ningsih, *Habitiasi dalam Kehidupan Sehari-hari* (Retrieved on May 23<sup>th</sup>, 2016 from <http://psikologikartinaningsih.blogspot.co.id/2009/12/blog-post.html>)

<sup>118</sup>Sue Briggs, *Meeting Special Educational Needs in Primary Classroom; Inclusion and How how to do it, second edition* (UK: Routledge, 2016) p. 135

obstacles. But teacher was never giving up finding for some ways to solve problems that arise. As said by Mr. Efendi the basic obstacle was patience. Some teacher was not patience in nurturing Islamic values to the children with special needs. There is a teacher who is less patience in practical worship so that children with special needs is left to busy alone. Teacher should not do it because although these children have special needs he still has same opportunity like the other students.

Teacher should have a way to make children with special needs interest with what was taught. For the example teacher give some question to the children with special needs during the other students memorize readings prayer but teacher must patience when did the conversation. Children with special needs time both to hear and to process a question, search for the information they need for the answer, formulate a response, and then answer.<sup>119</sup>

Children with special needs time to think for the question or the command of teacher. Teachers should get to know the children with special needs they teach and take responsibility for these pupils' experiences within their classrooms. Not only will this put them in a better position to question practices that may lead to segregation but it will also send the right message to pupils: that everyone deserves to participate fully in society.<sup>120</sup> Teacher and the peers must understand that children with special needs also have same

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<sup>119</sup> Ibid, p. 80

<sup>120</sup>Debbie Sayers, SEND Focus: 'We are failing all children by teaching them that "SEND kids" should be treated differently' (Retrieved on May 23<sup>th</sup>, 2016 from <https://www.tes.com/news/school-news/breaking-views/send-focus-we-are-failing-all-children-teaching-them-send-kids>)

right to get education. Friend is the close person that can give positive or negative effect for all students. Teacher gives some understanding and advice to regular students is one way to anticipate the negative effect that might be happen.

There is also problem in memorize some Quran verse and daily prayer for children with special needs. Mr. Davis told that to solve this problem school have partnership with parents. Parents at home should know what has been taught in school. We as a teacher don't want to if students with SEND just learned in school but at home is not taken care of the elderly. To acknowledge the parents' role as their child's prime educators is the first step in establishing a true partnership. The work of school is more effective when parents are involved and where account is taken of their feelings and unique perspective.<sup>121</sup> The steps made by school by involving parents in nurturing Islamic values were very right. We must remember that 'home' is the first education place for every child, school just supporting the second place in educating children. Communication between parents and school was really necessary. It will not fair if school do maximum effort to nurturing Islamic values but parents at home don't pay attention on their children moreover their children was special needs.

The effect of communication can make children with special needs feel cared so whatever said by parents or teacher will accepted. The result of habituation has produced one of Islamic values called discipline. There is also

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<sup>121</sup> Sue Briggs, *Meeting Special Educational Needs in Primary Classroom; Inclusion and How to do it, second edition* (UK: Routledge, 2016) p. 41

the result in nurturing Islamic values to the children with special needs called care. In Islam we must loved each other like our own brother. When teacher or parents give more affection and attention to the children with special needs they will copy it and implement it through their attitude. The example is also really influence them so when the example is good they will be good too.



## CHAPTER VI

### CONCLUSION AND RECOMMENDATION

In this chapter the writer tries to give the conclusion and suggestion based on the research findings that have been gained after conducting the research.

#### A. Conclusion

Based on the data on the previous chapter, can be drawn that nurturing Islamic values to the children with special needs at Anak Saleh Elementary School Malang consist three parts, namely (1) The program in nurturing Islamic values, (2) The implementation of program, and (3) The result in nurturing Islamic values. So it can be describe as follows:

1. There are three programs in nurturing islamic values to the children with special needs at Anak Saleh Elementary School Malang namely (a) pray in congregation in *dhuha*, *dhuhur*, *ashar* and *jumu'ah* prayer, (b) *Ummi* Quran reading method, (c) practically worship such as daily prayer, *sunnah* prayer and also memorize short verse of Quran.
2. The implementation of programs in nurturing Islamic values to the children with special needs at Anak Saleh Elementary School Malang runs well. There are schedule for the program. *Dhuha* prayer is the opening for religious activity in the morning at 07.00-07.30 am and continues with *Ummi* Quran reading method at 07.30-08.30 am. *Ummi* Quran reading method held in Monday until Thursday. Worship activities is conducted on the sidelines religious program such

memories Quran in *dhuha* prayer and the practical worship taught in Islamic education lesson. Islamic values in each program certainly teach the positive values such as discipline, morals, and Godhead. These values expected to make children with special needs really close with Islam as their way of life.

3. The result in nurturing Islamic values is children with special needs more calm and their attitude little by little form well. There are so many effort to change the attitudes of children with special needs. There are also the obstacles on it such as sometimes teacher was not patience, children with special needs difficult to get focus, difficult to memorize and cannot be enforce to do some activities. The physical condition of children with special needs also different with the other students. But teacher also get the solution in those problem. Teacher train their patience everyday with try to get closer with them. Teacher also has partnership with parents of children with special needs. Parent must know about the development of their child in school so when they at home parents can teach children in accordance with something that taught by teacher in school.

## **B. Recommendation**

In line with the conclusion previously, there are some suggestions that can be given in relations to the conclusion. Hopefully anyone who read this thesis can take some benefits. The suggestions are as follows:

1. For the school to develop Islamic values on children with special needs especially through the religion activities. School also can increase the standard of teacher election. Teacher of general subject or homeroom teacher must understand about Islamic values so it can be easily to nurture Islamic values especially for children with special needs.
2. Religious teacher must give best example related with Islamic values. Teachers are the role model of students so they must living up Islamic values as a reflection of the real Muslim. Islamic education teacher should be able to involve children with special needs in learning activity.
3. Homeroom teacher still retain their patience to children with special needs, not tired to give advice and always remind them if they do something bad. Teachers should never give up to give understanding to regular children about children with special needs so they can help and works the same as there is no difference between them.
4. For students should understand that children with special needs really need affection and more attention. Regular students must reduce mockery to the children with special needs. Children with special needs keep learning with patience because God will not let you down.

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Nomor : Un.3.1/TL.00.1/795/2016  
Sifat : Penting  
Lampiran : -  
Hal : **Izin Penelitian**

05 April 2016

Kepada  
Yth. Kepala SD Anak Saleh Malang  
di  
Malang

*Assalamu'alaikum Wr. Wb.*

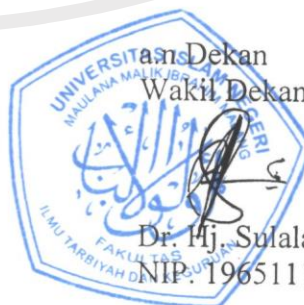
Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Olivia Pangestuti  
NIM : 12110047  
Jurusan : Pendidikan Agama Islam (PAI)  
Semester – Tahun Akademik : Genap - 2015/2016  
Judul Skripsi : **Nurturing Islamic Values to The Children  
with Special Needs at SD Anak Saleh Malang**

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.*



an Dekan  
Wakil Dekan Bid. Akademik,

Dr. Hj. Sulalah, M.Ag

NIP. 19651112 199403 2 002

Tembusan :

1. Yth. Ketua Jurusan PAI
2. Arsip



KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG  
**FAKULTAS ILMU TARBIYAH DAN KEGURUAN**  
Jalan Gajayana 50, Telepon (0341) 552398 Faximile (0341) 552398 Malang  
<http://fitk.uin-malang.ac.id> email : [fitk\\_uinmalang@yahoo.com](mailto:fitk_uinmalang@yahoo.com)

Nomor : Un.3.1/TL.00.1/136/2016  
Sifat : Penting  
Lampiran : -  
Hal : **Izin Penelitian**

27 April 2016

Kepada  
Yth. Kepala UMMI Foundation Cabang Malang  
di  
Malang

*Assalamu'alaikum Wr. Wb.*

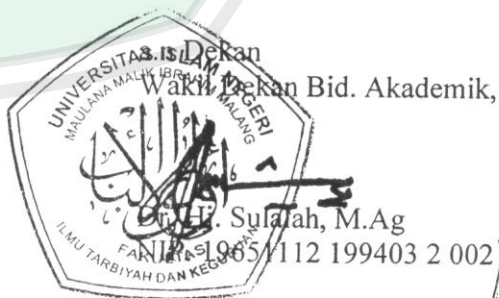
Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Olivia Pangestuti  
NIM : 12110047  
Jurusan : Pendidikan Agama Islam (PAI)  
Semester – Tahun Akademik : Genap - 2015/2016  
Judul Skripsi : *Nurturing Islamic Values toward Children with Special Needs at Anak Saleh Elementary School Malang*

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.*



Tembusan :

1. Yth. Ketua Jurusan PAI
2. Arsip



# YAYASAN PENDIDIKAN ANAK SALEH SEKOLAH DASAR ANAK SALEH

(ANAK SALEH Islamic Elementary School)  
Childfriendly Based Creative Islamic School

Kantor: Jalan Arumba No.31 Malang Telp.(0341) 487088 e-Mail: mail\_anaksaleh@yahoo.com website: www.anaksaleh.sch.id

## SURAT KETERANGAN

Nomor : 241/HE/SDAS/YPAS/VI/2016

*Bismillahi ar- Rahman ar- Rahiim*

Yang bertanda tangan di bawah ini:

Nama : **NURDIAH RACHMAWATI, S.Pd., M.Pd.**  
Jabatan : **Kepala SD Anak Saleh Malang**  
Alamat : **Jalan Arumba No.31 Kel. Tunggulwulung  
Kecamatan Lowokwaru Kota Malang**

Menerangkan bahwa :

Nama : **OLIVIA PANGESTUTI**  
NIM : **12110047**  
Jurusan : **Pendidikan Agama Islam**

Telah melakukan penelitian di SD Anak Saleh Malang pada bulan April-Mei 2016, dengan judul "***Nurturing Islamic Values to The Children with Special Needs at Anak Saleh Elementary School Malang***".

Demikian surat keterangan ini dibuat untuk dipergunakan sebagaimana mestinya.  
*Billahi at-taufiq wa al-hidayah*

Malang, 20 Juni 2016  
Kepala SD Anak Saleh Malang,  
  
Nurdiah Rachmawati, S.Pd., M.Pd.

Tembusan:

1. Yth. Ketua Yayasan Pendidikan Anak Saleh
2. Arsip



**MAULANA MALIK IBRAHIM**  
**STATE ISLAMIC UNIVERSITY MALANG**  
**TARBIYAH AND TEACHING SCIENCES FACULTY**

Jl. Gajayana 50. Malang Telp. 0341-552389 Faximile. 0341-552398

Website : [www.fitk.uin-malang.ac.id](http://www.fitk.uin-malang.ac.id) Email : [fitk\\_uinmalang@yahoo.com](mailto:fitk_uinmalang@yahoo.com)

**EVIDENCE OF CONSULTATION**

Name : Olivia Pangestuti  
NIM : 12110047  
Advisor : H. Mokhammad Yahya, MA, Ph.D  
Title of Thesis : Nurturing Islamic Values toward Children with Special Needs  
at Anak Saleh Elementary School Malang

No	Date of Consultation	Consultation Material	Signature
1	March 8 <sup>th</sup> , 2016	CHAPTER I	1.
2	March 10 <sup>th</sup> , 2016	CHAPTER II	2.
3	March 14 <sup>th</sup> , 2016	CHAPTER III	3.
4	April 26 <sup>th</sup> , 2016	Revision	4.
5	May 17 <sup>th</sup> , 2016	CHAPTER IV	5.
6	May 31 <sup>th</sup> , 2016	CHAPTER V	6.
7	June 10 <sup>th</sup> , 2016	CHAPTER VI	7.
8	June 13 <sup>th</sup> , 2016	ACC	8.

Acknowledged by,  
Head of Islamic Education Program

Dr. Marnø, M.Ag

NIP. 19720822 200212 1 001

## Profil SD Anak Saleh

### Laporan Sekolah

per tanggal 14-09-  
2015

**Provinsi** : Kota Malang  
**Kec.**  
**Kab/Kota** Lowokwaru

### A. Identitas Sekolah

Nama Sekolah : SD ANAK SALEH  
NPSN / NSS : 20539410 / 102056104008  
Jenjang Pendidikan : SD  
Status Sekolah : Swasta

### B. Lokasi Sekolah

Alamat : Jl. Arumba No.31  
RT/RW : 1/4  
Nama Dusun :  
Desa/Kelurahan : Tunggulwulung  
Kode pos : 65143  
Kecamatan : Tunggulwulung  
Lintang/Bujur : -7.9379000/112.6234000

### C. Data Pelengkap Sekolah

Kebutuhan Khusus : D1, H, I  
SK Pendirian Sekolah : 421.8/2661/420.307/2005  
Tgl SK Pendirian : 2005-09-15  
Status Kepemilikan : Yayasan  
SK Izin Operasional : 421.8/2661/420.307/2005  
Tgl SK Izin Operasional : 2005-11-01  
SK Akreditasi : Dd 038004  
Tgl SK Akreditasi : 2011-11-03  
No Rekening BOS : 0042598933  
Nama Bank : Bank Jatim  
Cabang / KCP Unit : Cabang Malang  
Rekening Atas Nama : SD Anak Saleh  
MBS : Ya  
Luas Tanah Milik : 7127 m2  
Luas Tanah Bukan Milik : 0 m2

**C. Kontak Sekolah**

Nomor Telepon : 0341-487088  
Nomor Fax : 0341-487088  
Email : mail\_anaksaleh@yahoo.com  
Website : <http://www.anaksaleh.sch.id>

**D. Data Periodik**

Kategori Wilayah :  
Daya Listrik : 5500  
Akses Internet : Jardiknas  
Akreditasi : A  
Waktu :  
Penyelenggaraan : Pagi  
Sumber Listrik : PLN  
Sertifikasi ISO : Belum Bersertifikat



### Data Prasarana SD Anak Saleh

No	Nama Prasarana	Panjang (m)	Status Kepemilikan
1	Dapur Sekolah	5,7	Milik
2	Gudang	8,4	Milik
3	Kamar mandi guru laki-laki	1,25	Milik
4	Kamar mandi guru perempuan	1,25	Milik
5	Kamar mandi siswa laki-laki	1,25	Milik
6	Kamar mandi siswa perempuan	1,25	Milik
7	Masjid Al Waladush Sholih	10,8	Milik
8	Ruang Galeri Seni	8,3	Milik
9	Ruang Inklusi	8,4	Milik
10	Ruang Kelas AA	10,4	Milik
11	Ruang Kelas AF	11,1	Milik
12	Ruang Kelas AG	11,1	Milik
13	Ruang Kelas AH	11,1	Milik
14	Ruang Kelas AI	11,1	Milik
15	Ruang Kelas C	9,2	Milik
16	Ruang Kelas D	9,2	Milik
17	Ruang Kelas E	9,2	Milik
18	Ruang Kelas J	9,2	Milik
19	Ruang Kelas K	9,2	Milik
20	Ruang Kelas L	9,2	Milik
21	Ruang Kelas N	11	Milik
22	Ruang Kelas O	11	Milik
23	Ruang Kelas P	11	Milik
24	Ruang Kelas Q	11	Milik
25	Ruang Kelas U	11	Milik
26	Ruang Kelas V	11	Milik
27	Ruang Kelas W	11	Milik
28	Ruang Kelas X	11	Milik
29	Ruang Kelas Y	11	Milik
30	Ruang Kelas Z	10,4	Milik
31	Ruang Kepala Sekolah	5,7	Milik
32	Ruang Perpustakaan	10,8	Milik
33	Ruang R	10,4	Milik
34	Ruang Tennis Meja	10,9	Milik
35	Ruang TU	5,7	Milik
36	Ruang UKS	5,9	Milik
37	Sanggar Pramuka	5,4	Milik
38	Toko Al Baroroh	2,9	Milik

### Sarana SD Anak Saleh

No	Jenis Sarana	Jumlah	Letak	Keterangan
1	Simbol Kenegaraan	3	Ruang Kelas N	Baik
2	Tempat Sampah	1	Ruang Kelas N	Baik
3	Meja Guru	1	Ruang Kelas N	Baik
4	Papan Tulis	1	Ruang Kelas N	Baik
5	Lemari / Filling Cabinet	2	Ruang Kelas N	Baik
6	Kursi Siswa	23	Ruang Kelas N	Baik
7	Kursi Guru	1	Ruang Kelas N	Baik
8	Jam Dinding	1	Ruang Kelas N	Baik
9	Meja Siswa	23	Ruang Kelas N	Baik
10	Kursi Siswa	18	Ruang Kelas Z	Baik
11	Simbol Kenegaraan	3	Ruang Kelas Z	Baik
12	Papan Tulis	1	Ruang Kelas Z	Baik
13	Meja Guru	1	Ruang Kelas Z	Baik
14	Tempat Sampah	1	Ruang Kelas Z	Baik
15	Kursi Guru	1	Ruang Kelas Z	Baik
16	Jam Dinding	1	Ruang Kelas Z	Baik
17	Lemari / Filling Cabinet	2	Ruang Kelas Z	Baik
18	Meja Siswa	18	Ruang Kelas Z	Baik
19	Meja Guru	1	Ruang Kelas U	Baik
20	Lemari / Filling Cabinet	2	Ruang Kelas U	Baik
21	Tempat Sampah	1	Ruang Kelas U	Baik
22	Papan Tulis	1	Ruang Kelas U	Baik
23	Simbol Kenegaraan	1	Ruang Kelas U	Baik
24	Kursi Siswa	25	Ruang Kelas U	Baik
25	Meja Siswa	25	Ruang Kelas U	Baik
26	Kursi Guru	1	Ruang Kelas U	Baik
27	Simbol Kenegaraan	3	Ruang Kelas P	Baik
28	Kursi Siswa	23	Ruang Kelas P	Baik
29	Lemari / Filling Cabinet	2	Ruang Kelas P	Baik
30	Kursi Guru	1	Ruang Kelas P	Baik
31	Meja Guru	1	Ruang Kelas P	Baik
32	Papan Tulis	1	Ruang Kelas P	Baik
33	Jam Dinding	1	Ruang Kelas P	Baik
34	Tempat Sampah	1	Ruang Kelas P	Baik
35	Meja Siswa	23	Ruang Kelas P	Baik
36	Simbol Kenegaraan	3	Ruang Kelas O	Baik

37	Kursi Guru	1	Ruang Kelas O	Baik
38	Kursi Siswa	25	Ruang Kelas O	Baik
39	Jam Dinding	1	Ruang Kelas O	Baik
40	Lemari / Filling Cabinet	2	Ruang Kelas O	Baik
41	Papan Tulis	1	Ruang Kelas O	Baik
42	Meja Guru	1	Ruang Kelas O	Baik
43	Meja Siswa	25	Ruang Kelas O	Baik
44	Tempat Sampah	1	Ruang Kelas O	Baik
45	Tempat Sampah	1	Ruang Kelas X	Baik
46	Papan Tulis	1	Ruang Kelas X	Baik
47	Meja Guru	1	Ruang Kelas X	Baik
48	Jam Dinding	1	Ruang Kelas X	Baik
49	Simbol Kenegaraan	3	Ruang Kelas X	Baik
50	Lemari / Filling Cabinet	2	Ruang Kelas X	Baik
51	Kursi Siswa	25	Ruang Kelas X	Baik
52	Kursi Guru	1	Ruang Kelas X	Baik
53	Meja Siswa	25	Ruang Kelas X	Baik
54	Selimut	4	Ruang UKS	Baik
55	Meja UKS	1	Ruang UKS	Baik
56	Lemari UKS	1	Ruang UKS	Baik
57	Kursi UKS	1	Ruang UKS	Baik
58	Tempat Tidur UKS	2	Ruang UKS	Baik
59	Termometer Badan	1	Ruang UKS	Baik
60	Catatan Kesehatan Siswa	0	Ruang UKS	
61	Tensimeter	1	Ruang UKS	Baik
62	Timbangan Badan	1	Ruang UKS	Baik
63	Perlengkapan P3K	0	Ruang UKS	
64	Simbol Kenegaraan	3	Ruang Kelas AG	Baik
65	Papan Tulis	1	Ruang Kelas AG	Baik
66	Kursi Siswa	1	Ruang Kelas AG	Baik
67	Kursi Guru	1	Ruang Kelas AG	Baik
68	Tempat Sampah	1	Ruang Kelas AG	Baik
69	Jam Dinding	1	Ruang Kelas AG	Baik
70	Meja Guru	1	Ruang Kelas AG	Baik
71	Meja Siswa	22	Ruang Kelas AG	Baik
72	Lemari / Filling Cabinet	2	Ruang Kelas AG	Baik
73	Jam Dinding	1	Ruang Kelas AH	Baik
74	Simbol Kenegaraan	3	Ruang Kelas AH	Baik
75	Kursi Siswa	24	Ruang Kelas AH	Baik

76	Papan Tulis	1	Ruang Kelas AH	Baik
77	Lemari / Filling Cabinet	2	Ruang Kelas AH	Baik
78	Tempat Sampah	1	Ruang Kelas AH	Baik
79	Kursi Guru	1	Ruang Kelas AH	Baik
80	Meja Guru	1	Ruang Kelas AH	Baik
81	Meja Siswa	24	Ruang Kelas AH	Baik
82	Meja TU	3	Ruang TU	Baik
83	Kotak kontak	1	Ruang TU	Baik
84	Lemari / Filling Cabinet	5	Ruang TU	Baik
85	Kursi dan Meja Tamu	6	Ruang TU	Baik
86	Kursi TU	3	Ruang TU	Baik
87	Jam Dinding	1	Ruang TU	Baik
88	Printer TU	1	Ruang TU	Baik
89	Komputer TU	2	Ruang TU	Baik
90	Papan pengumuman	1	Ruang TU	Baik
91	Tempat Sampah	1	Ruang TU	Baik
92	Lemari / Filling Cabinet	2	Masjid Al Waladush Sholih	Baik
93	Meja Guru	1	Ruang Kelas AI	Baik
94	Meja Siswa	24	Ruang Kelas AI	Baik
95	Tempat Sampah	1	Ruang Kelas AI	Baik
96	Papan Tulis	1	Ruang Kelas AI	Baik
97	Simbol Kenegaraan	3	Ruang Kelas AI	Baik
98	Lemari / Filling Cabinet	2	Ruang Kelas AI	Baik
99	Kursi Guru	1	Ruang Kelas AI	Baik
100	Kursi Siswa	24	Ruang Kelas AI	Baik
101	Jam Dinding	1	Ruang Kelas AI	Baik
102	Kursi Guru	1	Ruang Kelas C	Baik
103	Tempat Sampah	1	Ruang Kelas C	Baik
104	Meja Siswa	25	Ruang Kelas C	Baik
105	Papan Tulis	1	Ruang Kelas C	Baik
106	Jam Dinding	1	Ruang Kelas C	Baik
107	Kursi Siswa	25	Ruang Kelas C	Baik
108	Meja Guru	1	Ruang Kelas C	Baik
109	Lemari / Filling Cabinet	2	Ruang Kelas C	Baik
110	Simbol Kenegaraan	3	Ruang Kelas C	Baik
111	Lemari / Filling Cabinet	2	Ruang Kelas Q	Baik
112	Tempat Sampah	1	Ruang Kelas Q	Baik

113	Simbol Kenegaraan	3	Ruang Kelas Q	Baik
114	Meja Siswa	24	Ruang Kelas Q	Baik
115	Kursi Guru	1	Ruang Kelas Q	Baik
116	Papan Tulis	1	Ruang Kelas Q	Baik
117	Kursi Siswa	24	Ruang Kelas Q	Baik
118	Meja Guru	1	Ruang Kelas Q	Baik
119	Jam Dinding	1	Ruang Kelas Q	Baik
120	Lemari / Filling Cabinet	2	Sanggar Pramuka	Baik
121	Meja Guru	1	Ruang Kelas V	Baik
122	Kursi Siswa	24	Ruang Kelas V	Baik
123	Kursi Guru	1	Ruang Kelas V	Baik
124	Simbol Kenegaraan	3	Ruang Kelas V	Baik
125	Jam Dinding	1	Ruang Kelas V	Baik
126	Lemari / Filling Cabinet	2	Ruang Kelas V	Baik
127	Tempat Sampah	1	Ruang Kelas V	Baik
128	Meja Siswa	24	Ruang Kelas V	Baik
129	Papan Tulis	1	Ruang Kelas V	Baik
130	Tempat Sampah	1	Dapur Sekolah	Baik
131	Meja Siswa	25	Ruang Kelas AA	Baik
132	Kursi Siswa	25	Ruang Kelas AA	Baik
133	Papan Tulis	1	Ruang Kelas AA	Baik
134	Meja Guru	1	Ruang Kelas AA	Baik
135	Kursi Guru	1	Ruang Kelas AA	Baik
136	Simbol Kenegaraan	3	Ruang Kelas AA	Baik
137	Tempat Sampah	1	Ruang Kelas AA	Baik
138	Lemari / Filling Cabinet	2	Ruang Kelas AA	Baik
139	Jam Dinding	1	Ruang Kelas AA	Baik
140	Meja Guru	1	Ruang Kelas W	Baik
141	Papan Tulis	1	Ruang Kelas W	Baik
142	Tempat Sampah	1	Ruang Kelas W	Baik
143	Kursi Siswa	25	Ruang Kelas W	Baik
144	Meja Siswa	25	Ruang Kelas W	Baik
145	Jam Dinding	1	Ruang Kelas W	Baik
146	Simbol Kenegaraan	3	Ruang Kelas W	Baik
147	Kursi Guru	1	Ruang Kelas W	Baik
148	Lemari / Filling Cabinet	2	Ruang Kelas W	Baik
149	Jam Dinding	1	Ruang R	Baik
150	Meja Siswa	22	Ruang R	Baik
151	Perlengkapan	3	Ruang R	Baik

	kebersihan			
152	Perlengkapan makan dan minum	22	Ruang R	Baik
153	Papan Panjang	1	Ruang R	Baik
154	Simbol Kenegaraan	3	Ruang R	Baik
155	Simbol Kenegaraan	3	Ruang Kelas Y	Baik
156	Jam Dinding	1	Ruang Kelas Y	Baik
157	Meja Siswa	25	Ruang Kelas Y	Baik
158	Lemari / Filling Cabinet	2	Ruang Kelas Y	Baik
159	Papan Tulis	1	Ruang Kelas Y	Baik
160	Meja Guru	1	Ruang Kelas Y	Baik
161	Tempat Sampah	1	Ruang Kelas Y	Baik
162	Kursi Siswa	25	Ruang Kelas Y	Baik
163	Kursi Guru	1	Ruang Kelas Y	Baik
164	Kursi Guru	1	Ruang Kelas AF	Baik
165	Kursi Siswa	23	Ruang Kelas AF	Baik
166	Simbol Kenegaraan	3	Ruang Kelas AF	Baik
167	Papan Tulis	1	Ruang Kelas AF	Baik
168	Meja Guru	1	Ruang Kelas AF	Baik
169	Meja Siswa	23	Ruang Kelas AF	Baik
170	Tempat Sampah	1	Ruang Kelas AF	Baik
171	Jam Dinding	1	Ruang Kelas AF	Baik
172	Lemari / Filling Cabinet	2	Ruang Kelas AF	Baik
173	Meja Siswa	18	Ruang Kelas J	Baik
174	Jam Dinding	1	Ruang Kelas J	Baik
175	Kursi Siswa	18	Ruang Kelas J	Baik
176	Papan Tulis	1	Ruang Kelas J	Baik
177	Meja Guru	1	Ruang Kelas J	Baik
178	Tempat Sampah	1	Ruang Kelas J	Baik
179	Simbol Kenegaraan	3	Ruang Kelas J	Baik
180	Lemari / Filling Cabinet	2	Ruang Kelas J	Baik
181	Kursi Guru	1	Ruang Kelas J	Baik
182	Simbol Kenegaraan	3	Ruang Kelas L	Baik
183	Kursi Siswa	25	Ruang Kelas L	Baik
184	Lemari / Filling Cabinet	2	Ruang Kelas L	Baik
185	Meja Siswa	25	Ruang Kelas L	Baik
186	Kursi Guru	1	Ruang Kelas L	Baik
187	Meja Guru	1	Ruang Kelas L	Baik
188	Papan Tulis	1	Ruang Kelas L	Baik

189	Tempat Sampah	1	Ruang Kelas L	Baik
190	Jam Dinding	1	Ruang Kelas L	Baik
191	Jam Dinding	1	Ruang Kelas E	Baik
192	Lemari / Filling Cabinet	2	Ruang Kelas E	Baik
193	Meja Siswa	18	Ruang Kelas E	Baik
194	Kursi Guru	1	Ruang Kelas E	Baik
195	Tempat Sampah	1	Ruang Kelas E	Baik
196	Simbol Kenegaraan	3	Ruang Kelas E	Baik
197	Papan Tulis	1	Ruang Kelas E	Baik
198	Meja Guru	1	Ruang Kelas E	Baik
199	Kursi Siswa	18	Ruang Kelas E	Baik
200	Jam Dinding	1	Ruang Kelas K	Baik
201	Kursi Siswa	19	Ruang Kelas K	Baik
202	Papan Tulis	1	Ruang Kelas K	Baik
203	Simbol Kenegaraan	3	Ruang Kelas K	Baik
204	Lemari / Filling Cabinet	2	Ruang Kelas K	Baik
205	Tempat Sampah	1	Ruang Kelas K	Baik
206	Kursi Guru	1	Ruang Kelas K	Baik
207	Meja Siswa	19	Ruang Kelas K	Baik
208	Meja Guru	1	Ruang Kelas K	Baik
209	Kursi Pimpinan	1	Ruang Kepala Sekolah	Baik
210	Printer	1	Ruang Kepala Sekolah	Baik
211	Kursi dan Meja Tamu	4	Ruang Kepala Sekolah	Baik
212	Komputer	1	Ruang Kepala Sekolah	Baik
213	Meja Pimpinan	1	Ruang Kepala Sekolah	Baik
214	Tempat Sampah	1	Ruang Kepala Sekolah	Baik
215	Lemari / Filling Cabinet	1	Ruang Kepala Sekolah	Baik
216	Jam Dinding	1	Ruang Kepala Sekolah	Baik
217	Kursi Kerja	4	Ruang Perpustakaan	Baik
218	Penanda Waktu (Bell Sekolah)	1	Ruang Perpustakaan	Baik
219	Meja Baca	4	Ruang Perpustakaan	Baik

220	Tempat Sampah	1	Ruang Perpustakaan	Baik
221	Jam Dinding	1	Ruang Perpustakaan	Baik
222	Meja Kerja / sirkulasi	4	Ruang Perpustakaan	Baik
223	Komputer	4	Ruang Perpustakaan	Baik
224	Printer	2	Ruang Perpustakaan	Baik
225	Papan Tulis	1	Ruang Kelas D	Baik
226	Jam Dinding	1	Ruang Kelas D	Baik
227	Kursi Guru	1	Ruang Kelas D	Baik
228	Meja Guru	1	Ruang Kelas D	Baik
229	Meja Siswa	20	Ruang Kelas D	Baik
230	Tempat Sampah	1	Ruang Kelas D	Baik
231	Simbol Kenegaraan	3	Ruang Kelas D	Baik
232	Kursi Siswa	20	Ruang Kelas D	Baik
233	Lemari / Filling Cabinet	2	Ruang Kelas D	Baik
234	Tempat Sampah	1	Toko Al Baroroh	Baik
235	Lemari / Filling Cabinet	1	Toko Al Baroroh	Baik
236	Kursi Kerja	1	Toko Al Baroroh	Baik
237	Meja Siswa	22		Baik
238	Papan Panjang	1		Baik
239	Simbol Kenegaraan	3		Baik
240	Jam Dinding	1		Baik
<b>Total</b>		<b>1301</b>		

## Data Rombongan Belajar SD Anak Saleh

Tahun Pelajaran 2015/2016

No	Nama Rombel	Kelas	Jumlah Siswa			Wali Kelas
			L	P	Jumlah	
1	1-Basra	Kelas 1	14	11	25	Aning Masyrufatin Furoida
2	1-Jedda	Kelas 1	16	10	26	Mutaahirotul Hidayati
3	1-Mecca	Kelas 1	16	10	26	Kiki Rezki Harefa
4	1-Medina	Kelas 1	17	10	27	Noor Jehhan
5	2-Bagdad	Kelas 2	16	10	26	Annasthasia Trihardini
6	2-Gaza	Kelas 2	15	10	25	Lailatul Munawaroh
7	2-Kairo	Kelas 2	16	10	26	Nadzifatul Mu'atamaroh
8	2-Yerussalem	Kelas 2	15	11	26	Binti Saniatul Munawaroh
9	3-Cordoba	Kelas 3	10	12	22	Elvera Rosana Ekowati
10	3-Doha	Kelas 3	11	12	23	Herlina Tri Pambudiati
11	3-Dubai	Kelas 3	11	11	22	Ghoniur Rohman
12	3-Zaragosa	Kelas 3	13	10	23	Ika Wijayanti
13	4-Damaskus	Kelas 4	14	10	24	Sefiana Noor Cholidah
14	4-Iskandaria	Kelas 4	13	10	23	Diah Anita Ludfiana
15	4-Najaf	Kelas 4	13	11	24	Sri Subakti
16	4-Sanaa	Kelas 4	14	12	26	Ika Su'udia
17	5-Granada	Kelas 5	11	14	25	Yeni Yusella
18	5-Malaga	Kelas 5	14	12	26	Imarotul Muhibbah
19	5-Sevilla	Kelas 5	12	14	26	Heni Hidayah
20	6-Aden	Kelas 6	10	11	21	Sri Yudiyanti
21	6-Tarim	Kelas 6	8	7	15	Amiruddin Nahdliyan
Total			279	228	507	

## Data Peserta Didik SD Anak Saleh Tahun Pelajaran 2015/2016

Jumlah Peserta Didik		
L	P	Total
279	228	507

### - SISWA MENURUT USIA

Usia	L	P	Total
< 7 TAHUN	85	56	141
7 - 12 TAHUN	193	172	365
> 12 TAHUN	1	0	1
Total	279	228	507

### - SISWA MENURUT AGAMA

Agama	L	P	Total
Islam	279	228	507
Kristen	0	0	0
Katholik	0	0	0
Hindu	0	0	0
Budha	0	0	0
Konghucu	0	0	0
Lainnya	0	0	0
Total	279	228	507

### - SISWA MENURUT PENGHASILAN ORANG TUA (AYAH + IBU + WALI)

Penghasilan	Laki-laki	Perempuan	Total
Tidak di isi	0	0	0
Kurang dari Rp. 500,000	116	98	214
Rp. 500,000 - Rp. 999,999	1	1	2
Rp. 1,000,000 - Rp. 1,999,999	3	5	8
Rp. 2,000,000 - Rp. 4,999,999	56	51	107
Rp. 5,000,000 - Rp. 20,000,000	95	69	164
Lebih dari Rp. 20,000,000	8	4	12
Total	279	228	507

# Denah SD Anak Saleh

## DENAH LANTAI 1

R. TATA USAHA		MASJID
R. KEPALA SEKOLAH		
R. MULTIMEDIA		KELAS 6 TARIM (P.AMIR)
KELAS 3 ZARAGOSA (B.YANTI)		KELAS 6 ADEN (P. IKHSAN)
KELAS 3 DOHA (B.ELIN)		KELAS 3 DUBAI (PAK GHONI)
KAMAR MANDI PUTRI		KAMAR MANDI PUTRA
PERPUSTAKAAN		DAPUR SEKOLAH

## DENAH LANTAI 2

KELAS 1 MECCA (B.KIKI)		KELAS 2 BAGHDAD (B.DINI)
KELAS 1 MEDINA (P.AANG)		KELAS 2 GAZA (P.RUKHAN)
KELAS 1 BASRA (B.ANING)		KELAS 2 YERUSSALEM (B.SANI)
KELAS 1 JEDDA (B.IDA)		KELAS 2 KAIRO (B.DIVA)
KAMAR MANDI PUTRI		KAMAR MANDI PUTRA
KELAS 3 CORDOBA (B.VERA)		

## DENAH LANTAI 3

<b>KELAS 5 SEVILLA (B.HENI)</b>		<b>KELAS 4 SANA'A (B.IKA)</b>
<b>KELAS 5 MALAGA (B.IMA)</b>		<b>KELAS 4 ISKANDARIA (B.NITA)</b>
<b>KELAS 5 GRANADA (B.YENI)</b>		<b>KELAS 4 DAMASKUS (B.SEFIE)</b>
		<b>KELAS 4 NAJAF (B.SRI)</b>
<b>KAMAR MANDI PUTRI</b>		<b>KAMAR MANDI PUTRA</b>
<b>RUANG INKLUSI</b>	<b>SANGGAR PRAMUKA</b>	<b>GUDANG</b>

## 4<sup>th</sup> Class Info

### DAMASCUS CLASS

NO	NAME
1	AHMAD ALHAKIM RASYIDIL AZZAM
2	ANIISA SHAKILA DEWI
3	ARVANNI JULYA PUTRI SUGIYARTO
4	AULIA MARSYADINATA
5	DILLON IMTITSAL PRATAMA
6	FEBRY DAMAYANTHI
7	KURNIA ALDI PRAKOSO
8	LAETIZIA SHAISTA NADYNE
9	MIRZA ATA HANNANIA
10	MOHAMMAD RAIHAN PUTRA ARIYANTO
11	MUHAMMAD AI-BEE TAZKYAN NAJWA
12	MUHAMMAD AUFAR DZAKY YANFA PUTRA
13	MUHAMMAD KEVIN ROBANI
14	MUHAMMAD NAUFAL IHSAN ADHIKUSUMA
15	MUHAMMAD PINASTHI MAHARDHIKO
16	MUHAMMAD RAKHA ABIYU
17	MUHAMMAD RAYHAN RAFI HARTANTO
18	NADIA SHAKIRA
19	NAJWA AZIZAH
20	NAUFAL GALIH IANSAPUTRA
21	NAYLA SHAFI ZAHRADANI
22	NUR AHMAD ALLEMUDIN
23	RIFDA EL WAFA MAULIDYA
24	SULTAN CEMAL AKEYLA MOCHAMMAD WAHYUDI PUTRA
25	ZELDA ZAHARA HARIADI

*Mrs. Sefi's Class*  
(085785003372)

### ISKANDARIYAH CLASS

NO	NAME
1	ABDILLAH DAFFA NUGROHO
2	ACHMAT TIAR PANCA PUTRA
3	ABIYAN GHIFARI KANZA
4	ADRIAN PRAMANA WIJAYA
5	AISYA PUTRI ARIFANTO
6	AISYIAH PUTRI SULISTYAWAN
7	ALYA NURUL IZZA
8	ARIFATUL INSANIYA
9	ATHALLAH RAZIQO ZAYDAN FAUZTA
10	AURELIO ALLEY
11	DANISWARA YUDHA PRANOWO
12	DAVINA ABRIELLA MAYESTA
13	HAIDAR FAIQ RIZQULLAH
14	ILAN HAWWARI PRASOJO
15	INTAN RACHMANITA NUR CENDEKIA
16	MOCHAMMAD REYNALDO NANDA ABIDIN
17	MUHAMMAD ILHAM IBRAHIM
18	MUHAMMAD RADITYA ARSYAD
19	MUHAMMAD RYAN FERIZAL
20	NABILA FITRIA SARI
21	NABILA PUTRI CAHYADEWI
22	NAYFA AZZAHRA AUDREY SETIAWAN
23	SHAFIRA ADELIA WIBISONO
24	TERSIQO ALFAREZEL

*Mrs. Nita's Class*  
(085731234507)

**DATA GURU PENDAMPING KHUSUS INKLUSI SD ANAK SALEH****Tahun Pelajaran 2015-2016**

<b>Nama GPK</b>	<b>Pend. Terakhir</b>	<b>Status</b>	<b>Masa Kerja</b>	<b>Alamat</b>
Davies Yudisno S.S 085755861944	S1 Sastra Inggris	GTT	3 tahun	Perum. Bumi Mondoroko Raya Blok GM I/10 Singosari
Mutaakhiratul Hidayati, S.Pd 0341 9160 147	S1 FKIP Bahasa Inggris	GTT	4,5 tahun	Jln. KH. Yusuf Karangsuko Tasikmadu
Kiki Rezki Harefa, S. S 085791302062	S1 Sastra Inggris	GTT	5 tahun	Perum Joyo Grand Blok C1/18
Binti Saniatul Munawaroh, S. Pd 082333829950	S1 PGMI	GTT	5 tahun	Jln. Nusa Indah RT. 16 RW. 07 Tumpang
Annasthasia Trihardini, S. Pd 085655928878	S1 - Pend. Bahasa Inggris	GTY	5 tahun	Ds. Gesang RT 05 RW 03 Kec. Tempeh

## Pictures



*The front of Anak Saleh Elementary School*



*Anak Saleh Elementary School Building*



*The front of Anak Saleh Elementary School*



*Legality of Nature School*



*Gazebo of Anak Saleh Elementary School*



*Anak Saleh Elementary School Backyards*



*Basketball Field*



*Al-Waladush Sholih Mosque*



*Condition of Iskandaria Class*



*Point system applied by Miss Afi*



*The wall was filled with student work*



*Boys carry out Dhuhur Prayer in Al-Waladush Sholih Mosque*



*Girls carry out Dhuhur Prayer in terrace of Al-Waladush Sholih Mosque*



*Fari carry out Ummi with Mrs.Umi*



*Daffa (the second boy from left) carry out Ummi*



*Dhuha in congregation held in class*



*Daffa and Fari (the first and second boy from left) carry out Jenazah prayer*



*Fari act like corpse*



*Daffa act like corpse*



*Daffa coloring calligraphy*



*Fari coloring calligraphy*



*Daffa's coloring calligraphy result*



*Fari's coloring calligraphy result*



*Mr. Ahmad Bachir as Ummi Coordinator*



*Mrs. Umami as Ummi teacher*



*Ummi teacher in Anak Saleh Elementary School*



*Interview with Mr. Iman (Islamic Education teacher)*



*Interview with Mr. Davis (Inclusive coordinator)*



*Inclusion Room*



*Interview with Mr. Efendi (vice principal of Anak Saleh Elementary School)*



*Rakha playing alone during Islamic education lesson*



*Miss Afi give advice after dhuha prayer*

## Practice of Worship Schedule

Grade	Semester	Material to be Memorized
1 <sup>st</sup>	First	Intention of <i>wudhu</i> , du'a after <i>wudhu</i> and obligation prayer intention
	Second	Reading and practice of prayer
2 <sup>nd</sup>	First	<i>Adzan</i> & answer, prayer ba'da <i>adzan</i> , <i>Iqomah</i> , <i>dzikir</i>
	Second	Intention of sunnah prayer (rawatib and dhuha), du'a for <i>dhuha</i> prayer
3 <sup>rd</sup>	First	Intention of <i>tarawih</i> & <i>witir</i> prayer, <i>dzikir</i> after <i>tarawih</i> & <i>witir</i>
	Second	Intention and practice of 'Idain prayer (Eid Fitri & Eid Adha)
4 <sup>th</sup>	First	Bilal reading of <i>jumu'ah</i> prayer
	Second	Intention and prayer of corpse and <i>tahlil</i>
5 <sup>th</sup>	First	<i>Tayamum</i> and <i>Jama'</i> prayer
	Second	Intention and practice of <i>qoshor</i> prayer, prayer when in minute drive
6 <sup>th</sup>	First	Intention and du'a of sunnah <i>Hajat</i> & <i>Tasbih</i> with the practice
	Second	<i>Sujud sahwi</i> , <i>sujud syukur</i> and <i>sujud tilawah</i>

## CURRICULUM VITAE



### A. Writer Information

Name : Olivia Pangestuti  
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Faculty : Tarbiyah and Teacher Training Faculty  
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Place, Date of Birth : Sidoarjo, Oktober 1<sup>st</sup> 1993  
Home Address : Lemahputro Gg. Kelurahan RT 05 RW 02 No.77  
Sidoarjo  
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Phone Number : 085730606355  
Parents : Suwito  
E-mail : [pangestutiolivia@gmail.com](mailto:pangestutiolivia@gmail.com)

### B. Formal Education History

Year 1998 – 1999 TK Dharmawanita Sidoarjo  
Year 2000 – 2006 SDN Lemahputro 1 Sidoarjo  
Year 2006 – 2009 SMPN 3 Peterongan Jombang  
Year 2009 – 2012 SMA Darul Ulum 2 Unggulan BPPT Jombang

### C. Non Formal Education History

2005 : Take English course at EF Sidoarjo  
2009 : Take English course at Mahesa Pare

2012 – 2013: Ma’had Sunan Ampel Al ‘Ali (MSAA) of Maulana Malik  
Ibrahim State Islamic University Malang

**D. Organization Experience**

2008 – 2009: Member of SMPN 3 Peterongan choir

2009 – 2011: Member of SMA Darul Ulum 2 Unggulan BPPT Jombang choir

2013 - 2014: Member of AICS (Association International Class Student)

