

**THE IMPLEMENTATION OF INSTRUCTION OF ISLAMIC  
EDUCATION FOR STUDENTS WITH SPECIAL NEEDS AT SMPN 18  
MALANG**

*Presented to Faculty of Tarbiyah of the State Islamic University  
Maulana Malik Ibrahim Malang in partial fulfillment of the requirement for the  
degree of Sarjana Pendidikan Islam (S. Pd.I)*

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**March 2011**

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FOR STUDENTS WITH SPECIAL NEEDS AT SMPN 18 MALANG

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## **DEDICATION**

This thesis is dedicated to

### **My beloved parents**

Bapak and mama...

Riwasis and Suharmi

Thank you for their supports both material and spiritual, for endless love, guidance, care, and everything there have done since I was born.

### **My beloved sister**

Anis Rani Zakiyah

Thank you for your praying and support sistaa!

### **My beloved friends**

Bunek Tamii, I'in, Lila, Susi, Sofin, Ipul and Bisrii Musthofa

You are one of reasons that I could keep my spirit to get my dreams!

### **My unforgettable teachers**

Thank you for everything!

## MOTTO

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ  
اللَّهِ أَتَقَاتُكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ حَبِيرٌ ﴿١٣٠﴾

“Hai manusia, Sesungguhnya Kami menciptakan kamu dari seorang laki-laki dan seorang perempuan dan menjadikan kamu berbangsa - bangsa dan bersuku-suku supaya kamu saling kenal-mengenal. Sesungguhnya orang yang paling mulia diantara kamu disisi Allah ialah orang yang paling taqwa diantara kamu. Sesungguhnya Allah Maha mengetahui lagi Maha Mengenal.” (Allah Swt.)

Dr. Nur Ali, M. Pd  
The Lecturer of Tarbiyah Faculty  
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ADVISOR OFFICIAL NOTE

Matter : Thesis of Anis Rofi Hidayah Malang, March 14, 2011  
Appendixes : 4 (four) Exemplar

Dear  
Dean of Tarbiyah Faculty  
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Assalamualaikum Wr. Wb.

After carrying out at several times for guidance, both in terms of content, language and writing techniques, and after reading the following thesis:

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As the advisor, we argue that this thesis has been proposed and tested decent.  
So, please tolerate presence.

Wassalamualaikum Wr. Wb.

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## **CERTIFICATE OF THESIS AUTHORSHIP**

I certify that the thesis I wrote to fulfill the requirement for Sarjana Pendidikan Islam (S.Pd.I) entitled *The Implementation of Instruction of Islamic Education for Students with Special Needs at SMPN 18 Malang* is truly my original work. It does not incorporate any materials previously written or published by another person, except those indicated in quotations and bibliography. Due to fact, I am the only person who responsible for the thesis if there is any objection or claim from others.

Malang, March 24, 2011

Anis Rofi Hidayah

## ACKNOWLEDGEMENT

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I am aware there are still many parts of this thesis that need to be improved and to be developed. I expect criticism and constructive suggestions how to improve this research.

Finally, I hope this work is useful for researchers and readers in general. With all humility the authors hope will be a continuation of research that can improve this research.

Malang, March 24, 2011

The Writer

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## ABSTRAC

Hidayah, Anis Rofi. *The Implementation of Instruction of Islamic Education for Students with Special Needs at SMPN 18 Malang*. Thesis, Islamic Education Department, Faculty of Tarbiyah, The State Islamic University Maulana Malik Ibrahim of Malang. Dr. H. Nur Ali, M. Pd.

Key Words: Students with Special Needs, Islamic education, Inclusive education.

Students with special needs (ABK) are part of the society who continues to fight to receive an equal treatment as a normal child. The inclusive education is a program that offers special services for students with special needs in regular schools, study together with normal students. The forms of special services of inclusive education to students with special needs are curriculum modification based on students' ability and a nursery teacher (GPK) who provided to serve their specific difficulties.

Islamic education as one of the subjects taught to students with special needs, which require teachers of religion to have knowledge about the character of students with learning difficulties. It becomes a new challenge for the religious teachers in implementing of learning in classroom. The teacher of Islamic education should to make a comfortable and friendly condition for all students. Based on the background above, the writer wanted to know about how the Islamic education teachers in inclusive schools implement their instruction of Islamic education. Therefore, the purpose of this study is to know and to describe the implementation of instruction of Islamic education for students with special needs.

The study was a descriptive qualitative research. In data collection, the researcher used interview methods, observation and documentation. While the analytical techniques used a descriptive and qualitative analysis, namely the form of written or oral data from people and observed behavior, so in this case the researcher seeks to conduct research to describe as a whole about the actual situation. In addition to supporting picture situation in the field, the researcher includes tables, images, and documents.

The study was conducted in SMPN 18 Malang. There are 12 students with special needs who have various limitations that are autism, mental retardation, ADHD (Attention Deficit and Hyperactive Disorder), ADD or Attention Deficit Disorder and learning Disabilities.

The results of this study are as follows: 1) The curriculum used in the study of Islamic education for students with special needs in SMPN 18 Malang is national curriculum or Kurikulum Tingkat Satuan Pendidikan has been modified based on their ability. The modification of curriculum of Islamic education lies in the implementation of learning in the classroom. 2) The Planning Process on the instruction of Islamic education for students with special needs tend to be in the same way as normal students, except for the identification and assessment phase when held on early year of study. Teachers are not preparing special lesson plans or syllabi that differ from normal students. 3) The implementation of instruction

of Islamic education was held in the religion room or classroom. On the Islamic education lesson, nursery teacher did not accompany the students with special needs. The Islamic education curriculum modifications were seen in the implementation of learning in the classroom. The format of curriculum modification such as teacher will automatically lower the standards of competence for students, when they look students are not able to achieve. The teacher gives an easy task for students with special needs, and they provide extra time for students with special needs to do their job. 4) The evaluation of instruction of Islamic education for the students with special needs carried out together with normal students with the form and the same time. The evaluation included a written test, oral and practical. The score of evaluation is given based on the ability of students and reported to nursery teacher.

Finally, the researcher hopes this research can give contribution to the researcher herself, to the readers, and to the further researcher who conduct the same research.

## ABSTRAK

Hidayah, Anis Rofi. *The Implementation of Instruction of Islamic Education for Students with Special Needs at SMPN 18 Malang*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Tarbiyah, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dr. H. Nur Ali, M. Pd.

Kata Kunci : Siswa Berkebutuhan Khusus, Pendidikan Agama Islam, Pendidikan Inklusi

Anak berkebutuhan khusus (ABK) adalah bagian dalam masyarakat yang terus memperjuangkan haknya untuk memperoleh perlakuan yang sama dengan anak normal. Pendidikan inklusi adalah sebuah program yang menawarkan pelayanan khusus terhadap kesulitan belajar siswa berkebutuhan khusus dalam sekolah regular, mereka dapat belajar bersama dengan siswa normal. Bentuk pelayanan khusus dalam pendidikan inklusi berupa kurikulum yang disesuaikan dengan kebutuhan siswa dan guru pendamping khusus (GPK) yang disediakan untuk melayani kesulitan belajar mereka yang spesifik.

Pendidikan agama islam sebagai salah satu mata pelajaran yang diajarkan kepada siswa berkebutuhan khusus menuntut guru agama untuk memiliki pengetahuan tentang karakter siswa dengan kesulitan belajar. Hal ini merupakan tantangan baru bagi guru agama dalam mengelola pembelajaran. Berangkat dari latar belakang inilah penulis kemudian ingin mengetahui tentang bagaimana guru agama Islam dalam sekolah inklusi melaksanakan pembelajaran pendidikan agama Islam untuk siswa berkebutuhan khusus. Sehingga tujuan dari penelitian ini adalah untuk mengetahui dan mendeskripsikan pelaksanaan pembelajaran pendidikan agama Islam untuk siswa berkebutuhan khusus.

Penelitian ini termasuk dalam penelitian deskriptif kualitatif. Dalam perjalanan mengumpulkan data, penulis menggunakan metode Interview, Observasi dan Dokumentasi. Sedangkan teknik analisis yang digunakan adalah analisis deskriptif kualitatif, yaitu berupa data-data yang tertulis atau lisan dari orang dan perilaku yang diamati sehingga dalam hal ini penulis berupaya mengadakan penelitian yang bersifat menggambarkan secara menyeluruh tentang keadaan yang sebenarnya. Selain itu untuk mendukung uraian dari keadaan yang terjadi di lapangan, penulis juga menyertakan table, gambar, dan dokumen-dokumen.

Penelitian ini dilakukan di SMPN 18 Malang. Pada sekolah ini terdapat 12 siswa berkebutuhan khusus dengan beragam hambatan yaitu autisme, retardasi mental, ADHD, ADD dan siswa dengan kesulitan belajar.

Hasil dari penelitian ini adalah sebagai berikut: 1) kurikulum yang digunakan dalam pembelajaran pendidikan agama Islam untuk siswa berkebutuhan khusus di SMPN 18 Malang adalah Kurikulum Tingkat Satuan Pendidikan yang dimodifikasi berdasarkan kemampuan siswa. Bentuk modifikasi kurikulum pada pembelajaran pendidikan agama islam terlihat pada proses pelaksanaan pembelajaran di kelas, 2) proses perencanaan pembelajaran

pendidikan agama islam untuk siswa berkebutuhan khusus tidak berbeda dengan perencanaan pembelajaran bagi siswa normal, kecuali pada tahap identifikasi dan assesmen yang dilakukan pada awal tahun ajaran baru. Guru agama tidak menyiapkan rancangan pembelajaran atau silabus yang berbeda dari siswa normal. 3) pelaksanaan pembelajaran pendidikan agama Islam dilaksanakan oleh guru agama di kelas atau ruang keagamaan, dalam pelajaran pendidikan agama Islam siswa berkebutuhan khusus tidak selalu didampingi oleh guru pendamping khusus melainkan pada waktu-waktu tertentu seperti waktu praktik atau hafalan. 4) evaluasi belajar dalam pembelajaran pendidikan agama Islam untuk anak berkebutuhan khusus dilakukan bersama dengan siswa reguler dengan bentuk dan waktu yang sama. Evaluasi belajar meliputi ujian tulis, lisan dan praktik. Penilaian diberikan berdasarkan kemampuan siswa dan dilaporkan kepada guru pendamping khusus. Kemudian GPK yang menuliskannya di raport dalam bentuk nilai dan deskripsi tentang kemampuan mereka.

Akhirnya, penulis berharap semoga penelitian ini dapat bermanfaat untuk peneliti, pembaca dan peneliti lain yang melakukan penelitian dengan tema serupa.

## CHAPTER I

### INTRODUCTION

#### A. Background of the study

Education is one of the most fundamental human rights are protected and guaranteed by international and national legal instrument. Everyone has the right to receive education, regardless of his skin color, religion, and disability, level of economic and social status. The Constitution (UUD) 1945 article 31 verse 1 and 2 clearly and forcefully ensures that every Indonesia citizen have the right to receive education, and government is responsibility to held education for them.

In addition, the government through Government Regulation No. 28/1990 concerning Basic Education set a Compulsory Basic Education Program 9 Year. Orientation and policy priorities, among others: (1) overcoming the children aged 7-12 years for primary school (SD), (2) completion of children aged 13-15 years for secondary schools, and (3) education for all.<sup>1</sup> This means that every child at school age must receive educational services not except of children with special needs.

According to Guidance Book of Inclusive Education, the understanding of students with special needs as follows,

Anak berkebutuhan khusus adalah anak yang dalam pendidikan memerlukan pelayanan yang spesifik, berbeda dengan anak pada umumnya. Anak berkebutuhan khusus ini mengalami hambatan dalam belajar dan perkembangan. Oleh sebab itu mereka

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<sup>1</sup> Asroni Paslah, *Pencapaian Program Wajib Belajar 9 Tahun*, (<http://edukasi.kompasiana.com>, retrivied November 20, 2010)

memerlukan layanan pendidikan yang sesuai dengan kebutuhan belajar masing-masing anak.<sup>2</sup>

So the meaning of 'need' is emphasize for educational needs. The children with special needs are children who needs the appropriate educational service because of their exceptional. Several categories of impairment which including of disabilities namely physical, mental, emotional, sensory, and neurological.

The disabilities or children with special needs are one of group who still has not received an equal treatment in society, especially in Education. Based on official data from Directorate PSLB on 2007 put the number of children with special needs who had formal education only reached 24.7% or 78,689 children of the total population of children with special needs in Indonesia, namely 318 600 children (Directorate PSLB, 2008). There are still as much as 65.3%, which are still in exclusion, marginalized and neglected the right to education<sup>3</sup>. This data has proved that many children with special needs in Indonesia still have not received the appropriate education for them.

There are many factors that make children with disabilities do not get a good quality of education, namely: number of exceptional/special schools is limited or distant from their homes, lack of awareness of parents that children with disabilities also need schools, the tendency of parents to hide their disabled children, not receiving them at regular schools, lack of public awareness about the diversity or the differences of each individual, etc. The factors above led the importance of creating an inclusive society in which upholds the differences and

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<sup>2</sup> *Pedoman Khusus Penyelenggaraan Inklusi: Identifikasi Anak Berkebutuhan Khusus* (Direktorat PLB, 2007), page 3.

<sup>3</sup> Sunaryo, *Manajemen Pendidikan Inklusif* (Jurusan PLB FIP UPI, 2009), page 1.

appreciate each other, a society that can accept children with disabilities with properly.

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 disorders and / or talent specialties.<sup>4</sup>

According to Angelides on Jurnal of Special Education,

Inclusive education is virtually the practice that provides school experiences to children with special needs in the same school and classrooms they would attend if they did not have special needs. All children, regardless of their abilities and needs, participate the process into the same school. The main purpose of this process is education for all children regardless of differences, problems and difficulties having a vision for a school for all. Such a school accepts all children, understands their individuality and responds accordingly to their individual needs. A school for all is virtually a place where every child can develop according to its abilities, skills and talents.<sup>5</sup>

Inclusive education emphasizes that every school should give the equal service for all children regardless their disabilities or their differences. The main idea of inclusive education is how to held the appropriate education for students with special needs, and provide the friendly school for them.

Inclusive education is presented because of the dissatisfaction of the education of pupils with Special Educational Need (SEN) with the system of segregation. Segregated system is divided between regular school and special school for students with special needs. This system does not prepare students to become a “normal” people regard their disabilities. The main idea of education is

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<sup>4</sup> *Ibid*, page 2.

<sup>5</sup> Panayiotis Angelides, “*The Missing Piece of The Puzzle Called Provision of Equal Participation in Teaching and Learning*”, Journal of Special Education, Vol 20 No 2 (Retrieved October 20, 2010 from <http://www.internationaljournalofspecialeducation.com/articles>), page 34.

how to make the students can be independent and be life together with others. Not only for disabilities but also for all students, they have to see the others equal and without discrimination.

Most people see that children with special needs do not require religious education because they are "sick", then things are most important to them is how to be independent or have life skills. Education on learners with special needs is generally more emphasis on building self or general subjects than cultivation of religious values or morals. This view is contrary to the spirit of equality was always mentioned. Islamic education is also an important thing for children with special needs because religion is one of human nature. The instruction of Islamic education as well as moral guidance to form the character of children with special needs themselves interact with others and behave in a reasonable to others.

On the other hand, the Islamic perspective on disability is not seen as a blessing; also do not regard it as a curse. Every person in Islam is required to study about Islam and worship to God almighty in accordance with Islamic teachings. Every Muslim without exception is required to be faithful and to be pious Muslim.

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاٖۗٔلٍ لِتَعَارَفُوْۤا ۗ اِنَّ اَكْرَمَكُمْ

عِنْدَ اللّٰهِ اَتْقٰنُكُمْ ۗ اِنَّ اللّٰهَ عَلِيْمٌ حَبِيْرٌ ﴿١٣﴾

O you men! Surely we have created you of a male and female, and made you tribes and families that you may know each other; surely the most honorable of

you with Allah is the one among you most careful (of his duty); surely Allah is knowing, Aware.<sup>6</sup>

This verse explains that God created human beings into nations and tribes. It shows how God on purpose created human beings with different backgrounds, demonstrating the importance of tolerance and respect for diversity. In addition, this verse also emphasizes that the honorable people in the sight of God are those who are most devoted among humans. They are not rich people, or people who have jobs or someone who is physically perfect but the most faithful to Allah SWT. This means that all people are either normal or people with special needs, and they all have the same place in the sight of God. They have the same responsibility and duty as creatures of God.

It means that every Muslim in Islam has a duty to worship God, and he should have knowledge about his religion. Therefore, every Muslim has to study about Islam in order to become a good Muslim.

Islamic education is one of the subjects that emphasizes providing the values and norms that give direction, meaning, and purpose to human life. Islamic Education is an effort to educate children to become devout Muslims, who appreciate differences, and live their lives with Islamic teachings.

The main purpose of Islamic education is for people to have a clear understanding of Islam, completely and comprehensively. So it can be used as guidelines for life and deeds, both in relationship with God, with society, and the relationship with the environment.

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<sup>6</sup> <http://www.holyquran.com>

The instruction of Islamic education for students with special needs is held by teachers of Islamic religious education in regular classes along with other regular students. A little description of instructional of Islamic education for students with special needs on SMPN 18 was obtained by interviews with Islamic education teacher as follow;

Tiap tahun ajaran baru, guru inklusi akan memberi tau kami tentang hambatan-hambatan mereka (ABK), ya dari situ kami merancang pembelajaran. Dalam pelajaran pendidikan agama Islam ini ABK tidak didampingi oleh guru pembimbing khusus (GPK), tapi tiap-tiap mereka punya tutor sebaya yang biasanya menuliskan PR atau tugas di buku penghubung. Awalnya tidak ada perbedaan perlakuan selama ABK itu enjoy dan tidak menemui kesulitan, tapi kalau ada kesulitan biasanya kami turunkan standar kompetensi yang harus dicapai bagi mereka dari anak normal. Kalau mereka terlihat tidak nyaman atau gaduh maka biasanya GPK akan membawa mereka keluar kelas dan mengajari mereka di ruang terapi.<sup>7</sup>

The challenge of teacher of Islamic education for disabilities is they must organize their instruction for all students on their class. Sometimes they must be more patient to give instruction to students with special needs; they have to calm the students when they are out control of emotion, the teachers must be conditioned to a comfortable classroom for all students and they should choose the appropriate strategy and learning method in order to make students follow the lesson well.

Based on background of study, this thesis held up the title **The Implementation of Instruction of Islamic Education for Students with Special Needs at SMPN 18 Malang**. it will be focused to know in depth how the teacher of Islamic education on Inclusive school held their instruction, ranging from the

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<sup>7</sup> Interview by teacher of Islamic Education of SMPN 18 Malang, 29<sup>th</sup> November 2010.

curriculum used, the planning process of learning, implementation of learning in classroom and the evaluation process of learning was undertaken.

**B. Problems of the study**

1. What kind of curriculum is used on instruction of Islamic education for students with special needs at SMPN 18 Malang?
2. How is the planning process on instruction of Islamic education for students with special needs at SMPN 18 Malang?
3. How is the implementation of instruction of Islamic education for students with special needs at SMPN 18 Malang?
4. How is the evaluation process on instruction of Islamic education for students with special needs at SMPN 18 Malang?

**C. Objectives of the study**

The objectives of this study are:

1. To know what curriculum used on instruction of Islamic education for students with special need at SMPN 18 Malang.
2. To know the formulation process on instruction of Islamic education for students with special need at SMPN 18.
3. To describe the implementation of instruction of Islamic education for students with special need at SMPN 18.
4. To know the evaluation process on instruction of Islamic education for student with special need at SMPN 18.

**D. Significance of the Study**

This study is expected to give useful information about inclusive education especially how to manage the instruction for students with special

needs. Furthermore, the result of the study will give both theoretical and practical contribution for the researcher, for the reader and for education in Indonesia.

Theoretically, the study helps to broaden the understanding of how to teach students with special needs for the researcher and educate learners especially who want to learn more about inclusive education. To give more knowledge about how to teach the instruction of Islamic education for students with special needs. The study is also expected to help the students who want to join with inclusive education and care about students with special needs. On the other hand, the researcher see that only few of students of the State Islamic University of Malang who conducted research about students with special needs. Therefore, is important to take this point as a research object.

Practically, for the researcher, to gain inspiration, perception and creativity to explore and express our knowledge through scientific writing, give encouragement and motivation to learn more and gain experience related to education. In addition, to provide advice to:

1. Ministry of Education in order to develop curriculum of inclusive education.
2. SMPN 18 as a material evaluation of curriculum development management carried out so far.
3. Teacher of Islamic Education as knowledge about how to plan the instructional for students with special needs, implement and evaluate learning in inclusive schools.

4. Other schools especially junior high school in Malang who want to organize Inclusive education, this research could be used as a reference for manage the instruction for disabilities.
5. The other researcher as a reference to conduct related research about Inclusive education.

#### **E. Scope and Limitation**

The scope of this research is the implementation of instruction of Islamic education for students with special needs at SMPN 18. Therefore, the study only focuses to describe how the teacher of Islamic education teaches the students with special needs. It includes of what curriculum used in the instruction of Islamic education for students with special needs, how the teacher makes a lesson plan and syllabi for students with special needs. As well as how the implementation of instruction of Islamic education for students with special needs in the classroom and how the teacher evaluates the instruction of Islamic education for students with special needs.

#### **F. Definition of the Key Terms**

The researcher defines the operational definition of the key terms to avoid misunderstanding and misinterpreting.

1. The instruction of Islamic education

An effort to invite students to learn so that they can understand, appreciate and practice the religious value of Islam through the activities of guidance, lessons or exercise.

2. Students with special needs/disabilities

The students on condition of being disabled, deprivation or lack especially of physically, intellectual, emotional capacity or fitness.<sup>8</sup> Therefore, they need the appropriate educational services to the needs of each child's learning.

### 3. Inclusive Education

An educational service system that included students with special needs learn together with peers in regular schools closest on their homes. Implementation of Inclusive education requires schools make adjustments in terms of curriculum, educational facilities, and learning system tailored to individual needs of learners.<sup>9</sup>

## G. The Study Systematic

**Capture I** discusses 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 terms.

**Chapter II** is review of related literature. This chapter discuss about theories and research preview which same object. The contains of this chapter are several research about management of inclusive learning at inclusion school, explaining of Islamic education, instructional of Islamic education, concept curriculum, concept of inclusive education, characteristic of students with special needs, and students with special needs on Islamic perspective.

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<sup>8</sup> Philip Babcock Gove, Webster's Third New International Dictionary (USA:Merriam Webster Incorporated, 1993), pg 642

<sup>9</sup> *Pedoman Umum Penyelenggaraan Inklusi* (Direktorat PLB, 2007), page 3.

**Chapter III** is research method. This chapter describes many things that researcher do to collect data. Including in this chapter is Research Design, Data and Data Sources, Research Instrument, Data Collection and Data Analysis.

**Chapter IV** is research findings. This chapter consists of data, which has classified based on problem of study. According to problem of study there will 3 kind of data, they are:

1. The curriculum is used of the instructional of Islamic education for students with special needs at SMPN 18 Malang.
2. The instructional planning on the instruction of Islamic education for students with special needs at SMPN 18 Malang.
3. The implementation on the instruction of Islamic education for students with special needs at SMPN 18 Malang.
4. The evaluation process on the Instruction of Islamic education for student with special need at SMP 18.

**Chapter V** is discussion. Data has been founded analyzed and discussed in this chapter.

**Chapter VI** is conclusion and Suggestion. The researcher writes down the conclusion of this research on this chapter and several suggestions for institution and other researcher.

**Bibliography** is containing of many literature that used by researcher.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### A. Islamic Education

##### 1. Definition of Islamic Education

The understandings of Islamic education are as follows:

###### a. Quoted by Encyclopedia of Education,

Pendidikan Agama Islam diartikan sebagai suatu kegiatan yang bertujuan untuk menghasilkan orang beragama. Dengan demikian perlu diarahkan kepada pertumbuhan moral dan karakter. Pendidikan agama tidak cukup hanya memberikan pengetahuan tentang agama saja, akan tetapi disamping pengetahuan agama, mestilah ditekankan pada aktivitas kepercayaan.<sup>10</sup>

Islamic education based on this definition is activity to be a pious Muslim. Including of these activity are moral guidance and development, internalization of Islamic values and religious rituals.

###### b. Ahmad D. Marimba argued that “Pendidikan Islam adalah bimbingan atau pimpinan secara sadar oleh pendidik terhadap perkembangan jasmani dan rohani peserta didik menuju terbentuknya kepribadian yang utama (insan kamil).<sup>11</sup>

According to definition above, teacher of Islamic education is an important element in religious learning. It means teacher as

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<sup>10</sup> Zuhairini, etc., *Metodologi Pendidikan Agama Islam* (Solo: Ramadhani, 1993), page 9.

<sup>11</sup> Ahmad D. Marimba, *Pengantar Filsafat Pendidikan Islam* (Bandung: Al Ma’arif, 1989), page

educators and guides of physical and spiritual development of students to be insan kamil.

- c. According to Zakiyah Darajat, “Pendidikan Agama Islam adalah suatu usaha untuk membina dan mengasuh peserta didik agar senantiasa dapat memahami ajaran Islam secara menyeluruh. Lalu menghayati tujuan, yang pada akhirnya dapat mengamalkan serta menjadikan Islam sebagai pandangan hidup.”<sup>12</sup> It means that Islamic education is not only an effort to give the right understanding about Islamic values comprehensively, but also to practice and make Islam become as way of life. On the other hand, Islamic education subject is to form students to be pious Muslim based on Islamic teachings.
- d. Zuhairini and Abdul Ghofir said that “Pendidikan agama Islam adalah bimbingan yang diberikan seseorang kepada seseorang agar ia berkembang secara maksimal sesuai dengan ajaran Islam.”<sup>13</sup> This means there is a process to provide guidance from a mentor or teacher to someone about the teachings of Islam. Islamic teachings are very complete set of all things about human affairs. No one escapes from the rules. How to get along with people, how to purification, buying etc. all set in the teachings of Islam. Therefore, religious education is to provide

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<sup>12</sup> Zakiyah Darajat, *Pendidikan Agama dalam Pembinaan Mental* (Jakarta: Bulan Bintang, 1975), page 45.

<sup>13</sup> Zuhairini dan Abd. Ghofir, *Metodologi Pembelajaran Pendidikan Agama Islam* (Malang: UNM, 2004), page 2.

guidance for someone to develop according to the teachings of Islam.

Based on the understandings above it can be concluded that the Islamic Education is a conscious effort of educators to give direct experiences, knowledge, and skills to students in order to become a pious Muslim, virtuous, good personality, able to understand, appreciate, and practice the teachings of Islam in daily life.

## 2. Basis, Purpose, and Scope of Islamic Education

The formal judicial of religious education subject is contained in Law No.20 of 2003 on National education system, chapter VI, article 15 which reads as follow: “jenis pendidikan mencakup pendidikan umum, kejuruan, akademik, profesi, vokasi, keagamaan, dan khusus”. Again made clear in article 37, paragraph (1), which states:

kurikulum pendidikan dasar dan menengah wajib memuat: a. pendidikan agama; b. pendidikan kewarganegaraan; c. bahasa; d. matematika; e. ilmu pengetahuan alam; f. ilmu pengetahuan sosial; g. seni dan budaya; h. pendidikan jasmani dan olahraga; i. keterampilan/kejuruan; dan j. muatan lokal.<sup>14</sup>

It means that the inclusion of religious education in National education system (UUSPN) is a form of recognition about the importance of religious education for students to increase the devotion to god almighty that has implications for the formation of morality and ethics.

To provide a clear picture of Islamic education purposes, then the following the several opinions from experts about Islamic education goals:

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<sup>14</sup> *Undang-undang No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional* (Bandung : Citra umbara,2003), page 5.

- a. Zuhairini, et al suggested, “tujuan Pendidikan Agama Islam adalah membimbing anak-anak agar mereka menjadi orang muslim sejati, beriman teguh, beramal sholeh, berakhlak mulia, serta berguna bagi masyarakat, agama dan Negara.”<sup>15</sup> It means that the purpose of Islamic education is not only teaches students to be smart about his religion but more important is to educate the behavior, character and moral of students to become good and useful man.
- b. According to M. Athiyah Al-Abrosyi, that the goal of Islamic Religious Education is “Pembentukan Akhlakul Karimah.”<sup>16</sup> Educate students to become human beings who have akhlakul karimah or noble character according to the Qur'an and hadith is the main purpose of Islamic education.
- c. According to A. D. Marimba argued that, “tujuan Pendidikan Islam adalah mencakup tujuan sementara dan tujuan akhir pendidikan Islam. Untuk mencapai tujuan akhir pendidikan harus dilampaui terlebih dahulu beberapa tujuan sementara. Tujuan akhir pendidikan Islam adalah terbentuknya kepribadian muslim.”<sup>17</sup> This is in accordance with the hadith of our prophet Muhammad Saw who explains that he was ordered into this world to refine and improve the morals, or in other words, Islamic education is to form a good Muslim, who has a pious personality that is both individually and socially.

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<sup>15</sup> Zuhairini dan Abd. Ghofir, *op.cit.*, page 18.

<sup>16</sup> M. athiyah Al – abrosyi, *Dasar-dasar Pokok Pendidikan Islam* (Jakarta: Bulan Bintang, 1970), Page 105.

<sup>17</sup> Ahmad D. Marimba, *Pengantar Filsafat Pendidikan Islam* (Bandung: Al Ma'arif, 1989), page

From the various opinions above can be concluded that the objectives of Islamic education is to understand Islamic teachings comprehensively, so it can be used as guidelines for life and deeds of his actions, both in relationship with God, with society and the relationship with his environment.

### 3. Islamic Education Materials

Islam is a universal religion, which teaches humankind about various aspects of life, both the world and the hereafter. Islamic teachings put in order of many thing of human life. Islam is not only talking about how the prayer, zakat, fasting and pilgrimage, but Islam also regulates how a relationship with another person, how to invest is right according to Islam and others.

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

- a. Faith, Ketauhidan (Aqidah)
- b. Islamic Law (Sharia)
- c. Ikhsan (Morals)<sup>18</sup>

Aqidah, teaches the oneness of God, Allah as the God who created and manage, and eliminate this nature.

Sharia is related to the charity of birth in order to comply with all legal and regulatory, in order to regulate the relationship between man and God and regulate social life and human life.

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<sup>18</sup> Zuhairini, *op.cit.*, page 58.

A moral is a practice as a supplement and complement the two practices it, and teach human social life ordinances.

Based on Government Regulation No. 22 of 2006 about the standard content of Islamic religious education subjects to high school. “Pendidikan agama Islam di sekolah lanjutan pertama terdiri atas empat pokok bahasan yaitu; Al-Qur’an-hadits, Akidah akhlak, Fikih dan Sejarah kebudayaan Islam”.<sup>19</sup> Quran-Hadith emphasizes on the ability to read and write the Qur'an correctly, understand the meaning of textual and contextual, as well as the practice of Islamic values in everyday life. Aqidah emphasizes the ability to understand and maintain the confidence and true faith and practice the values of Al Asma’ al husna (names of Allah). Akhlak emphasizes on the moral aspects of habituation to implement the exemplary character and far from despicable character in everyday life. Fiqh emphasizes aspects of the ability to practice their religion and the right way and good muamalah. While the history of Islamic culture emphasizes the ability to take lessons (Ibrah) of historic event, which imitation outstanding figures, and relate it to social phenomena, cultural, political, and economic and others to develop the culture and Islamic civilization.

## **B. The Instruction of Islamic Education**

### **1. Definition of Instruction of Islamic Education**

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<sup>19</sup> Peraturan Menteri Pendidikan Nasional Nomor 22 tahun 2006 tentang Standar Isi (Malang, 2009), Appendix 2, page 2.

The understanding of Instruction quoted from Wina Sanjaya,

Instruction term used in education United States, which means learning. The term was heavily influenced by the flow of holistic cognitive psychology, which places students as a source of activity. The term is also influenced by developments in technology which is assumed to facilitate the students learn the ropes through various media such as printed materials, television programs, pictures, audio and so forth. It encourages teachers' role in managing the learning process, from teacher as a source of learning to be teachers as facilitators in the learning and teaching.<sup>20</sup>

It means that instruction has the same meaning with learning, including of instruction is everything that should be prepared by teacher before teaches their students. Instruction based on definition above emphasizes that teacher as facilitator in learning process not as source of learning anymore.

According to the Law of the Republic of Indonesia No. 20 of 2003 on National Education System (Education System), chapter I verse 20 state that “pembelajaran adalah proses interaksi antara pendidik dan peserta didik, dengan sumber belajar dan dalam lingkungan belajar.”<sup>21</sup> It means that the basic of learning contains of four aspects, there are educators, students, learning resources and learning environment.

Oemar Hamalik argued, “pembelajaran adalah suatu kombinasi yang tersusun meliputi unsur-unsur manusiawi, material, fasilitas, perlengkapan, dan prosedur yang saling mempengaruhi mencapai untuk tujuan pembelajaran.”<sup>22</sup> It means that instruction is a structured

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<sup>20</sup> Wina Sanjaya, *Perencanaan dan Desain Sistem Pembelajaran* (Jakarta: Kencana Prenada Media Group, 2008), page 27.

<sup>21</sup> UU RI No.20 tahun 2003 tentang SISDIKNAS, *op.cit.*, page 5

<sup>22</sup> Oemar Hamalik, *Kurikulum dan Pembelajaran* (Jakarta: Bumi Aksara, 2003), page 57.

combination includes of human, material, facilities, equipment, and procedures that affect each other achieve the learning objectives. This understanding of learning re-explains that includes everything that can encourage and facilitate students to learn.

In this sense we can said that instruction is an effort to lead students to learn. This activity will result the way students learn more effectively and efficiently. Learning is a human resource development efforts conducted continuously for human life.

If related to the understanding both of Instruction and Islamic Education, it can be obtained an understanding that the Instruction of Islamic Education is an effort include of human, facility, equipment and procedure that affect each other to invite students to learn so that they can be understand, appreciate and practice the values of Islam through the activities of guidance, lessons or exercises.

## 2. The Planning Process of The Instruction of Islamic Education

According to Kaufman's view,

Planning is a process set "where to go" and how to get to the "place" it in the most effective and efficient. Determine "where to go" implies the same as formulating goals and objectives to be addressed. While formulating the "how to get to that place" means preparing the steps that are considered effective in achieving goals.<sup>23</sup>

It means that planning process is the first step in taking action because it covers the objectives and how to achieve the goal.

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<sup>23</sup> Wina Sanjaya, *op.cit.*, page 24.

Based on both of definition of the term of planning and instruction. It can be concluded that the instructional planning is the result of the decision making process to think rationally about the goals and specific learning goals, series of activities that must be implemented as efforts to achieve these goals by exploiting all the potential and existing learning resources.

In addition, the instructional planning is a process of translating the curriculum into the learning programs, which can be used as guidance by the teacher in organizing the learning process.

Some programs must be prepared by teachers as learning-planning process there are:

- a. determine the allocation of time and academic calendar;
- b. annual program;
- c. semester program
- d. syllabus and lesson plan<sup>24</sup>

### 3. The Implementation of The Instruction of Islamic Education

This stage is the application of lesson planning has been made of teachers. In this phase the teacher do the teaching and learning interaction by implementing various strategies, methods, and techniques to learn and use the media. In this phase, there are several aspects that must be considered by teachers are:

- a. Strategies and Instructional Methods

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<sup>24</sup> Wina Sanjaya, *op.cit.*, page 49-63.

Strategy is defined as a plan, method, or series of activities designed to achieve a particular educational goal.

Kemp explains in Sanjaya,

Learning strategy is a learning activity to be done for teachers and student learning goals can be achieved effectively and efficiently. Not differ with the opinion on Dick and Carey also mentioned that the learning strategy is a set of learning materials and procedures that are used together to generate results on student learning.<sup>25</sup>

It means that strategies and learning methods are all things that will be done by the teacher to achieve learning objectives. After defined objectives and methods at the planning stage, then at the implementation stage, the teacher will practice the strategies chosen to deliver the material.

Sujana further describes how efforts to implement the plans that are constructed optimally achieved, this is called the method. Methods used to realize a predetermined strategy. Therefore, different strategies differ with the method. Strategy refers to a plan to achieve something while the method used to implement the strategy. In other words, the strategy is a plan of operation achieving something, while the method is a way in achieving something.<sup>26</sup>

In addition, some methods of Instruction of Islamic education as follow:

1. Diachronic method, this teaching method is highlighting the history of Islam. This method invites students to understand

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<sup>25</sup> Wina Sanjaya, *op.cit.*, page 186.

<sup>26</sup> Nana Sudjana dan Ahmad Rivai, *Media Pengajaran* (Bandung: Sinar Baru,2005), page 186.

something with the background, for example, examine the basic sources of the Koran and the Hadith or the history of the Prophet.

2. Synchronic-analytical method, this method gives a theoretical analysis very useful capability for faith and intellectual development. Teaching techniques including discussions, seminars, group work, review books and so forth.
3. Problem solving method, is training students in facing the problem. In this method, students are invited to analyze the problem and required to find a solution.
4. Empirical method, this method focuses on social interaction in which students are given experiences in developing knowledge. He is not only equipped with the ability of normative theory but also with applications in real social life.
5. Inductive method, in this method the teacher teaches special material to the general conclusion.
6. Deductive method, in this method the teacher shows a general rule, and then translates it with various examples of problems. This method emphasizes developing deduction by giving facts or material necessary for students and gives them the opportunity to discover the general principles.<sup>27</sup>

The various methods above can be used by teachers of Islamic education in classroom. However, to use the methods should be tailored to

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<sup>27</sup> Jusuf Mudzakkir and Abdul Mujib, *Ilmu Pendidikan Islam* (Jakarta: Kencana Prenada Media, 2006), page 179-182

the type and character of the material that will be delivered. For example in teaching about muamalah material, is more appropriate to invite the students not only to understand in theory, but also observed an important phenomenon that occurs around them and apply it. Problem of worship must be equipped with a practice or demonstration that students have the useful experiences. It is important to create a meaningful learning where knowledge is built from an unforgettable learning experience.

b. Instructional Media

According to Heinich and Molenda quoted by Wina Sanjaya, “media is a channel of communication. Derived from the Latin word for “between”, the term refers “to anything that carries information between a sources and receiver.”<sup>28</sup> It shows everything that can be used to get information and means of conveying information.

Gerlav and Elly state, “a medium, conceived is any person, material or event that establish condition which enable the students to acquire knowledge, skill and attitude”.<sup>29</sup> This sense more broaden because it covers all the events or conditions that can be used to obtain students' learning experience.

It can be concluded that the understanding of instructional media is everything that can be used by teacher to conveying information more easily. It is not only about tools or material but also all the events, the condition, the model of attitude etc.

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<sup>28</sup>Wina Sanjaya,*op.cit.*, page 204.

<sup>29</sup>Wina Sanjaya,*op.cit.*, page 205.

c. Instructional Sources

Quoted by Sanjaya, “instructional sources are everything that exists in the surrounding environment and learning activities that are functionally can be used to help optimize learning results.”<sup>30</sup> Learning sources includes are message, people, matters, device, technique and setting.

According to Hasan Langgunung quoted by Mudzakkir,

Sumber pendidikan Islam terdiri atas enam macam, yaitu Al Qur’an, As-sunnah, kata-kata sahabat (*madzhab shahabi*), kemaslahatan umat/sosial (*mashalil al mursalah*), tradisi atau adat kebiasaan masyarakat (*‘uruf*), dan hasil pemikiran para ahli dalam Islam (*ijtihad*)<sup>31</sup>

That means the main source of Islamic education is Al Qur’an and Hadith, which are both major sources where there are the teachings and guidance in carrying out human life. Apart from these two sources, there are also the words of *Sahaba*, well-being of the people, traditions, and *ijtihad*, or experts in Islamic thought as a source of Islamic education. In the implementation in the classroom, teachers and students using textbooks that contain material of Islamic education. Textbook contains an explanation of certain materials such as Fiqh, Aqidah, Islamic cultural history derived from the Qur'an and Hadith sources and others mentioned above.

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<sup>30</sup> Wina sanjaya, *op.cit.*, page 229.

<sup>31</sup> Jusuf Mudzakkir and Abdul Mujib, *op.cit.*, page 31.

#### 4. The Evaluation on The Instruction of Islamic Education

As told by Edwind Wandt and Gerald W.Brown in Ana Sudjiono's book, "evaluations refer to the act or process to determining the value of something. According to this definition, the term evaluation to show or comprises: an act or process to determine the value of something."<sup>32</sup> There is some sense of evaluation. Guba and Lincoln written by Sanjaya defines evaluation is a process that gives consideration about the value and meaning something that is considered. It could be people, objects, activities, circumstances, or something a certain unity.

According to M.Sabri Alisuf was quoted from Hanifah Lubis' thesis:

untuk penilaian kelompok mata pelajaran agama dan akhlak mulia, kompetensi yang dikembangkan terfokus pada aspek kognitif dan pengetahuan dan aspek afektif atau perilaku. Penilaian hasil belajar untuk kelompok mata pelajaran agama dilakukan melalui: Pengamatan terhadap perubahan perilaku dan sikap untuk menilai perkembangan afeksi dan kepribadian peserta didik. Ujian, ulangan dan atau penguasaan untuk mengukur aspek kognitif peserta didik<sup>33</sup>

It means that the success of Islamic education subject is seen not only in mastering of the material related to the cognitive aspect, but also in the behavior and attitudes of students, because the Islamic education aims is to shape the personalities of students according to Islamic values.

Learning is a process that has a specific purpose. Evaluation of learning is a tools to know how far the journey towards achieving that goal. The evaluation of study is needed to determine the condition of

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<sup>32</sup> Anas Sudjiono, *Pengantar Evaluasi Pendidikan* (Jakarta: PT Raja Grafindo Persada, 1996), page 1.

<sup>33</sup> Lubis Hanifah, *Studi Kompetensi Guru Agama Islam*, Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan UIN Syarif Hidayatullah Jakarta, 2008, page 30

students. A teacher must perform an evaluation in learning to know the ability of students, and determine the appropriate treatment for them.

According to Athiyah Al-Abrosyi quoted by Mudzakkir, the purposes of evaluation of Islamic education as follows;

Tujuan evaluasi adalah mengetahui kadar pemahaman peserta didik terhadap materi pelajaran, melatih keberanian dan mengajak peserta didik untuk mengingat kembali materi yang telah diberikan, dan mengetahui tingkat perubahan perilakunya. Selain itu, bertujuan mengetahui peserta didik yang cerdas dan yang lemah, sehingga yang lemah diberi perhatian khusus agar ia dapat mengejar kekurangannya. Sasaran evaluasi tidak bertujuan mengevaluasi peserta didik saja, tetapi juga mengevaluasi pendidik, yaitu sejauh mana ia bersungguh-sungguh dalam menjalankan tugasnya untuk mencapai tujuan pendidikan Islam.<sup>34</sup>

This means that a significant purpose of the evaluation is to measure the extent to which the learning process can be said to succeed or not. It is not only for students but also for teachers. Islamic religious education learning succeeds when students master the cognitive aspects of the material that has been taught, they can to practice religious rites, and showed commendable attitude in accordance with Islamic values. In addition, the evaluation also aimed to determine whether the strategies and methods used by the teacher's right or not. It also requires teachers to continue to develop themselves in managing learning.

There are two techniques used to measure student learning outcomes is test techniques and without test.

The words "Test" literally comes from the ancient French language "testum" which means the plate to set aside precious metals, whereas in

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<sup>34</sup> Jusuf Mudzakkir and Abdul Mujib, *op.cit.*, page 211.

English are written with a" test "that in the Indonesian language is translated as" tes, ujian, percobaan, ulangan."<sup>35</sup> In terminology, the definition of the test is a tool to measure.

The function of tests is measure level of progress that has been achieved by learners. Another test function is as a means of measuring the success of the teaching program, because based on the tests result will be known how far the teaching program has been achieved.

In addition, quoted by Mudzakkir, the types of evaluation that can be applied in the teaching of Islamic religious education are as follows:

1. The formative evaluation, the evaluation used to determine the results of learning achieved by students after she completed a course in units of learning materials in particular subject areas.
2. The summative evaluation, the evaluation done on the learning outcomes of students after the course in one semester or at the end of instruction to determine the next level.
3. Evaluation of placement (Placement). The evaluation was done before the child following the learning process for placement and initial ability.
4. Evaluation of the diagnosis, evaluation was conducted to determine students ' learning, such as learning difficulties or problems in teaching and learning situations.<sup>36</sup>

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<sup>35</sup> Anas Sudjiono, *op.cit.*, page 66.

<sup>36</sup> Jusuf Mudzakkir and Abdul Mujib,*op.cit.*, page 217.

The types of evaluation above are commonly used by teachers of religion in the teaching of Islamic education through a technical examination by written, oral examination and a practical examination.

### **C. Concept of Curriculum**

#### **1. Definition of Curriculum**

The old view about curriculum is a collection of subjects that must be learned by students, such as mathematic, biology, chemistry, religion etc. This assumption since ancient Greece is still used today, the curriculum as a racecourse of subject matters to be mastered. More specialized curriculum may be interpreted only as the content of lessons.

According to UUSPN No. 20 of 2003 “kurikulum adalah seperangkat rencana dan pengaturan mengenai tujuan, isi dan bahan pengajaran dan metode yang digunakan untuk memandu pelaksanaan kegiatan belajar mengajar untuk mencapai tujuan pendidikan tertentu.”<sup>37</sup>

Including of this meaning, curriculum is anything that must be considered by teacher when they will conducted an instruction. Curriculum as a guidance before teacher enter to class and teach their students because there are includes the objectives of learning, contents and learning materials, strategy and methods guide the implementation of teaching and learning activities to achieve specific educational goal.

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<sup>37</sup> Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional. Bab 1 Pasal 1 ayat 19 *op.cit.*, page 5.

Another definition of the concept of curriculum from Wilson, he writes:

Curriculum is anything and everything that teaches a lesson, planned or otherwise. Humans are born learning, thus the learned curriculum actually encompasses a combination of all of the below -- the hidden, null, written, political and societal etc... Since students learn all the time through exposure and modeled behaviors, this means that they learn important social and emotional lessons from everyone who inhabits a school -- from the janitorial staff, the secretary, the cafeteria workers, their peers, as well as from the department, conduct and attitudes expressed and modeled by their teachers. Many educators are unaware of the strong lessons imparted to youth by these everyday contacts.<sup>38</sup>

Wilson's view about curriculum is not only about anything that should be learned by students in class but also everything in their environment, which can be as a model of behaviors, is a part of curriculum. This assumption emphasizes that students can learn from everyone around them, every time and everyplace.

So the curriculum is a tools to guide the teacher or educators to held an instructional, so the curriculum is all things to guide teachers or educators to make instructional, which includes a set of plans, methods, materials, strategies, objectives and the media or the sources used.

## 2. The Component of Curriculum

Quoted by Nana S. Sukmadinata, "Unsur atau komponen-komponen dari anatomi tubuh kurikulum yang utama adalah: tujuan, isi atau materi, proses atau system penyampaian dan media serta evaluasi."<sup>39</sup> This means

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<sup>38</sup>Wilson,L.O, *Curriculum Types* (Retrieved September 20, 2010 from <http://www.uwsp.edu/education/lwilson/curric/curtyp.htm>), page 1.

<sup>39</sup> Nana Syaodih Sukmadinata, *Pengembangan Kurikulum Teori dan Praktek* (Bandung: Rosda Karya, 1997), page 102.

that the curriculum should include objectives, content, materials delivery process, the media used and evaluation to measure the ability of students.

### 3. Curriculum of Islamic education

Islamic education curriculum is dynamic and continuous, prepared in special considerations, especially the problem of intelligence and mental ability of students. The Curriculum system of Islamic education is described in the following way:

- a. For the basic level (SD), it involves only the principal teachings of Islam, such as Aqeedah (faith pillars), sharia (Islamic pillars), and moral issues (ikhsan)
- b. For the junior secondary level (Tsanawaiyah), the material includes material has been provided on basic level and coupled with arguments from the arguments and propositions Naqli and aqli.
- c. For the secondary level (Aliyah). The material covers the primary and secondary level coupled with wisdom and benefits behind the material provided.
- d. For the college level. The material covers the previous level, more material that was scientific and philosophical.<sup>40</sup>

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<sup>40</sup> Jusuf Mudzakkir and Abdul Mujib, *op.cit.*, page 154-155.

## D. Concepts Of Inclusive Education

### 1. Definition of Inclusive Education

The term of inclusive is a new term to describe the following of students with special needs into regular school or the other words are made them one with the realistic through and comprehensively.

According to the Guidance book of Inclusive education, “Pendidikan inklusif adalah sistem layanan pendidikan yang mensyaratkan anak berkebutuhan khusus belajar di sekolah-sekolah terdekat di kelas biasa bersama teman-teman seusianya.”<sup>41</sup> This definition emphasize that inclusive education is educational service system which accept the students with special needs on regular school and get the approrite education from schools around them. It means that students with special needs must not always study on special school but they can learn with normal students at regular school.

The concept of inclusive education is still interpreted and understood in many ways:

- a. According to Sebba and Ainscow (1996) cited by Lee Lay Wah; “A definition of inclusion as a process of responding to diversity would be more relevant and applicable for all schools and would be differentiated from integration, which is seen as focusing on helping a particular category of students fit into the mainstream.”<sup>42</sup> It means that inclusive education as a form of acceptance of differences,

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<sup>41</sup> *Pedoman Umum Penyelenggaraan Inklusi* (Direktorat PLB, 2007), page 3.

<sup>42</sup> Lee Way Wah, *Different Strategies for Embracing Inclusive Education: A Snap Shot of Individual Cases from Three Countries*, the Journal of Special Education, 2010, Vol 25, No 3 (Retrieved October 20, 2010 from <http://www.internationaljournalofspecialeducation.com/articlesdi>), page 98.

which the schools open opportunities to students with disabilities to learn together and provide a friendly service to them.

b. According to Friend,

Inclusion is a belief system of a school being a learning community, which educates all their children to reach their potential. Inclusion in schools is also viewed as an ongoing developmental process rather than as a static state. This implies that all schools can continue to develop towards greater inclusion whatever its current state, in order to respond to diversity<sup>43</sup>.

This definition emphasize that inclusive is ongoing developmental process rather than as a static state, it means all schools to develop inclusive schools and continues to grow in order to provide schools that truly fit for all.

c. Based on Policy Guidelines on Inclusion in Education,

Inclusive education is a process of strengthening the capacity of the education system to reach out to all learners and can be understood as a key strategy to achieve education for all (EFA). As a principle, it should guide all education policies and practices, starting from the fact that education basic human right and the foundation for a more just and equal society.<sup>44</sup>

This assumption emphasize that inclusive education is the appropriate educational program for all. This program is not only as the fulfillment of rights for children with special needs to receive an equal treatment in education but also as an acceptance of his condition, and involve them in society.

d. According to J. Smith in his book,

“Optimal Inclusion” as his philosophy to make a support to many teacher in order to find the perfect type of inclusion.

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<sup>43</sup>*Ibid.*, page 98.

<sup>44</sup> UNESCO, *Policy Guidelines on Inclusion in Education* (Retrieved October 20, 2010 from <http://www.unesco.org/education/efa/>), page 8.

The aim of his choice is helping the reader to be the professional teacher who could see student as the first and the main idea in all condition, whereas their disabilities is one of individual character. The point of this idea if we can see the disabilities as the secondary character of person, it make us be openness and optimist to face them polite.<sup>45</sup>

It means each teacher has a responsibility to provide the inclusion class for their students. The main idea of Smith's assumption is teachers are the most important aspect in the implementation of inclusion. Teacher is responsible for creating attractive conditions for learning, creating revenue for each disability and serves every need. Teachers are required not only give comfort to children with special needs but also in other normal students.

Based on the understandings above can be concluded that inclusive education is the educational services for children with special needs which offered an opportunity for them to learn together with their peers in regular schools. This integration has implications for the adjustment of some elements in the learning activities such as curriculum, strategies and methods of teaching and learning evaluation. This program also requires teachers to be more creative in overcoming differences and needs in the classroom.

## 2. The Foundation of Inclusive Education

### a. Philosophical Basis

Based on Guidance Book of Inclusive Education, "The main philosophical basic of inclusive education in Indonesia is Pancasila

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<sup>45</sup> Smith, *Inklusi: Sekolah Ramah Untuk Semua*, terj., Denis & Ny. Enrica (Bandung: Penerbit Nusantara, 2006), page 25.

with five pillars that are the ideals of our founding father. It manifested in *Binneka Tunggal ika*.<sup>46</sup> This philosophy is a form of recognition of human diversity, both vertical and horizontal diversity. Vertical diversity characterized by differences in intelligence, physical strength, economic level, self-control, and etc. Whereas horizontal diversity characterized by differences in ethnicity, race, culture, language, religion, residence, region, political affiliation, and others. However, diversity should not be a problem to build togetherness and interaction based on mutual needs.

b. Juridical Basis

The international juridical basis of the inclusive education management is; Salamanca Declaration (UNESCO, 1994) was followed by the minister of education worldwide. This declaration was a reaffirmation of the UN Declaration on Human Rights 1948 and various advanced declaration that led to the Standard Rules UN 1993 on equal opportunities for individuals with disabilities getting an education as an integral part of the existing education system. Salamanca Declaration emphasizes that as long as possible, all children should learn together regardless of any difficulties and differences that might exist on them.<sup>47</sup>

The legal mandate of Inclusive education in Indonesia is guaranteed by:

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<sup>46</sup> *Pedoman Umum Penyelenggaraan Inklusi* (Direktorat PLB, 2007), page 5.

<sup>47</sup> *Ibid*, page 6.

- 1) Constitution 1945 Article 31, state (1) Setiap warga negara berhak mendapat pendidikan. (2) 'Setiap warga negara wajib mengikuti pendidikan dasar dan pemerintah wajib membiayainya'. It means every citizen has the right to education, and every citizen is obliged to follow basic education and the government must finance it. Therefore, the government must provide schools for all children.
- 2) Law no. 23 of 2002 about Child Protection, Article 48, state that "Pemerintah wajib menyelenggarakan pendidikan dasar minimal 9 (sembilan) tahun untuk semua anak. Article 49, Negara, Pemerintah, Keluarga, dan Orangtua wajib memberikan kesempatan yang seluas-luasnya kepada anak untuk memperoleh pendidikan."<sup>48</sup> It reaffirm that children should get the best education for their future.
- 3) Act No. 2 of 1989 and Government Regulation No. 72 of 1991, the Education System National, (3) Act No. 20 of 2003 Article 32, concerning System National Education, states that provide education for learners with disabilities or gifted student inclusively or in the form of school particular.
- 4) Minister of Education and Culture Decree No. 002/u/1986 Article 1, paragraph 1 that, the implementation of integrated education is a model program of education for children with disabilities, held together with normal children in public

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<sup>48</sup> *Ibid*, page 11.

educational institutions using the curriculum in force in the institution.

- 5) Education Ministry Director General for Basic and Secondary Education Circular No. 380/C.C6/MN/2003 January 20, 2003 About Inclusive Education: organize and develop in each District at least 4 (four) schools which consist of: elementary, junior high school, and vocational.<sup>49</sup>

c. Theoretical Basis

The theoretical basis of Inclusive education management comes from many researches that have been conducted in western since 1980s. Large research pioneered by the National Academy of Sciences (United States). The results of the classification and placement of children with disabilities in school, class or a special place is an ineffective and discriminatory. This service recommends that a segregated special education given only limited based on the right identification. Some experts even suggest that it is very difficult to make identification and placement of children disabilities appropriately, because they are very heterogeneous characteristics.<sup>50</sup>

3. Implementation of Inclusive Education

Based guidelines for the implementation of inclusive education in Indonesia are the following provisions.

a. Target of Inclusive education

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<sup>49</sup> *Ibid*, page 13.

<sup>50</sup> Istiningsih, *Management of Inclusive Education; a case Study at SDN Klego I*, (Unpublished Magister Thesis, Muhammadiyah University, Surakarta, 2005), page 77.

Secara umum sasaran pendidikan inklusi secara umum adalah semua peserta didik yang ada di sekolah reguler. tidak hanya mereka yang disebut sebagai siswa berkebutuhan khusus, tetapi juga mereka yang termasuk anak normal. Mereka secara keseluruhan harus memahami dan menerima keanekaragaman dan perbedaan individual. Secara khusus, sasaran pendidikan inklusi adalah anak berkebutuhan khusus, baik yang sudah terdaftar di sekolah reguler maupun yang belum dan berada di lingkungan sekolah reguler. untuk itu perlu dilakukan identifikasi secara khusus agar dapat diberikan program yang sesuai.<sup>51</sup>

This means that the objective of the implementation of inclusive education in general is for all students in regular schools. Both of for normal students and students with special needs. For normal students is to make understand and learn to accept others with diverse backgrounds, with different obstacles and limitations. It can train them to have the tolerance and high empathy. As for students with special needs is to obtain a service of quality education for the purpose of the independence and achievements.

b. Identification of Children with Special Needs

- 1) Identification, the purpose of identification is the selection process and the recognition of children who have disabilities or irregularities such as physical, intellectual, social, emotional, behavior in order to provide appropriate educational services. A result of identification is to find children with special needs who require special education services through an inclusive education program.

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<sup>51</sup> *Pedoman Umum Penyelenggaraan Inklusi* (Direktorat PLB, 2007), page 16.

2) Assessment, is the process of gathering information about students with disabilities before teachers develop learning programs appropriate for them.<sup>52</sup>

c. Curriculum for Students with Special Needs

The curriculum used in the implementation of the education of inclusive education is the regular curriculum of implementation in the public schools. However, because the range of barriers faced by students with special needs vary widely, the regular curriculum should be modified to adapt to the needs of students.

Model of curriculum development on inclusive education is as follows

1) Regular Curriculum Model

In the curriculum model, students with special need follow the general curriculum, such as other students in the same class. Service program that is more particularly directed to the guidance process of learning, learning motivation and perseverance.

2) General Curriculum with Modifications

This curriculum model teachers make modifications to the strategy of learning, types of assessments, as well as on any additional programs while still referring to the needs of

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<sup>52</sup> *Ibid*, page 4.

students. Students with disabilities using a mix of general curriculum with individualized learning program. Operational development of this curriculum, conducted by modifying the general curriculum tailored to the potential and characteristics of students. With modifications this curriculum students with disabilities are expected to follow the lessons in classical general classes with other common children. It usually used in religious education subjects of sports, arts and others.

These modifications may include modifications to destination, time of modification or modified processes and teaching materials.

### 3) Individualized Curriculum Model

In this curriculum model, the teacher prepare the individualized learning program who developed together with the development team involving classroom teachers, special education teachers, principals, parents and experts. The curriculum is often called a model of individual learning curriculum, developed specifically by special education teachers in inclusive schools. This curriculum is prepared for students with special needs who cannot follow the general curriculum and curriculum modifications. Competency standards in the curriculum of individualized learning program formulated based on the results of assessments carried out a

joint team of experts and special education teacher/nursery teacher.<sup>53</sup>

The using of three types of curriculum above based on the results of the identification and assessment. If a child is known to be able to follow all the material of the regular curriculum, so the teacher will give it. If he is known that has certain disability so, the curriculum will be modified.

d. Teachers

Educators in inclusive education programs consist of classroom teachers, the teacher subject and special education teachers/nursery teacher. With their respective duties as follows:

Task class teacher are:

- 1) Creating a conducive learning environment so that children feel comfortable learning in the classroom.
- 2) Develop and implement an assessment on all children to know the capabilities and requirements.
- 3) Develop individualized learning program with the nursery teachers.
- 4) Implementation and conduct assessment of learning for all subjects, which it is responsible.

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<sup>53</sup> *Pedoman Khusus Penyelenggaraan Inklusi: Pengembangan Kurikulum* (Direktorat PLB, 2007), page 16-19.

- 5) Provide teaching remedial programs, enrichment or acceleration for students in need.
- 6) Carry out the administration of the class in their respective sectors.

The subject teacher duties include the following:

- 1) Creating a conducive learning environment so that children feel comfortable learning in the classroom.
- 2) Develop and implement an assessment on all children to know the capabilities and requirements.
- 3) Develop individualized learning program with the nursery teachers.
- 4) Implementation and conduct assessment of learning for all subjects, which it is responsible.
- 5) Provide teaching remedial programs, enrichment or acceleration for students in need.

The nursery teacher duties include the following:

- 1) Develop educational assessment tools together with class teachers and subject teachers.
- 2) Establish a system of coordination between teachers, schools and parents.
- 3) Implement mentoring children with special needs in learning activities together with class teachers, and subject teachers.

- 4) Provide special services for children with special needs in classroom learning activities in general, in the form of improvement or enrichment.
- 5) To provide guidance on an ongoing basis and make special note of the condition of children with special needs while attending the learning that can be understood if there is a change of teacher.
- 6) To provide assistance and share experience on the class teacher or subject teachers about dealing with children with special needs so that they can provide educational services for children with special needs.<sup>54</sup>

From the division of tasks above, it can be known it always requires sustained collaboration between classroom teachers, subject teachers and teachers' Nursery. This is in order to meet the needs of students in learning.

#### **E. Characteristic of Student with Special Need**

According to National Joint Committee on Learning Disabilities a group of parents and professionals quoted by Woolfolk, proposes the following definition:

Students with special needs or students with learning disabilities is a general term that refers to a heterogeneous group of disorders manifested by significant difficulties in the acquisition and use of listening, speaking, reading, writing, reasoning, or mathematical abilities. These disorders are intrinsic to the individual, presumed o

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<sup>54</sup> *Pedoman Umum Penyelenggaraan Inklusi* (Direktorat PLB, 2007), page 21.

be due to central nervous system dysfunction, and may occur across the life span.<sup>55</sup>

It causes the children with special needs have a variety of disability to receive lessons like a normal child. They need specific educational services appropriate to their needs. The characteristics of each obstacle are described as follows:

#### 1. Mental Retardation

According to American Association of Mental retardation quoted by Parsons:

Mental retardation refers to substantial limitation in present functioning. It is characterized by significantly intellectual

functioning, existing concurrently with related limitations in two or more of the following applicable adaptive skills areas; communication, self care, home living, social skills, community use, self direction, health and safety, functional academics, leisure and work. Mental retardation manifests before age 18.<sup>56</sup>

Based on these definitions, the characteristics of children with Mental Retardation include the following:

- a. Have a basis in physiological, social and emotional just like normal children;
- b. Always is external locus of control so easy to make mistakes.
- c. Like to emulate the right behavior from others in an effort to overcome the mistakes that have been done.
- d. Unable to regulate himself.
- e. Have problems related to characteristics of learning.

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<sup>55</sup> Anita Woolfolk, *Educational Psychology* (Ohio: Pearson, 2004), page 124.

<sup>56</sup> Richard D.Parsons,etc., *Educational Psychology: A Practitioner Researcher Model of Teaching* (China:Wadsworth, 2001), page 126.

- f. Have problems with language and pronunciation have physical health problems.
- g. Less able to communicate.
- h. Abnormalities in sensory and motor.
- i. Have problems related to psychiatry, the existence of depressive symptoms.<sup>57</sup>

Based on the above characteristics, can be concluded that in order to work with students with mental retardation teachers must be patient to explain the task or instruction, it is necessary to provide scaffolding to facilitate their effective cognitive processes because students with mental retardation often have little awareness of how to direct and manage their own learning.

## 2. Learning Disabilities.

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.

Based on these definitions, the characteristics of children with specific learning disability include the following:

- a. Abnormality is associated with psychological factors that interfere with the smooth-speaking, while speaking, and writing;

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<sup>57</sup>*Ibid*, page 126.

- b. In general they are not capable of being a good listener, to think, to speak, read and write, spelling out the letters, even the character of mathematical calculations.
- c. Their low ability can be characterized by IQ tests or achievement tests, especially the abilities associated with school activities.
- d. Abnormal condition can be caused by perceptual handicaps, brain injury, minimal brain dysfunction, dyslexia, and developmental aphasia.
- e. They do not belong to the Mental Retardation, emotional or behavioral disorder or those with a barrier from environmental factors, cultural or economic factors.
- f. Have special characteristics such difficulties in academic, cognitive problems, emotional and social problems.<sup>58</sup>

Based on the above characteristic, students with learning disabilities comprise a very heterogeneous group. Teacher should choose the appropriate learning strategies, which must be tailored to their strengths and weakness.

### 3. Hyperactive (Attention Deficit Disorder With Hyperactive)

Hyperactive child syndrome, 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

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<sup>58</sup> Jeanne Ellis Ormrod, *Educational psychology: Developing Learners* (New Jersey: Upper Saddle River, 2003), page 153.

school, he is readily distracted, rarely finishes his work, tends to clown and talk out of turn in class and becomes labeled discipline problems.

Real characteristics based on the definition of hyperactive children as follows:

- a. Often fidgets with hands or feet or squirms in seat;
- b. Has difficulty remaining seated when asked to do so;
- c. Is easily distracted by extraneous stimuli;
- d. Often blurts out answer to question before they have been completed;
- e. Has difficulty waiting for his turn in a game or group situation;
- f. Has difficulty following through with instructions from others;
- g. Has difficulty sustaining attention in task or play activities;
- h. Often shifts from one uncompleted activity to another;
- i. Has difficulty playing quietly;
- j. Often interrupts others;
- k. Often does not seem to listen to what is being said to him;
- l. Often loses things necessary for task at school or home;
- m. Often engages in physically dangerous activities without considering the possible consequences.<sup>59</sup>

It can be concluded to teach students with ADHD, then here are some things to note: teachers should design the learning environment with care, giving careful instructions for continued attention, watch they are not to interfere with other students, monitoring students as close as they perform

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<sup>59</sup> Richard D.Parsons,etc., *Educational Psychology: A prationer Researcher Model of Teaching* (China:Wadsworth, 2001), page 136.

tasks, and must give their consequences for behavior. It is necessary to keep their attention and they are comfortable during the study.

#### 4. Emotional or Behavioral Disorder (Tunalaras)

Definition of children with emotional or behavioral disorder is still in the opinion of Eli M. Bower stated that "children who have emotional behavioral disorder are those who show indecent from the following five characteristics that occur continuously and become more developed."<sup>60</sup>

Whereas the definition according to Geddes, D. and Kauffman are those who demonstrate the following characteristics:

- a. Difficulty interacting with others in socially acceptable ways;
- b. Difficulty establishing and maintaining satisfactory interpersonal relationships;
- c. Poor self-concept;
- d. Frequent absences from school;
- e. Lack of awareness of the severity of their problems.<sup>61</sup>

Based on the above characteristics, it is important to note in dealing with students with emotional or behavioral disorders is about discipline. teachers must be careful in giving punishment to them because it can make students do not want to come to school.

#### 5. Communication Disorder and Deafness (Tunarungu wicara)

A generic indicating a hearing disability that may range in severity from mild to profound; it includes the subsets of deaf and hard hearing. A deaf

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<sup>60</sup> *Ibid*, page 150-151.

<sup>61</sup> Jeanne Ellis Ormrod, *op.cit.*, page 161.

person is one whose hearing disability precludes successful processing of linguistic information through audition, with or without a hearing aid. General characteristics of the development of language and communication barriers as follows:

- a. Less attention when the teacher gives a lesson in class.
- b. Always tilt her head in an attempt to change the position of the ear toward the sound source, he often asked for an explanation repetition time teacher in the classroom.
- c. Less likely to participate in oral route, they find it difficult to participate in oral and perhaps because of barriers to their hearing.
- d. The dependence on manual or instruction time in class.
- e. Impediment in the development of language and speech.
- f. Intellectual developments of learners with have low academic ability, particularly in reading.<sup>62</sup>

There is two kind of method of communication for teach students with communication disorder and deafness, there are oral approach and manual approach. Research indicate that children who learn some manual method of communicating perform better in academic subjects and more socially mature than students who are exposed only to oral methods. It means that teacher should have ability to teach with sign language and finger spelling.

#### 6. Visual Impairment and Legally Blind(Tunanetra)

Children with visual impairment or legally blind, its development is different with children with special needs other, not only in terms of vision

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<sup>62</sup> Jeanne Ellis Ormrod, *op.cit.*, page 173.

but also of other things. For students who have little vision or no vision at all, he must study the surrounding environment by touching and feeling.

Characteristics of learners with visual impairments as follows:

- a. Language is very useful for children with visual impairment to find out what is happening in their environment.
- b. Learners with visual impairment need more time than the sighted child to utter the first word, although the composition of the spoken word together with sighted children.
- c. 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 on others.
- d. In general, students with visual impairment have difficulty in using and understanding the personal pronoun, often confused between "I" with "you".<sup>63</sup>

Based on this characteristic, students with visual problems need to know what is happening in their environment so language is very useful for their learning. Besides they need to know where things are, so consistency matters, a place for everything and everything in its place.

#### 7. Autistic Children (Anak Autis)

Syndrome Autism is a disorder caused by the inability of language barriers caused by damage to the brain. In general, children with autism have abnormalities in speech, in addition to impaired intellectual ability and nerve function. It can be seen with the singularity behavior and inability to

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<sup>63</sup> Anita Woolfolk, *op.cit.*, page 135

interact with the environment surrounding community. Details the characteristics of children with autism as follows:

- a. A lack of basic social skills (e.g., making eye contact, seeking comfort from others when hurt or upset);
- b. Impaired social cognition (e.g., interpreting social situations, inferring others thoughts and intentions);
- c. Echolalia (continually repeating a portion of what someone has just said);
- d. Strong attachments to certain inanimate objects;
- e. Abnormal movement;
- f. Strong visual-spatial thinking skills<sup>64</sup>

Based on the characteristics that have been described, to attract the attention of children with autism is to use a visual approach to instruction for students with autism often have visual-spatial skills, but deficits in verbal communication.

#### 8. Physical Disability (Tunadaksa)

Children with physical disability generally have a physical disability that impaired motor coordination, perception, and cognition, and the damage to specific neural functions. Thus, schools in providing the services require modifications and adaptations, which are classified into three general categories, namely nerve damage, bone damage, and children with other health disorders.

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<sup>64</sup> Jeanne Ellis Ormrod, *op.cit.*, page 168.

Generally, the barriers that exist in children with physical disability are as follows:

- a. Inability to perform the orientation space;
- b. Motor coordination disorders due to physical conditions of a weak motor;
- c. Generally less able to adapt because pressure from the environment during a social interaction (psychological aspects);
- d. Inability to solve problems.<sup>65</sup>

Like other students with special needs, students with physical disability should have as normal an education as teacher can reasonably provide for them.

#### 9. Multiple Disabilities (Tunaganda)

Developmental disorders encompass a group of deficits in neurological development that result in impairment in one a combination of skill areas such as: Intelligence, motor, language, or personal social. further, walker opinion written by Delphie in his book, about multiple disabilities as follows:

- a. Someone with two barriers, each of which requires special education services;
- b. Someone with multiple disabilities that need technology services.
- c. Someone with obstacles that require modification of the method in particular.<sup>66</sup>

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<sup>65</sup> Jeanne Ellis Ormrod, *op.cit.*, page 169.

In practice, to teach students with multiple disabilities, teachers certainly work with one or more specialist or teacher aides to give an assist in their education, but keep in mind that all students can and should participate in regular classroom activities to the fullest extent possible.

#### 10. Giftedness and Special Talents

The gifted child is one whose have IQ score 140 or more, high creativity and multi talent. Gifted learners have common characteristics, as follows:

- a. More advanced vocabulary, language, and reading skills;
- b. Ability to learn more quickly, easily, and independently than their age-mates;
- c. More advanced and effective cognitive processing and metacognitive skills;
- d. Greater flexibility in ideas and approaches to task;
- e. Appearance of formal operational thought process;
- f. High standard regarding their performance;
- g. High motivation to achieve on challenging task;
- h. Positive self-concept;
- i. Above-average social development and emotional adjustment.<sup>67</sup>

Acceleration programs involve moving gifted students ahead in one or more areas of the curriculum, beyond some-aged peers. This may mean skipping grades or attending classes with students from higher grade.

Based on research on acceleration, contrary to popular belief, does not

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<sup>66</sup> Bani Delphie, *Pembelajaran Anak Berkebutuhan Khusus: Dalam Setting Pendidikan Inklusi* (Bandung: PT Refika Aditama, 2006), page 138.

<sup>67</sup> Jeanne Ellis Ormrod, *op.cit.*, page 178.

indicate that there are negative social effects for gifted students, although acceleration has not been shown to be beneficial in all cases.

#### **F. Students With Special Needs on Islamic Perspective**

The word means “disability” or people with special needs cannot be found within the Qur’an or Hadits (religious text of Islam), but the concept of Muslims having inabilities or special needs and how they interacted in society can be found throughout the history of Islam. In particular is the example of Itban bin Malik and Ibnu Ummi Maktum, a religious leader and companion of prophet who was blind.<sup>68</sup> The famous hadith which is closely related to people with special needs is *asbabun nuzul* or cause of the decline Surah 'Abasa.

The word for blind, deaf and dumb contained in the Qur'an, most of them refers to the figurative sense, as in surah Al - Baqara 18 and 171, not the blind in the physical sense, which means that their eyes cannot see the objects, their ears cannot hear the voices, and their mouths cannot say anything. The word which means that the blind cannot see physically present in Surah Abasa in the following way:

عَبَسَ وَتَوَلَّى ۖ أَن جَاءَهُ الْأَعْمَىٰ ﴿١﴾

*He frowned and turned (his) back, Because there came to him the blind man.*<sup>69</sup>

According to Quraish Shihab on tafsir Al Misbah, the blind man described in this verse named Abdullah ibn Umm Maktum. He came to the Messenger of

<sup>68</sup> EDAC and MWSC, *Islam: Guide for Service Providers working with People with Disability* (Retrieved October 20, 2010, from <http://www.info@mwsc.com> ), page 9.

<sup>69</sup> <http://www.alquran.com>

Allah asked about the teachings of Islam, the Prophet frowned and moved away from him, because he was confronted with a leader of Quraisy hope for those who are willing to convert to Islam. So come down this letter as a warning to the Prophet.<sup>70</sup> It is not only in this verse but overall in the first few verses of surah 'Abasa associated with the prophet companion who is blind. Quoted from Tafsir Ibn Katsiir as follows:

Allah memerintahkan Rasulnya agar tidak mengkhususkan pemberian peringatan itu hanya kepada seseorang saja, tetapi hendaklah beliau bertindak sama; antar orang mulia, orang lemah, orang miskin, orang kaya, orang terhormat, hamba sahaya, laki-laki, perempuan, anak-anak, dan orang dewasa. Kemudian Allah memberi petunjuk kepada siapa saja yang dikehendaki.<sup>71</sup>

Disability is seen as neither a blessing nor a curse in Islam. It is the belief of Muslims that everyone was created with different abilities and disabilities with the objective for a Muslim to focus on their abilities and show gratefulness rather than focus on the disability. With this being said a Muslim has the right to improve the situation of their disability through prayer, medical, educational and advocacy resources.

In addition, Islam really appreciates the difference and rejects all discrimination. Another verse of Al Qur'an that God explains that the people in this world have been created with variety of backgrounds; this is so that they know each other and maintain good relationships (Silaturrahim). This is explained in Surah Al Hujurat verse 13 as follows:

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<sup>70</sup> Quraish Shihab, *Tafsir Al Misbah Volume 15* (Jakarta: Lentera Hati, 2003), page 60.

<sup>71</sup> Abdullah bin Muhammad bin Abdurrahman bin Ishaq Alu Syaikh, *Tafsir Ibnu Katsiir Jilid 8* (Jakarta:Pustaka Imam Syafi'I,2007), page 399.

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ

اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣٦﴾

O you men! Surely we have created you of a male and female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is knowing, Aware.<sup>72</sup>

This verse also confirms that the honorable person in the sight of god is the most pious. This shows that God does not see other aspects of the human except the piety that exist within him. Moreover, piety can be owned by anyone. Disabled person and the inability of a person in a certain area is not allowed to be pious Muslim to god.

In Islam, there are allocations for the Muslim people with disabilities and parents are allowed in some Islamic practices such as prayer, fasting and pilgrimage, for example when a person cannot perform the prayer as it should be so is permissible for him to pray by sitting or lying down, as mentioned in Al-Qur'an. "Allah desired for you easy, he desired not hardship for you".<sup>73</sup>

It can be concluded that the Islamic perspective, children with special needs or disabilities they are equal to other Muslims. They have an obligation to learn and worship according to their abilities. In addition, Islam also gave them the same status as normal people without any discrimination. Because Islam sees, every human life must be respected regardless of their abilities or limitations.

<sup>72</sup> <http://www.holyquran.com>

<sup>73</sup> <http://www.holyquran.com>

### **CHAPTER III**

#### **RESEARCH METHOD**

##### **A. Research Design**

The research held in SMPN 18 at A-394 Jalan Soekarno Hatta, Malang. The period of research start on October until March. The research is designed as descriptive qualitative method.

Based on the above problems of research and objects will be explained, then this type of research use qualitative research through a descriptive approach was intended to describe (explain), analyze and interpret about the Instruction of Islamic education for students with special needs at SMPN 18 Malang.

This research includes of the case study research typically that observes the characteristics of an individual unit, like a child, a group, class, school or a community. The purpose of such observation is to probe deeply and to analyze intensively the multifarious phenomena that constitute the life cycle of the unit with a view to establishing generalizations about the wider population to which that unit belongs.<sup>74</sup> Therefore, the aim of this study was to explore in depth how learning process of Islamic education for children with special needs at SMPN 18 Malang.

##### **B. Data and Source of Data**

1. Primary data is data that directly collected by the researcher from the first source.<sup>75</sup> The source of data which undertaken by interviews and

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<sup>74</sup> Louis Cohen and Lawrence Manion, *Research Methods in Education* (London:Routledge,1994), page 107.

<sup>75</sup> Sumadi Suryabrata, *Metodologi Penelitian* (Jakarta: Raja Grafindo Persada,1998), page 84.

observation. The data are taken from informant. The informants of this research are:

- a. Principal of SMPN 18
  - b. Vice Principal of curriculum of SMPN 18
  - c. Manager of Inclusion program at SMPN 18
  - d. Teacher of Islamic Education
  - e. Nursery Teacher/shadow
2. Secondary data is data that is collecting from the second hand or is already gathered from any other persons for some purpose, and it has available for the present issues, such as data of the previous study.

The secondary data of this research as follows:

- a. Previous study of Inclusive education
- b. Paper of Management of Inclusive education

### **C. Research Instrument**

One of the major characteristics that distinguish both quantitative and qualitative research is the instrument used in collecting and analyzing the data.

Creswell explains that,

In qualitative research, the researcher is the primary instrument in collecting and analyzing the data. It is therefore, the main instrument in succeeding this research is the researcher himself. It is because the one who determines the research planning and the collection of data sources is the researcher himself. He is also the one who investigates and analyzes the data.<sup>76</sup>

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<sup>76</sup> Cohen, *op.cit.*, page 145.

It means that the researcher is the one who can gather, select, reduce, display, and interpret the data. The researcher is the only one who can perform this task.

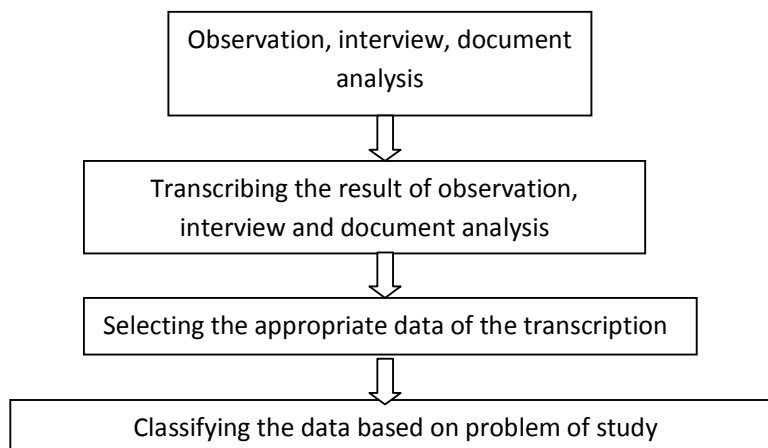
#### **D. Data Collection**

There are several methods used in collecting the data. The most common data collection methods used in qualitative research is observation, interview, and document analysis.

The researcher in collecting data conducts the following stages:

First, the researcher looks for information about SMPN 18 and Inclusive education. After this, the researcher held non-participant observation to get much information about Inclusive school. After getting an overview about research object the researcher start arrange the problem of study, looking for the related study, and make certain the research method.

Secondly, the researcher will held an interview in dept with informant, make a transcription from interview, selecting the appropriate data and classifying the data based on problem of study. To get the clear understanding of the data collection steps, have a look at the diagram below.



The following methods used in this research are:

1. Interview

According to Tuckman, “Interview is one direct way to find out about a phenomenon is to ask question of the people who are involved in it in some way.”<sup>77</sup> In this study, the researchers conducted interviews with several informants who have been mentioned above.

2. Documentation

Quoted from Tuckman, “in addition to conducting interviews, a qualitative researcher may also gather information about an event or phenomenon from documents that observer have prepared, usually in the form of minutes or reports.”<sup>78</sup> The researcher will collect data from school’s document, the annual program, academic calendar and others.

3. Observation

According to Tuckman, “the critical aspect of observation is watching, taking in as much as you can without influencing what you watch.”<sup>79</sup> It means observation is used to know the real condition of phenomenon, to confirm or refuse the information that has interpreted from interviews and document.

Three methods of collecting data above were used simultaneously. It has been used to complement each other to get the reliability of data as possible.

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<sup>77</sup> Bruce W. Tuckman, *Conducting Educational Research* (Orlando: Harcourt brace College Publisher, 1999), page 403.

<sup>78</sup> *Ibid*, page 410.

<sup>79</sup> *Ibid*, page 403.

## E. Data Analysis

According to Bogdan and Taylor, “data analysis is the process of detailing a formal effort to find a theme and formulate ideas as suggested by the data and an attempt to provide assistance to the theme and idea.”<sup>80</sup> Data analysis is an activity of categorizing, classifying, describing, and drawing conclusion based on a theme or idea. The process whereby the data obtained will be selected what is needed and accordance with the purposes of research and which are less important because it has no relation with the problems of research that will be answered. In this study, there is two kind of analysis process will conduct by researcher namely preliminary analysis and analysis field.

### 1. Preliminary analysis

Analysis conducted on data from preliminary studies, or secondary data, which used to determine the focus of research. Researchers conducted a preliminary analysis from the results of previous research.

### 2. Analysis Field

Analyzing the data according to Tuckman, “the data for qualitative research project includes the field notes that you bring back in your note book and in your head, interview transcripts, plus any information gleaned from program document.”<sup>81</sup> It can be concluded the analysis data of qualitative research conducting when data collection process.

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<sup>80</sup> Lexy Moeloeng, *Metode Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2000), page 135.

<sup>81</sup> Bruce W. Tuckman, *op.cit.*, page 416.

The model analysis was used in this research is Miles and Huberman model or called by interactive model. Analysis data conducted into three steps namely: reduction, display data, and conclusion drawing or verification.

Reduction is to summarize or reduce activity, choose things that are basic, focusing on things that are important, and look for themes and patterns. It means the researcher will categorize the data based on problems of study. The data which has reduced will give provide the conditions and the information clearer and easier for researchers to collect data.

Display data is a step used to present data so that the easier it to be understood. According to Miles and Huberman, “the most frequent form of display data for qualitative research data in the past has been narrative text”.<sup>82</sup> From this process, the researcher will be easy to understand what is going on and make a work plan based on what has been understood.

Conclusion drawing or verification is the last step of analyzing data. According to Miles and Huberman quoted by Tuckman, “The qualitative conclusion is a new finding which has not previously been there. Findings can be either a description or picture of an object that had not been clear so that after investigation it became clear.”<sup>83</sup> Conclusions derived from the reduced data, is presented with accurate data, to produce a credible conclusion.

#### **F. Data Validity**

According to Susan Stainback quoted by Sugiyono;

Reliability is often defined as the consistency and stability of data or findings. From a positivistic perspective, reliability typically is considered to be synonymous with the consistency of data

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<sup>82</sup> Bruce W.Tuckman, *op.cit.*, page 417.

<sup>83</sup> Bruce W.Tuckman, *op.cit.*, page 417.

produced by observations made by different researcher, by the same researcher at different times, or by splitting a data set in two parts (split-half).<sup>84</sup>

It means that reliability related with consistency. If there is other researcher repeat the research with the same object and method, they will get the same findings.

On the other hand, in qualitative research, findings or data is considered valid if there is no difference between the reported with actually happened. Meanwhile, to get the validity of research results, the validity and reliability need to be investigated using the technique as follows:

*Persistent Observation* (persistence observations) is a constant observation of the object of research to understand the phenomenon more deeply on the various ongoing activities at the sites. In this case is related to the instruction of Islamic education for students with special needs at SMPN 18.

*Triangulation* is a technique of checking the validity of data with various sources or data collection procedures and on various times. There are three kinds of triangulation of data sources, data collection and time of data collection.

Triangulation used in this study was triangulation of data sources by comparing and checking again the information and triangulation of methods. In this study, the researcher will be comparing the data of interview, observation and documentation to get the valid of data. Table of triangulation can be seen in the appendix.

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<sup>84</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Bandung: Alfabeta, 2009), page 268.

## **G. Research Steps**

### 1. Pre-field Stage

There are six stages that should be done by the researcher. Six stages on Pre-field stages are the study drafted, selecting the research field, dealing with licenses, exploring and assessing the field, choose and utilize informants, and prepare research equipment.

### 2. Field Work Phase

a. Conducting direct observations to SMPN 18 Malang. The researcher observes the instruction of Islamic Education for children with special needs.

b. Held Interviews with several informants to obtain data.

c. Collect data from school documents.

d. Analyzing data from the results of observing the various phenomena on learning process and interviews with informants.

### 3. Preparation of Research Reports Based on Data Obtained

## CHAPTER IV

### RESEARCH FINDINGS

#### A. Description of The Research Object

##### 1. Profile of SMPN 18 Malang

Name of school	: SMP Negeri 18 Malang
Number of school statistics	: 201056104118
Year standing	: 1993
School Address	: Jl. Soekarno Hatta A-394 Malang
	: Kecamatan Lowokwaru
	: Kota Malang
	: Propinsi Jawa Timur
Phone/Fax	: ( 0341) 472418 / ( 0341) 417518
School Status	: Negeri
Land Area	: 6000 m <sup>2</sup>
Building Area	: 3400 m <sup>2</sup>
Value of School Accreditation	: 86,75 ( very good )

##### 2. The History of SMPN 18 Malang

SMPN 18 Malang build since 1993 based on the letter of decree of education and culture ministry No. 0313/O/1993 dated on August 23, 1993 in an area of 9.550 square meters. SMPN 18 Malang addressed at Soekarno hatta A-394 Lowokwaru Malang. From 1993 until now,

SMPN 18 Malang has carried out a variety of development and improvement to improve their quality.

Since its establishment in 1993 this school only has six classrooms and office. The first principal of this school was Drs. Sidik Wacana. A year later this school expanded its class up to nine classrooms including a ceremonial court and sport field under Drs. Sujana policy as the principal until 1997. Then as the time goes the school replaced their headmaster from Drs. Hade Hariyanto in year 1997-2002 and Dra. Anik Suryatiningsih in 2002 -2003. The reconstruction and development of the school was still doing like fixing garden, supplying computer instruments, adding classrooms, cooperation room and medical room (UKS). However, the rapid changes and expansion happened in 2003 after the replacement of the principal to Drs. H. Waris Santosa, M.Pd.

The exceeding growth of the school was in a row of society demand of improving both academic and non-academic performance. Beside the development of the school still in progress, there is the other thing that is also important that is the improvement of school facility as studying support and the improvement of students and school achievement.

The facilities at SMPN 18 Malang has been based on Information Technology (IT) even it has a corporation with other educational institutes within country or abroad. Some achievements and changes that have been achieved by SMPN 18 of Malang are as follows:

Since 2003 until now, the learning process at SMP 18 have used technology-based TI (Technology Information), at the same year also use the moving class system to educated student. In 2004 according to BAS (Badan Akreditasi Sekolah) Malang, SMPN 18 Malang got point “A” the highest level for accreditation. In 2005, this school joins with International Community under ALCOB Corporation or APEC Learning Community Builders. SMPN 18 is able to make networking to the other school at aboard special with Korean school through this community.

In 2007, SMPN 18 reached as National Standard School that was a positive step to improve staff working at SMPN 18, and in 2007-2008, this school get a new status as inclusion school. It means that student who has a limited skills or children with special needs be able to study at SMPN 18. Beside as Inclusion school, SMPN 18 has also SMP Terbuka.

### 3. The Geographical Location of SMPN 18 Malang

SMPN 18 Malang is located on Jl. Soekarno Hatta A-394 Kelurahan Mojolangu Kecamatan Lowokwaru, Malang. Currently occupies a land area of 6000 m<sup>2</sup> with building area of 3400 m<sup>2</sup>. For site plan can be seen in appendix.

### 4. The Vision and Mission of SMPN 18 Malang

#### a. Vision

Unggul dalam ilmu pengetahuan dan teknologi yang berlandaskan iman dan takwa serta berwawasan lingkungan.

Based on a vision of school above could be know that SMPN 18 Malang is committed to forming a young generation who is not only smart and excellent in science but also has the faith and piety as well as having concern for the environment.

b. Mission

- 1) Implement educational curriculum development unit (kurikulum satuan pendidikan)
- 2) Implement an active learning development and guidance innovatively, creatively, effective and fun.
- 3) Encourage and assist the development of academic and non-academic potential fully.
- 4) Improving skills and learning based on IT
- 5) Growing of the appreciation and attitude toward teaching religious practice, faith and pious, noble, virtuous noble character.
- 6) Improve the physical potential and cultivate awareness of sportsmanship and healthy living.
- 7) Develop human resource teachers and educational staff.
- 8) Develop adequate learning facilities.
- 9) Implement of the development of school management.

- 10) Strengthening the role of community/stakeholder and all members of the school community in order to make progress in school.
- 11) Held a development of learning outcomes assessment by teacher and government.
- 12) Create a green environment, clean and healthy.

## 5. Organizational Structure

Organizational structure of SMPN 18 Malang is including school principal who have always worked together with school committees in the establishment of school policy, the Deputy Director of the Division of ICT, teacher class, homeroom teacher, and student.

There are four vice-principals, who each have a job / field in particular, assist the principal. Four vice-principal is vice principal of students, vice principal of curriculum, vice-principal facilities and infrastructure, and the vice-principal of the relations of the public school. Also in the organizational structure SMPN 18 Malang, the principal also oversees the ICT Division. This Division is responsible for the management team and the development of ICT in learning based on SMPN 18 Malang. The chain of lines of command and coordination, can be seen in the appendix, connects all of component above.

## 6. School Policy

### a. Policy of Quality

SMPN 18 Malang is committed to forming a young generation who not only excel in science but also based on faith and piety as well as environmentally friendly. In addition, based on the mission owned reflects determination to continue to develop in order to improve the quality of education.

### b. Policy of Uniform

Monday-Tuesday	: White shirt and Blue skirt
Wednesday-Thursday	: Blue shirt and Blue skirt
Friday	: Batik shirt and Brown skirt (class VII)
	Scout uniform (class VIII and class IX)
Saturday	: Scout uniform

### c. Policy of time of lessons

SMPN 18 Malang implements the provisions of the time of lesson as follows:

Every Monday until Thursday the school starts at 6:45 am and ended at 12.30 pm. With duration of one hour of lesson is 40 minutes and the first break at 09:30 am and the second break at

11.00 am. Meanwhile, at Friday and Saturday the school starts at 06:45 am until 11:00 am.

#### 7. The Condition of Facilities and Infrastructure of SMPN 18 Malang

Since 2003, the learning process in 18 SMPN Malang has used a moving class system or class switching; this system requires students to pass from one class to another, depending on the subject. For example, biology subjects performed in the laboratory of biology, Islamic education in religious room, English subject in laboratory of language, and others. Learning by moving class system definitely needs the support infrastructure more than how to use the normal system. To see logistics SMPN 18 Malang, researchers conducted direct observation in the field of research, and supported with documentation that the authors have received the data.

The condition of sites and infrastructure of SMPN 18 Malang described as follows:

##### a. The Number and Condition of Room

Based on the observations of researchers, the entire room in SMPN 18 Malang is on good enough condition. About 25 spaces functioned as office and classroom. The facilities consist of principal's office, the office of vice-principal, teacher office and administrative room, while another room functioned as a classroom and learning support room.

Until now, SMPN 18 Malang has 24 classrooms. Thirteen rooms located on second floor and 11 other classrooms in first floor. Each class includes approximately 40 students. Each class consists of tables and chairs made of wood that is still good condition, equipped with desks and teacher chairs, blackboards, ruler and hygiene equipment.

SMPN 18 Malang using moving-class system, the majority of the implementation of the learning done in special rooms such as multimedia rooms, laboratories, religious spaces, art spaces and others. The classroom is used when there are similarities in the use of time or when an evaluation process.

The number and condition of room in SMPN 18 Malang more clearly can be seen in the appendix.

b. The Number and Condition of Books

There are about 6,000 thousands of learning resources available in the library. Consisting of about 5000 text books of various types of lessons, eight hundred and reading books such as novels, short stories, and books of knowledge, and about 300 reference books like dictionaries, encyclopedias and others. In addition, there are other learning sources besides books such as magazines, journals and public works. Based on data from the document school, over 6000 learning resources in

both books and other books 96 % of them is in good condition, while 4% of all is broken.

The number and condition of textbooks is more clearly seen in the table in the appendix.

c. The Number and Condition of Inventory in Every Classroom

SMPN 18 Malang has 24 classrooms. In each class, there is an inventory, such as wooden tables and chairs for students, teacher desks and chairs, lights, blackboards, chalk, eagle emblem, drawing presidents and vice presidents as well as cleaning tools such as brooms, dust cleaners, blackboard cleaners and garbage. Most inventories are still in good condition. The results of observations about the condition of the inventories of class can be seen in appendix

8. The School Staff of SMPN 18 Malang

School is a place of interaction between teachers and students and learning resources. It also contains of elements that support the realization of learning. School staff consists of administrative staff and teachers. Teacher is people assigned to teach, educate and guide students in the class. The administrative staff is the teachers concerned with the administration in relation to the needs of students, staff and school supplies. In efforts to provide better services to students, teachers and administrative staff in SMPN 18 Malang have ability and

professionalism was sufficient in accordance with their areas of responsibility.

Based on data from school documents concerning the education level of staff of SMPN 18 Malang shows that educational staff in SMPN 18 Malang divided into two parts, they are guru tetap/permanent teacher (GT) as many as 50 people, guru tidak tetap/teacher contract (GTT) as many as 3 people. Over all, it was a number of lecturers (teacher) employee benefits and administrative employees (TU), librarians, and laboratory workers. In the meantime, based on the level of their education, teacher at SMP 18 Malang is almost entirely undergraduate S1. It shows that the educational staff in SMPN 18 Malang has enough eligibility to teach.

#### 9. The Students of SMPN 18 Malang

The number of students is attending in SMPN 18 Malang school years 2010-2011 to reach 894 students. According to principal of SMPN 18 Malang is always increasing number of students who attend school in this school every year. The students grouped into seven to eight classes in each grade respectively. Each class of VII grade consists of 42 students, while classes VIII and IX as many as 35-36 students. Data grouping of students in each grade can be seen in the appendix.

Students of SMPN 18 Malang is consists of various types of economic background, social status, ethnicity and religion and more

diverse with the inclusive education program in this school. The school is not only attended by regular or normal students but also by students with special needs who has different characteristics, such as Autism, Mental Retardation, Attention Deficit and Hyperactive Disorder (ADHD), Attention Deficit Disorder (ADD) and slow learners.

#### 10. The Inclusive Education at SMPN 18 Malang

The Inclusive education program at SMPN 18 Malang declared in the academic year 2007-2008. Initially because of the school, accidentally accept students from PSB online later identified as students with autism. The following is submitted by the school principal about the history of inclusive education in SMPN 18 Malang:

Waktu itu kepala sekolahnya adalah Bapak H. Waris yang sekarang sudah dipindah tugaskan di SMPN 20. Kebetulan sekolah menyelenggarakan PSB Online jadi waktu masa orientasi siswa itu ada beberapa siswa yang terlihat *nyeleneh* atau berbeda. Itu tidak hanya satu-dua tapi sekitar 4-5 siswa. Dan ternyata setelah dikomunikasikan dengan orang tua diketahuilah bahwa mereka tergolong siswa dengan kebutuhan khusus, jadi ada laporan/surat pengantar dari psikiater tentang hambatan-hambatan mereka. Kemudian pihak sekolah melaporkan keadaan ini pada Diknas dan kemudian ditunjuklah SMPN 18 untuk menyelenggarakan program inklusi.<sup>85</sup>

SMPN 18 Malang do a lot of changes and developments to provide an adequate facilities and services for students with special needs such as special education teacher recruitment and training workshops to

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<sup>85</sup> Interview with Edi Sugiharto, Principal of of SMPN 18 Malang, on February 2, 2011 at 09.00 am.

prepare the subject teacher to teach students with disabilities. Recently, the students with disabilities who attend school in SMP 18 Malang are numbered 12 students with various barriers such as Autism, Attention Deficit and Hyperactive Disorder (ADHD), Attention Deficit Disorder (ADD), Mental Retardation, and Slow learner.

The profile of students with special needs can be seen in the appendix.

The inclusive education program at SMPN 18 Malang so far could only accommodate or accept special needs children with mild resistance, or children who still can attend regular classes. SMPN 18 Malang in this case only accept students with specific special needs who can be taught, such as mild autism, mental retardation disorder, ADHD and slow learners. They have the cognitive and behavioral barriers but still can to attend regular classes. The school performs tests for students with special needs who wish to attend school in SMPN 18 Malang. These tests include diagnostic tests, academic tests, and behavioral tests.

The limitations of the school to receive a variety of disabilities of students with special needs such as blind, deaf, dumb and etc, because the lack of human resources or the availability of the nursery teacher in SMPN 18 Malang. In addition, school limited learning tools as a facility for students with special needs, such as blind or deaf.

Currently, SMPN 18 Malang has only six nursery teachers (GPK) to guide 12 students with special needs. According to school principals and teachers of special assistant, ideally one nursery teacher is guiding one student so they can serves that all their learning needs are met.

The data of students with special needs and nursery teacher can be seen in the appendix.

## **B. The Exposure of Data**

### **1. The Curriculum of The Instruction of Islamic Education for Students with Special Needs at SMPN 18 Malang**

#### **a. The Kind of Curriculum Used for Students with Special needs**

Organizational learning for students with special needs in SMPN 18 Malang is based on the national curriculum or curriculum set by the government. The curriculum used is *Kurikulum Tingkat Satuan Pendidikan (KTSP)*. This is because the students with special needs are a part of regular classes, together with normal students and was taught by subject teacher. However, there is a simplification or modification based on student ability. As described by principal of SMPN 18 Malang as follows:

Belum ada kurikulum yang dibuat pemerintah khusus untuk ABK dalam setting sekolah inklusi. Jadi guru sendiri yang melakukan modifikasi. Pelajaran menjahit misalnya, oh ini mesin jahit, oh ini benang.. atau memasukkan benang ke dalam jarum aja itu sudah bagus. Jadi tidak sampai pada mereka bisa menjahit. Atau misalnya dalam pelajaran matematika, ada sawah, separuhnya ditanami jagung, seperempatnya ditanami padi. Mereka hanya memahami oh

ini sawah, oh ditanami, itu saja sudah bagus, jadi untuk memahami ini himpunan dari bagian atau apa mereka belum bisa memahami. Bisa membedakan itu saja sudah lumayan. Jadi yang kita pakai adalah kurikulum KTSP tapi ya tidak semuanya. Mereka memahami separuh saja itu sudah bagus. GPK yang memodifikasi kurikulum untuk mereka. Kalau kurikulum khusus belum ada. Jadi yang digunakan adalah kurikulum regular yang dimodifikasi berdasarkan musyawarah bersama antara guru pendamping dan guru bidang studi.<sup>86</sup>

According to opinion of school principals above, there is no special curriculum for students with special needs in inclusive education settings which arranged by government. The curriculum used is the national curriculum tailored to students' abilities. From the statement above, it means that the curriculum tailored to the children abilities, not children who follow the curriculum. The nursery teacher makes modification with subject teachers.

The vice-principal of school in an interview with the researchers also revealed the same thing as follows:

Kalau dari kurikulum untuk ABK ndak ada bedanya dengan reguler. jadi kami menggunakan kurikulum nasional KTSP. tapi kan yang lebih tau mereka GPK jadi dari kurikulum reguler ada yang tidak diberikan semua, mungkin ada yang dikurangi atau cara penyampaiannya yang berbeda, jadi disesuaikan dengan kemampuan siswa ABK.<sup>87</sup>

Based on the statement above, when viewed from the curriculum aspect there is no difference both of students with special needs or

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<sup>86</sup> *ibid*

<sup>87</sup> Interview with Anna Jarrotul Khoiriyah, Vice-Principal of Curriculum of SMPN 18 Malang, on February 12, 2011 at 09.00 am.

regular students using the national curriculum. However, there will be reduction of material tailored to students' abilities.

The opinion above is not different from that conveyed by the Manager of Inclusive education program as follows:

Kurikulum yang digunakan untuk ABK adalah kurikulum nasional karena mereka mengikuti atau bagian dari kelas reguler. Dalam hal ini ialah kurikulum tingkat satuan pendidikan atau KTSP. Akan tetapi jika dirasa kurikulum reguler ini terlalu tinggi maka dilakukan upaya memodifikasi kurikulum atau penyederhanaan untuk bisa disesuaikan dengan kemampuan ABK. Dan yang melakukan proses penyederhanaan ini adalah guru bidang studi dan GPK.<sup>88</sup>

From the information above can be seen that there are modifications to the national curriculum in order to serve students with special needs in learning. The nursery teachers working with subject teacher to conduct a modification of curriculum. This was as described by the nursery teacher of SMPN 18 Malang as below:

Konsep dasar dalam pembelajaran inklusi adalah kurikulum mengikuti siswa, bukan siswa yang mengikuti kurikulumnya. Jadi setiap siswa memiliki kurikulum sendiri berdasarkan kemampuannya. Kurikulum dalam pendidikan Inklusi adalah kurikulum nasional. akan tetapi tetap kami modifikasi. Tiap anak memiliki kurikulum sendiri sesuai dengan kemampuannya.<sup>89</sup>

More details about the curriculum for students with special needs, especially in the subjects of Islamic education expressed by Islamic education teacher as follows:

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<sup>88</sup> Interview with Moh. Amrozi Hamidi, Manager of Inclusive Education Program at SMPN 18 Malang, on February 5, 2011 at 09.40 am.

<sup>89</sup> Interview with Kusiyah, The Nursery teacher on Inclusive Education Program at SMPN 18 Malang, on February 2, 2011 at 08.00 am.

Dalam PAI kurikulum untuk ABK sama dengan regular yaitu kurikulum nasional, jadi materi yang disampaikan juga sama. Dalam PAI SMP terdapat lima objek atau bahasan yaitu Akidah, Akhlak, Tarikh, Fiqih/ibadah dan Qur'an hadits biasanya memang ABK tidak bisa menguasai semua materi diatas, misalnya ada yang lemah dalam menghafal atau menyalin, ada yang lemah dalam praktik ibadah dan lain-lain, dan itu disesuaikan dengan kemampuan mereka. Jadi kami dari guru akan lebih menekankan pada materi-materi yang lebih mereka kuasai. Kalau mereka tidak menguasai ya sudah berarti memang segitu kemampuannya.<sup>90</sup>

This expression shows that the curriculum used for students with special needs in the instruction of Islamic education is the national curriculum that has tailored to students' abilities. According to teacher of Islamic education, the students with special needs are not able to master all the material in the Islamic education subject. However, in terms of curriculum that is used is no different. The above statement also mentioned that the religious teacher to modify curriculum in teaching students with special needs and the teacher put more emphasis on aspects that they already understood by students with special needs.

Based on observation, the researcher found that teacher of Islamic education make a modification of curriculum in the implementation of instruction of Islamic education in classroom, such as modification of time. The researcher saw that the subject teacher always give an

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<sup>90</sup> Interview with Anis Fatimatus Zahra, teacher of Islamic Education of SMPN 18 Malang, on January 13, 2011 at 12.30 pm.

additional time for students with special needs in order to do their task. They always needs a time more longer than normal students.

b. The Modification of Islamic Education Curriculum for Students with Special Needs at SMPN 18 Malang.

The curriculum modification is a process of simplification of the curriculum that is based on the needs and abilities of students. Modification of curriculum is a fundamental concept of Inclusive education. Not the other way happens to the normal students are students who follow the curriculum.

According to school principals, the modification is an essential feature of inclusive programs for students with special needs. It cause they are different from normal students. In his statement follows:

Inilah bedanya sekolah inklusi. Jadi kurikulumnya disesuaikan dengan anak. Dalam inklusi selalu ada proses modifikasi bagaimana anak itu bisa menangkap materi. Misalnya seperti tadi ada ada sawah, separuhnya ditanami jagung, seperempatnya ditanami padi. Mereka hanya memahami oh ini sawah, oh ditanami, itu saja sudah bagus, jadi untuk memahami ini himpunan dari bagian atau apa mereka belum bisa memahami. Bisa membedakan itu saja sudah lumayan. Jadi GPK yang bertanggung jawab terhadap modifikasi kurikulum untuk ABK. Begitu juga yang mengevaluasi kurikulum ya GPK. Jadi dipercayakan penuh pada GPK. Yang penting anak itu sekolah, bisa mandiri. Belajar bersosialisasi dengan lingkungan. Jadi semua tanggung jawab GPK. Seperti yang dijelaskan tadi silabus nya disesuaikan dengan kemampuan si anak.<sup>91</sup>

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<sup>91</sup> Interview with Edi Sugiharto, Principal of of SMPN 18 Malang, on February 2, 2011 at 09.00 am.

Based on the above statement can be concluded that the modification process is the essential features of the inclusion program. The nursery teacher and the subject teachers conducted modification of curriculum. The purpose of this modification is a form of special services for students with specific learning difficulties.

The important of curriculum modifications for students with special needs also described by the vice principal as follows:

Jadi guru inklusi yang melakukan modifikasi sendiri, selalu modifikasi, modifikasi, modifikasi sesuai dengan kemampuan ABK, karena kan senantiasa ada perkembangan. Misalnya awalnya background nya ini dalam perjalanannya kan bisa berkembang seperti apa ya itu yang tau guru inklusi. Dan memang dalam hal modifikasi kurikulum ABK ini kami serahkan penuh kepada GPK, karena kan beliau yang berinteraksi langsung, beliau yang menangani, beliau yang tau perkembangannya, makanya ada manajemen inklusi sendiri.<sup>92</sup>

From the above statement indicates that the modification is an element that cannot be ignored in the curriculum of learning for the students with special needs. This is because their condition continues to grow and very volatile. According to the statement above, the nursery teachers or special assistant teachers is a person who was given full authority to make modifications to the curriculum for the students with special needs because they are the only person who are always interacting with the students with special needs so they know the needs and development of the students.

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<sup>92</sup> Interview with Anna Jarrotul Khoiriyah, Vice-Principal of Curriculum of SMPN 18 Malang, on February 12, 2011 at 09.00 am.

It is also as expressed by the Inclusion manager, as follows:

Modifikasi kurikulum ini bisa dilakukan diawal (perencanaan), bisa diproses dan bisa diakhir sebagai tindak lanjut dari evaluasi. Jadi fleksibel. Mengikuti anak. Karena pada dasarnya kurikulum ABK ini adalah kurikulum anak bukan kurikulum nasional, akan tetapi karena harus mengikuti Unas jadi muatannya disesuaikan dengan kurikulum nasional. tapi proses untuk mencapai nasional kan banyak jalan. Jadi yang misalnya mereka harus seperti anak reguler tapi kan bisa juga dilakukan belajar sambil bermain yang penting bisa poin yang disampaikan bisa diterima oleh anak.<sup>93</sup>

Based on the above statement can be seen that the process of modifying the curriculum for the students with special need not only in the planning process but also conducted on the learning process takes place and evaluation process as a follow up for further study.

Whereas technical modifications to the curriculum outlined by the inclusion manager as follows:

Setelah dilakukan assesmen atau penilaian nanti diketahui seberapa besar posisi anak terhadap kurikulum reguler. Misalnya, mata pelajaran matematika, dalam kurikulum regulernya harus mampu berhitung 1-1000 misalnya, akan tetapi ketika ABK tidak mampu maka perlu dimodifikasi berhitung 1-100 saja. Jadi disederhanakan tapi tetap dalam konsep berhitung. Contoh lain misalnya anak tidak mampu memahami dengan cara membaca, mereka bisa menggunakan gambar. Misalnya tentang berbelanja atau kegiatan di pasar dalam mata pelajaran ekonomi, ketika mereka diberi gambar berupa visual maka mereka akan lebih mudah memahami bahwa itu kegiatan berbelanja di pasar. Jadi fleksibel. Yang dimodifikasi bisa tujuan belajarnya, bisa modifikasi waktu atau modifikasi proses.<sup>94</sup>

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<sup>93</sup> Interview with Moh. Amrozi Hamidi, Manager of Inclusive Education Program at SMPN 18 Malang, on February 5, 2011 at 09.40 am.

<sup>94</sup> *ibid*

It can be concluded that the modification of curriculum for students with special needs consists of three types. There are curriculum modifications that include competency goals or the objectives of learning to be achieved by the student; modification time is the duration of time to deliver instructional materials to students with special needs, and modification process that includes strategies and learning methods, learning media used and other forms of special treatment in order to meet their learning needs.

The modification of curriculum in the subjects of Islamic education conducted by teachers of religion itself not by nursery teacher.

It was as described by nursery teacher at SMP 18 as follows:

Dalam pelajaran PAI yang memodifikasi gurunya sendiri. Karena rata-rata mereka dapat mengikuti kurikulum reguler. Jadi untuk silabus dan RPP untuk ABK sama dengan reguler. Mereka menerima materi sama dengan reguler. Akan tetapi dalam pelaksanaan pembelajaran PAI tidak selalu didampingi oleh GPK. Jadi fleksibel. Kalau guru agama merasa perlu bantuan kita ya kita dampingi, misalnya ketika praktik atau hafalan. Begitu pula ketika evaluasi. Mereka sama dengan reguler.<sup>95</sup>

According to the statement, it could be know that students with special needs almost can follow all the material presented in the instruction of Islamic education. Therefore, it does not require significant modifications to the curriculum. However, at a certain time they got a special treatment, such as they were accompanied by

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<sup>95</sup> Interview with Kusiyah, The Nursery teacher on Inclusive Education Program at SMPN 18 Malang, on February 2, 2011 at 08.00 am.

their nursery teacher when the time of memorizing and practicing of worship.

This is also explained by the teacher of religion as follows.

Bentuk modifikasi yang kami lakukan misalnya dalam prosesnya, ABK tidak bisa kita kasi instruksi seperti anak normal karena mereka biasanya sibuk dengan apa atau karena mereka terlihat memperhatikan tapi sebenarnya ndak ngerti disuruh apa-disuruh apa. Contoh Misalkan ada tugas, anak regular udah paham, penilaian ini, ini.. contoh seperti hari ini penilaian hafalan dan menyalin, anak inklusi ndak ngerti jd tak biarkan dulu, saya ngurus yang regular dulu, setelah kira-kira satu jam pelajaran dan dirasa anak regular cukup baru saya menangani anak inklusi. Misalkan juga dalam tujuan belajar, kita ndak bisa menyamakan kemampuan mereka dengan anak regular. misalnya dalam kompetensi harusnya hafal surat berikut artinya, tapi kalau mereka ndak mampu atau mereka ndak mau ya sudah bisanya mereka cuma membaca ya sudah membaca saja. Nanti kami sampaikan hal itu pada GPK...<sup>96</sup>

According to the explanation above can be concluded that the religious teachers do modification or simplification of the curriculum in learning for students with special needs. This modification applies in the implementation of instruction of Islamic education in the classroom.

Based on observations, the researcher observed that modification of curriculum of Islamic education lies in the implementation of learning. There are no document can be proofed that curriculum modification is really exist on Islamic education. The teacher was not set up special plans for students with disabilities. Lesson plans and

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<sup>96</sup> Interview with Anis Fatimatus Zahra, S. Pd.I, Teacher of Islamic Education of SMPN 18 Malang, on January 13, 2011 at 12.30 pm.

syllabi do not differ either used in inclusion class or non-inclusion class. However, the implementation of learning in the classroom teacher makes the necessary modifications. For example, the date of observation February, 24. 2011 at class VII F teacher asks the students to memorize 10 names of angels and their respective duties and work on student worksheet. Alfredo, students with autism barriers only able to memorize the five names of the angels, then the teacher gives a longer time for him to memorize until time to break. Therefore, the teacher asks the task of working on the student worksheets as homework.

## **2. The Planning Process on Instruction of Islamic Education for students with Special Needs at SMPN 18 Malang.**

The planning process of learning for students with special needs is no different with a normal student that includes learning to set goals, establish standards of competence, classroom management plan, prepare lesson plans and syllabus and assessment planning.

It was explained by the principal as follows:

Semua modifikasi dilakukan oleh guru inklusi karena mereka yang lebih tau keadaan siswa, dari mulai perencanaannya, pelaksanaan dan evaluasi semua dilakukan oleh GPK. Akan tetapi juga bekerja sama dengan guru bidang studi karena mereka ikut di kelas reguler.<sup>97</sup>

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<sup>97</sup> Interview with Edi Sugiharto, Principal of of SMPN 18 Malang, on February 2, 2011 at 09.00 am.

Based on the information above indicates that the nursery teacher has a very important role for students with special needs. The lesson plan conducted by the nursery teacher is a lesson that tends to be difficult and based on the assessment and identification of students cannot follow without modification.

As well as submitted by the vice principal as follows:

Dalam beberapa mata pelajaran memang ada yang ABK bisa mengikuti semua atau tidak perlu perencanaan khusus misalnya seperti pelajaran agama, olah raga, kesenian. Tapi dalam pelaksanaannya jika guru bidang studi menemui kesulitan ya tetap akan selalu didampingi oleh GPK.<sup>98</sup>

Therefore, it can be concluded that the lesson plans on specific lessons conducted by nursery teacher in cooperation with subject teachers. For example, the lesson plans of mathematics, physic and biology. However, in lesson plan of Islamic religious education subject is conducted by teachers of religion. As presented by the nursery teacher below:

khusus dalam mata pelajaran PAI Dalam pelajaran PAI yang memodifikasi gurunya sendiri. Karena rata-rata mereka dapat mengikuti kurikulum reguler. Jadi untuk silabus dan RPP untuk ABK sama dengan reguler. Mereka menerima materi sama dengan reguler. Akan tetapi dalam pelaksanaan pembelajaran PAI tidak selalu didampingi oleh GPK. Jadi fleksibel. Kalau guru agama merasa perlu bantuan kita ya kita dampingi, misalnya ketika praktik atau hafalan. Begitu pula ketika evaluasi. Mereka sama dengan reguler.<sup>99</sup>

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<sup>98</sup> Interview with Anna Jarrotul Khoiriyah, Vice-Principal of Curriculum of SMPN 18 Malang, on February 12, 2011 at 09.00 am.

<sup>99</sup> Interview with Kusiyah, The Nursery teacher on Inclusive Education Program at SMPN 18 Malang, on February 2, 2011 at 08.00 am.

The lesson plans for students with special needs on the instruction of Islamic education conducted by teachers of religion itself. Moreover, there is no difference either in the lesson plan for students with special needs and normal students. The teacher of religion also explains this as follows.

Dalam perencanaan pembelajaran di kelas kami guru agama tidak dituntut untuk menyusun Silabus atau RPP khusus untuk anak-anak inklusi, jadi sama dengan regular. Karena kami memang tidak dituntut untuk itu, seandainya kita dituntut ya akan kami buat. Selama ini tidak ada perencanaan yang khusus untuk pembelajaran kelas reguler yang ada ABK nya dengan kelas reguler yang lain. Jadi sama saja.<sup>100</sup>

Therefore, it can be concluded that teacher of Islamic education have not prepared the special lesson plan or syllabi for students with special needs. The tools of lesson plan of the instruction of Islamic education can be seen in the appendix.

Learn more about the planning process of the instruction of Islamic education is described as follows:

a. Identification and Assessment

Assessment and identification is conducted on the selection of new admissions until two months early of the new school year. It was conducted by the nursery teacher work with a team of experts from the Muhammadiyah University of Malang. It described by the following statement of principal of SMPN 18 Malang.

Dalam proses assesmen dan identifikasi kami bekerjasama dengan Universitas Muhammadiyah Malang. Jadi pada proses penerimaan siswa baru kami adakan tes khusus untuk

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<sup>100</sup> Interview with Anis Fatimatus Zahra, Teacher of Islamic Education of SMPN 18 Malang, on January 13, 2011 at 12.30 pm.

ABK jadi selain harus ada surat pengantar dari psikolog juga harus mengikuti tes. Ya dari hasil tes ini kita tau oh ini hambatannya seperti ini. Jadi kami hanya bisa menerima ABK dengan hambatan ringan.<sup>101</sup>

It was done to determine specific barriers of the children, their habits and behaviors, how they learn, how they pay attention to instructions and so forth. It also was described by manager of inclusion program as follows.

Setelah dilakukan assesmen atau penilaian nanti diketahui sampai seberapa besar posisi anak terhadap kurikulum reguler. Misalnya, matematika kurikulum regulernya harus mampu berhitung 1-1000 ketika ABK tidak mampu maka perlu dimodifikasi 1-100 saja. Jadi disederhanakan tapi tetap dalam konsep berhitung.<sup>102</sup>

So based on the statement above, it means that identification and assessment are used to design a learning plan for them. Based on the results of the assessment will be obtained an idea of the extent to which children are able to follow the usual course, any material which needs to be modified or what methods or strategies that children are more easily understood and so forth. After conducting the assessment and identification, teacher will communicate or socialize the child resistance to the subject teacher, homeroom teacher, classroom management, and pointed to the peer tutors to assist students with special needs in class.

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<sup>101</sup> Interview with Edi Sugiharto, Principal of of SMPN 18 Malang, on February 2, 2011 at 09.00 am.

<sup>102</sup> Interview with Moh. Amrozi Hamidi, Manager of Inclusive Education Program at SMPN 18 Malang, on February 5, 2011 at 09.40 am.

From the results of the assessment and identification, so teachers will have knowledge about the character of students and little knowledge about how to handle. As a nursery teacher narrative below:

Setelah kami lakukan identifikasi dan assessment kemudian kami mensosialisasikan hambatan anak ini ke kelas, lingkungan, pengurus kelas, kemudian ke teman-temannya, kita berikan tutor sebaya, kami beri tau ciri-cirinya, bagaimana cara penanganannya, atau nanti dibawa ke ruang inklusi atau bagaimana. kami sosialisasikan ke wali kelas dan guru yang mengajar kelas inklusi. Kadang gurunya yang nanya kadang kami yang memberi tau... anak saya ini begini lho bu perilakunya, nanti akan sering ini sering itu.<sup>103</sup>

It means that the purpose of socialization is to make all parties of school be aware of the behaviors and habits of students with special needs. In addition, the way to handling them. This is important for the implementation of the learning of students with special needs to not to interfere others, in order to create a friendly and comfortable condition for learning for all.

The result of identification and assessment help teachers and assistant teachers in preparing subjects for their individualized learning program. From the assessment, it will be known early abilities of students. From the initial capability then arrange individual learning program, both individual learning programs in academic and non academic. Any student with special needs have a learning program which is a national curriculum has been changed based on their initial needs and abilities.

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<sup>103</sup> Interview with Kusiyah, The Nursery teacher on Inclusive Education Program at SMPN 18 Malang, on February 2, 2011 at 08.00 am.

From the observation of the lesson plan on other subjects like math and biology. The researchers found that students with disabilities have individualized learning programs in their respective subjects. Individualized learning program includes a national curriculum, which is designed and expected to be absorbed and be understood by students with disabilities. For example in the concept of congruencies. If the regular students must be mastered of basic competencies that should be able to identify the properties of cubes and triangles awake and able to use the concept of similarity in problem solving but for students with special needs to learn only indicator of success when students are able to recognize and identify the properties of cubes and triangles. This is different in Islamic religious education lessons. The researchers found no individualized learning program of Islamic religious education for students with disabilities. Researchers have not found any information about the initial ability of students in the field of Islamic religious education, which can be used by teachers in planning lessons.

This is to provide teachers of religion in our interview, as follows:

Iya, GPK memberi tau kami. Tapi walaupun tidak, kami sebagai guru dalam 1-2 minggu akan mendeteksi sendiri, ow anak ini seperti ini, seperti ini... enak nya yang mana kurikulumnya, saya samakan dengan anak regular. Perkara nanti yang ndak nyampe bagian mana ya nanti saya laporkan ke GPK nya, anak ini ndak mampu dalam doa-doa tolong saya dibantu, anak ini ndak mampu mengerjakan skema dalam materi tarikh tolong saya dibantu.<sup>104</sup>

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<sup>104</sup> Interview with Anis Fatimatus Zahra, teacher of Islamic Education of SMPN 18 Malang, on January 13, 2011 at 12.30 pm.

It can be concluded that the identification and assessment process is a useful aspect in Islamic education lesson plans for children with special needs. This is because in general the identification and assessment make be easier for teachers to understand of learning behavior of students. Unfortunately, there is no information about the initial ability of students in Islamic skill. Especially in Islamic education subject, the teacher introduces the characteristics of students with special need in the early weeks of the interaction of children in Islamic education lessons.

b. Set Learning Goal

The goal of learning for children with special needs is no different from the normal student in general. However, because of their limitations in certain aspects of the learning objectives that originally caused the same thing with normal children have been simplified or modified in accordance with their ability level. The process of modifying the learning objectives on the subjects of Islamic religious education as described by the teacher of Islamic education as follows:

Dalam PAI SMP terdapat lima pokok bahasan yaitu Akidah, Akhlak, Tarikh, Fiqih/ibadah dan Qur'an hadits biasanya memang ABK tidak bisa menguasai semua materi diatas, misalnya ada yang lemah dalam menghafal atau menyalin, ada yang lemah dalam praktik ibadah dan lain-lain, dan itu disesuaikan dengan kemampuan mereka. Jadi kami dari guru akan lebih menekankan pada materi-materi yang lebih

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mereka kuasai. Kalau mereka tidak menguasai ya sudah berarti memang segitu kemampuannya.<sup>105</sup>

Based on the statement above can be concluded that the modifications to the learning objectives tailored to the ability of the students with special needs itself. The teacher determines the objectives of learning for normal students that must achieve a specific target, but for students with special needs the teacher tend to be more emphasis on those aspects that are more prominent in it.

The role of parents or religious education in the family was instrumental in supporting religious education for children with special needs. This is because religion is a habituation conditioning or investment value of children. According to Islamic education teacher of SMPN 18 Malang in an interview with the researcher, she said that the purpose of the study subjects of religious education for children with special needs is the aspect of worship and morals. Therefore, how to get the children to worship and have a certain character is good against anybody.

c. Determine Standard of Competence

Inclusive education aims to provide access and place for children with special needs to obtain the same treatment as normal children. As expressed by manager of Inclusive education as follows:

Semua konsep awal dari pendidikan Inklusi adalah menyamakan dengan anak reguler dari segi kurikulum,

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<sup>105</sup> Interview with Anis Fatimatus Zahra, teacher of Islamic Education of SMPN 18 Malang, on January 13, 2011 at 12.30 pm.

tujuan belajar, prosesnya dan standar kompetensi yang harus dicapai, tapi dalam pelaksanaannya ternyata mereka memerlukan banyak penyederhanaan jadi misalkan dalam standar kompetensi harus mencapai 70 misalnya, ya kita sederhanakan sesuai dengan kemampuan mereka.<sup>106</sup>

This opinion shows that students with disabilities need simplification in the study. They are different from normal students especially in cognitive abilities. They need a simplification and special treatment. The competency standards for students with special needs in Islamic learning set by the teachers of religion adapted to the abilities of children. This means that teachers cannot force students to achieve certain standards.

Based on observation, the researcher found that almost students with special needs could not achieve the competency standards; their evaluation learning is always far from the minimum standards of competence and always occupied the lowest position than normal students.

This was conveyed by religious teachers below:

Standar kompetensi misalnya anak reguler harus bisa menghafal 10 nama malaikat tapi kalau ABK ketika mereka bisanya cuma lima dan ndak mau menghafal lagi ya sudah. Kalau anak regular SKM nya 70, tidak mencapai segitu ya remidi tapi kalo anak inklusi tidak mencapai segitu ya sudah. Gag bisa kita memaksakan 70 kalau kemampuan mereka misalnya cuma 40 ya ndak bisa. kalau mereka mau remidi ya kami fasilitasi tapi kalau mereka tidak mau ya sudah.<sup>107</sup>

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<sup>106</sup> Interview with Moh. Amrozi Hamidi, Manager of Inclusive Education Program at SMPN 18 Malang, on February 5, 2011 at 09.40 am.

<sup>107</sup> Interview with Anis Fatimatus Zahra, teacher of Islamic Education of SMPN 18 Malang, on January 13, 2011 at 12.30 pm.

From the above statement can be concluded that in the lesson plan for the students with special needs, religious teachers set standards of competence for students with special needs in the same way as normal students. However, in practice the standards can be reduced or changed when students with special needs considered incapable to achieve these standards.

d. Determine Management Classroom

Based on observation, a provision for Inclusion classroom management is maximum two students with special needs in every Inclusion class. The researcher observes on the inclusion class, the students with special needs always places in the front row seats. It is on purpose to facilitate the teachers to provide instruction and give attention to students' behavior. Most of them have problems of concentration and difficulty in understanding the instructions given by the teacher. Therefore, to facilitate teachers in achieving them, they are placed in the front row. It is also so that they do not interfere with other friends.

e. Lesson Plan and Syllabus

Lesson plan and syllabus is a learning tool that teachers must be prepared prior to the implementation of learning. It contains of learning objectives, core competencies that must be achieved, strategies, methods and media used and resources or instructional materials to be used in the study. All of these devices have been

prepared to facilitate teachers in conducting lessons. The lesson plans of Islamic education for children with special needs presented by the teachers of religion as follows:

Dalam perencanaan pembelajaran di kelas kami guru agama tidak dituntut untuk menyusun Silabus atau RPP khusus untuk anak-anak inklusi, jadi sama dengan regular. Karena kami memang tidak dituntut untuk itu, seandainya kita dituntut ya akan kami buat. Selama ini tidak ada perencanaan yang khusus untuk pembelajaran kelas reguler yang ada ABK nya dengan kelas reguler yang lain. Jadi sama saja.<sup>108</sup>

From the above statement can be concluded, there is no difference in the lesson plan for children with special needs in the teaching of Islamic religious education among the inclusion classes where students with special needs in it with other regular classes. Teachers of Islamic education or the nursery teacher are not prepare a special lesson plans or a syllabus for Islamic education learning for students with special needs. This differs with other subjects like Mathematics, Physics, Biology, English and Bahasa Indonesia. In these subjects the nursery teacher works with subject teachers to prepare lesson plans and a separate syllabus for each student. This was conveyed by nursery teacher as follows:

Kalau untuk mata pelajaran yang lain seperti Matematika, Fisika Biologi memang kami buat RPP dan Silabusnya tapi khusus dalam mata pelajaran PAI Dalam pelajaran PAI yang memodifikasi gurunya sendiri. Karena rata-rata mereka dapat mengikuti kurikulum reguler. Jadi untuk silabus dan RPP untuk ABK sama dengan reguler. Mereka menerima materi sama dengan reguler. Akan tetapi dalam pelaksanaan

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<sup>108</sup> Interview with Musthafa, teacher of Islamic Education of SMPN 18 Malang, on January 13, 2011 at 13.30 pm.

pembelajaran PAI memang tidak selalu didampingi oleh GPK. Jadi fleksibel. Kalau guru agama merasa perlu bantuan kita ya kita damping, misalnya ketika praktik atau hafalan. Begitu pula ketika evaluasi. Mereka sama dengan reguler.<sup>109</sup>

Therefore, it can be concluded that the authority in making modifications on the lesson plan of Islamic education for the students with special needs in SMPN 18 Malang is a teacher of Islamic education itself. The tools of lesson plan can be seen in the appendix.

### **3. The Implementation of Instruction of Islamic Education For Students with Special Needs at SMPN 18 Malang**

Islamic education lessons in SMPN 18 Malang, executed by the Islamic religion teacher. There are two Islamic education teacher at SMPN 18 Malang, namely Mrs. Anis Fatimatuzzahra and Mr. Mustafa. Both are responsible for the implementation of Islamic education lessons in SMPN 18 Malang. Mrs. Anis teaches all students on first year of junior high school or class VII and all students on third year, while Mr. Mustafa teaches the whole students on second year of junior high school or class VIII. Islamic education subject is given for 2 hours each week. By the time duration I hour lesson with 40 minutes.

There are four inclusion classes on the instruction of Islamic education in SMPN 18 Malang which are followed by eight students with special needs. They are Alfredo Mannopo (Autism) and Andre on class of VII F, Mohammad Arif (Autism) and M. Rahardian (ADHD) on class of VII E,

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<sup>109</sup> Interview with Kusiyah, S. Pd. The Nursery teacher on Inclusive Education Program at SMPN 18 Malang, on February 2, 2011 at 08.00 am.

Novandra Risky (Mental Retardation) and Naufal Aby (Autism) on class of VIII F, and Zulfikar (Autism) and Jenny (Mental Retardation) on class of IX D.

Islamic education learning activities are held in class and religious room. It different from other subject was followed by students with special needs, they are on religious subjects relatively more independent. Here is a nursery teacher narrative about the implementation of Islamic learning for ABK:

Kalau untuk PAI biasanya kita dampingi hanya pada saat2 tertentu, misalnya waktu praktek. Ada kalanya kita juga memantau pada saat teori, pendampingannya tidak seintens pelajaran fisika atau matematika. Tapi tetap kita pantau. Baik lewat komunikasi dengan guru agama maupun memantau langsung di kelas. Misalnya apakah LKS nya sudah dikerjakan semua, PR nya apa, tiap hari tetap ada pantauan, tugas-tugasnya apa, kalau misalnya ketika praktek gurunya kesulitan ya kita dampingi tapi kalau misalnya bu anis bilang bisa kok bu, gurunya tidak ada kesulitan ya kita tidak dampingi.<sup>110</sup>

From the statement above may be aware that in Islamic education learning, students with special need are not too dependent with their nursery teacher. The students are not always accompanied by their nursery teacher. Illustrated by several factors, such as they tend to like Islamic education lesson and the lesson do not require complex thinking, and because of the teacher of Islamic education is capable of conditioning the child, even without the nursery teacher. In addition, as teacher of Islamic education said as follows:

Dan rata-rata anak inklusi kalau waktu agama tidak begitu berpengaruh jika didampingi oleh GPK, makanya saya minta

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<sup>110</sup> *ibid*

agar tidak ditunggu, kenapa? Karena kalau ditunggu ketergantungan mereka jadi sangat tinggi, mereka tidak mau menghafal, tidak mau ibadah dan sebagainya...<sup>111</sup>

Thus, it can be concluded that students with special needs in the instruction of Islamic education is sufficiently independent, so they are not always accompanied by their nursery teacher.

It was also proved based on the observations of researchers in the implementation of Islamic education lessons at class of VII F, VIII F and IX D. The researchers looked at students with special needs such as other students to follow lessons. They were not accompanied by the nursery teacher. They appear independently in work the instructions. Although sometimes they are left behind from another friend in performing duties, they work less than perfect but generally the researcher see they are quite comfortable and calm in the following lesson.

The following is a description of the instruction of Islamic education for students with special needs, which gathered researchers from observation, interviews and documentation. Moreover, the picture of implementation of Islamic education for students with special needs can be seen in the appendix.

#### a. Appersepsi

Appersepsi as the initial process of learning is a strategy to get attention and prepare them for learning. According to Mrs. Kusiyah as the nursery teacher, the teacher must be patient in teaching on the

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<sup>111</sup> Interview with Anis Fatimatus Zahra, Teacher of Islamic Education of SMPN 18 Malang, on February 10, 2011 at 12.30 pm.

Inclusion classroom. This is because the students faced a very different character.

Kadang mereka untuk menyiapkan buku saja itu harus diingatkan, misalnya mereka terlihat melamun jadi guru harus benar-benar tau. Kadang kami titipkan ke temannya, kami beri mereka tutuor sebaya, tolong disenggol ya kalau terlihat melamun, tolong dituliskan tugas/PR nya dibuku penghubung, ya selalu seperti itu. Guru harus benar-benar memperhatikan apakah mereka siap untuk belajar, atau mereka terlihat tidak focus atau bagaimana.<sup>112</sup>

Appersepsi is a process of preparing the students before beginning a lesson. In Islamic education lesson usually begins with the reading surah from Al qur'an together. Based on the observation, researcher sees that almost students bring juz'amma. Pupils regularly without direct instructions they prepared their juz'amma then the teacher determines which letter will be read. Usually they read two surah from Al Qur'an before starting the lesson. While the teacher approached students with special need, gave instructions for them to prepare their juz'amma, and pointing to the letter read.

b. Strategies of Learning

Based on observations made on February 9, 2011 in class of VII. The religious teacher use memorization method to provide insight to believe in angels. After a short letter of the holy Qur'an, the teacher started the lesson with greetings and short questions about anything and went on to explain what activities will be carried out on learning

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<sup>112</sup> Interview with Dra. Kusiyah, The Nursery teacher on Inclusive Education Program at SMPN 18 Malang, on February 11, 2011 at 09.00 am.

that day. Teacher provides instruction to memorize the names of angels and their duties and provides time to memorize for 10 minutes and then in turn calls every student to memorize.

In an interview with a researcher, the teacher of Islamic education mentioned several strategies commonly used in Islamic education lessons at SMPN 18 Malang, such as methods of cooperative groups, discussion, demonstrations, memorizing etc. The Islamic teacher claimed that there was no difference between the strategies used in the inclusion class or non-inclusion class. There are only differences in treatment to students with special need. For example, when teacher giving instructions or commands in learning. As described by teacher of Islamic education below:

Misalkan ada tugas, sekali-dua kali saya sampaikan, saya terangkan dari depan kelas anak regular udah paham, disuruh menyalin atau menghafal apa, atau penilaian ini, ini.. contoh seperti hari ini penilaian hafalan dan menyalin, anak inklusi ndak ngerti jd tak biarkan dulu, saya ngurus yang regular dulu, setelah kira-kira satu jam pelajaran dan dirasa anak regular cukup baru saya menangani anak inklusi.<sup>113</sup>

Thus, it can be concluded that the strategy and taking into account the same instruction to students of both regular and students with special needs, but teachers of religion gives more attention or special handling in learning.

Based on observation, when the teacher gives instructions for completing worksheets, the teacher walk to the student's seats, they

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<sup>113</sup> Interview with Anis Fatimatus Zahra, Teacher of Islamic Education of SMPN 18 Malang, on January 13, 2011 at 12.30 pm.

have to ask them to put the student's worksheets from their bags and help to find pages that are assigned. Similarly, when the student looks not focus with their tasks, sometimes they seem to be interesting to see and draw attention to other particular object, so the teacher will call him like,

“Andre... ayo dikerjakan.... Atau Andre... sudah selesai belum?? Ayo... itu maenan apa? Ndak boleh pulang lho kalo belum selesai...”<sup>114</sup>

It was done because the students with special needs are very easy to divert attention, they will not finish their task when they are not always reminded.

#### c. Source and Learning Media

Based on the observation, the researcher found that the learning sources used in learning is quite diverse as Islamic education textbooks, juz'amma (a collection of short papers), the Apostle Storybooks, videos about the history of the prophet or apostle, the examples of behavior and experiences and so forth. While learning to use media such as blackboard or whiteboard, television and video player, LCD, tape recorder, cards and others.

#### d. Management of Time, Space, Materials and Equipment

The nursery teacher except on certain moment did not accompany the students with special needs. The teachers of Islamic education made the management of time, space, materials and equipment on the

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<sup>114</sup> Source: Observation of the implementation of instruction of Islamic education at class of VII F on February 9, 2011.

instruction of Islamic education. Teacher of Islamic education explained the management of time in the classroom as follows:

ABK itu kan tidak mudah memahami instruksi, kadang kita membutuhkan alokasi waktu khusus untuk mengajari dan memantau mereka. Kalau mereka lagi mood disuruh menyalin ya mereka menyalin saya tinggal, 10 menit kemudian saya cek mereka sudah selesai. Tapi kalau waktunya ndak mood atau istilahnya ndak dong ya perlu dipaksa, kadang saya ajak ke depan duduk disamping saya biar saya tunggu.<sup>115</sup>

The explanation above can know that the emotional condition of students with special needs is constantly changing, especially for children with autism. They often influence the management of time in the classroom. Therefore, the time that should be efficient as planned it was intended to take times to deal with students with disabilities.

Therefore, it can be concluded that the things that determine the success of learning for students with special needs are their condition.

If they are in good condition, they can follow the lesson well.

From the observations of researchers, some elements support teachers in implementing the instruction of Islamic education for students with special needs at SMPN 18 Malang, namely:

a. The Nursery Teacher

The nursery teacher accompanies students at certain moments, such as time of practice. Based on observation dated March 1, 2011 in class of IX D. The religious teachers held a simulation of practical exam, which is preparation before the schools

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<sup>115</sup> *Ibid*

examination. That morning, there are Izul and Jenny accompanied by Mrs. Kusiyah as special assistant teacher. So before, they demonstrate to the religion teacher. They are guided by their nursery teacher.

In addition, the nursery teacher is also responsible for processing the evaluation result of student with special needs. The nursery teacher will report the achievement of students to the parents. Not only explained in the form of numerical values but also the form of narratives about aspects that has been mastered and which has not yet. They are also responsible for achievement of competency standards of students with disabilities. When there is one aspect or more that has not been achieved by students, the nursery teacher provide additional tasks to help students to memorize or copy, such as a nursery teacher presented as follows:

Jadi GPK nya membuat strategi bagaimana siswa tersebut agar bisa hafal, kita maksimalkan agar mereka bisa hafal. Istilahnya kalau santan itu *diperes* supaya bisa hafal. Tapi kalau dalam semua usaha itu mereka tetap tidak hafal ya memang segitu kemampuan mereka. Nggak masalah.<sup>116</sup>

Thus, from the statements above, the nursery teacher assist students with special needs in order to achieve the standards of competence, but if he cannot achieved, then there will be no problem.

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<sup>116</sup> Interview with Dra. Kusiyah, The Nursery teacher on Inclusive Education Program at SMPN 18 Malang, on February 11, 2011 at 09.00 am.

b. Reported Book

Every students with special needs have the reported book as a tools to write notes about their tasks still not completed, their homework or other important information that should be known by their nursery teacher and parents. For example, in the classroom the students cannot memorize surah Al 'alaq perfectly, so the teacher asked students to write the task to memorize on their book. The function of this book is for nursery teachers and parents to find the students' homework, so they help students in performing the duties.

c. Peer Tutor

Peer tutors are classmates who have good academic skills. They can provide assistance in students with disabilities learning. Based on observation, peer tutor's role is to help students with disabilities in the classroom, for example, they show the work to be done, repeat the teacher instructions, help the students when they find difficulty, remind them to prepare a text book, or help them write the homework on the reported book. The function of the peer tutors is very significant because they sit close to the student with special needs so they know what the students needs, while subject teacher is not always focus on students with disabilities, but also other students.

#### **4. The Evaluation Process on Instruction of Islamic Education for Students with Special Needs at SMPN 18 Malang**

Evaluation is an effort to determine the extent of success or achievement of students in learning that has been implemented. In the evaluation of Islamic education subjects performed not only in the form of tests to evaluate cognitive aspects but also with affective and psychomotor aspect.

Students with special needs follow all the evaluations carried out by the school. The school principal explained this in the following way:

Mereka mengikuti semua kegiatan, jadi dari proses belajar hingga evaluasi mereka juga ikut. UTS, UAS bahkan ujian nasional pun mereka juga ikut. Kenapa bisa lulus? Ya kami memberi bantuan lah bagaimana supaya mereka bisa lulus.<sup>117</sup>

Vice-principal of the school below also submitted it:

Evaluasinya mereka ya sama seperti reguler. ulangan harian ikut, UTS, UAS bahkan ujian mereka ya ikut mbak. Karena mereka memang bagian dari reguler jadi dari segi proses, waktu dan tempatnya tidak dibedakan. Akan tetapi memang pada beberapa mata pelajaran soal untuk mereka berbeda, biasanya lebih mudah atau tidak sebanyak reguler. Biasanya GPK nya yang buatin, karena beliau yang lebih tau posisi kemampuan siswa itu dimana. Akan tetapi kalau dalam pendidikan agama islam karena mereka relative bisa mengikuti jadi soal mereka sama.<sup>118</sup>

Both of the previous statement concluded that there was no difference between students with special needs with normal students in the form of the evaluation process. Students with special needs follow all of the evaluation process such as daily exams, midterms, semester exams, school

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<sup>117</sup> Interview with Edi Sugiharto, Principal of of SMPN 18 Malang, on February 2, 2011 at 09.00 am.

<sup>118</sup> Interview with Anna Jarrotul Khoiriyah, Vice-Principal of Curriculum of SMPN 18 Malang, on February 12, 2011 at 09.00 am.

exams and national exams. The inclusion manager reinforces this statement was described below:

Prosesnya sama. Mereka ikut UTS, UAS, ujian praktek, dan ujian nasional bersama dengan siswa reguler. Kalau UTS dan UAS pertanyaannya kadang ada yang memang dibuat sendiri oleh GPK jadi disesuaikan dengan kemampuan siswa. Kalau grade nya disamakan dengan reguler sedangkan kemampuan mereka jauh dibawah kan sama saja. Mereka tidak bisa mengerjakan apa-apa. Jadi seperti fisika, matematika guru-guru bidang studi menyerahkan kepada GPKnya untuk membuat soalnya.<sup>119</sup>

Therefore, based on the above information, there are modifications of evaluation material / questions on several subjects. As in the subjects of mathematics or physics, the subject teachers authorize a nursery teacher to make specific questions for them. Here is a statement of the nursery teacher.

Untuk evaluasi belajar siswa inklusi sama dengan reguler. yang berbeda pada beberapa mata pelajaran saja mereka mengerjakan soal khusus beda dengan reguler. Artinya kami membuat soal tersendiri untuk mereka. Tapi kalau untuk agama tidak. Baik proses maupun isinya sama dengan reguler. tidak ada soal khusus.<sup>120</sup>

As also conveyed by religious teachers below:

Istilah kasarnya kalau saya menyebut anak-anak ABK di SMP 18 ini seperti "*pupuk2 bawang*" jadi gini yowiz ikut seadanya, uas ya ikut, ulangan ikut tapi penilaiannya tidak sama dengan reguler. Semua kegiatan yang diikuti sama, mulai dari praktiknya, ujian semuanya ikut akan tetapi nanti dalam penilaian mereka punya nilai sendiri, dan penilaian itu sampai sekarang belum dibahas matang antara GPK dan guru bidang studi.<sup>121</sup>

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<sup>119</sup> Interview with Moh. Amrozi Hamidi, Manager of Inclusive Education Program at SMPN 18 Malang, on February 5, 2011 at 09.40 am.

<sup>120</sup> Interview with Kusiyah, The Nursery teacher on Inclusive Education Program at SMPN 18 Malang, on February 2, 2011 at 08.00 am.

<sup>121</sup> Interview with Anis Fatimatus Zahra, Teacher of Islamic Education of SMPN 18 Malang, on January 13, 2011 at 12.30 pm.

It can be concluded that students with special needs following the evaluation of their Islamic education studies together with normal students. There was no difference in either process or content of evaluation. Students with special needs do the same material of evaluation.

Based on observations during the test block held on 9 December 2010, researchers observed that students with disabilities take the test block along with regular students by themselves. The form of assistance by observing their behavior outside the classroom or sometimes go to class. Teachers who hold an exam in class also give more attention to them as a reprimand when they look out of focus on their work and provide help to explain what is instructed in this question.

Below is a more detailed description of the process of learning evaluation of students with disabilities on subjects of Islamic religious education. In addition, provide examples of evaluation tools used in learning can be seen in Appendix.

a. The Evaluation Process

The evaluation of Islamic education learning for children with special needs held together with normal students. As well as the types of the assignment was also not different from normal students. However, the students with special needs there was no demand for the achieving of all competencies that exist. It was all based on the ability of the child.

As stated by the teacher of religion as follows:

Manakala dari hasil evaluasi tidak mencapai kompetensi yang ditentukan tidak masalah, karena assesmen nya kan

tidak ditentukan seperti reguler. SKM nya tidak harus 70. Istilah kasarnya kalau saya menyebut anak-anak ABK di SMP 18 ini seperti “*pupuk2 bawang*” jadi gini yowiz ikut seadanya, uas ya ikut, ulangan ikut tapi penilaiannya tidak sama dengan reguler. Semua kegiatan yang diikuti sama, mulai dari praktiknya, ujian semuanya ikut akan tetapi nanti dalam penilaian mereka punya nilai sendiri, dan penilaian itu sampai sekarang belum dibahas matang antara GPK dan guru bidang studi. Kurikulumnya ya sama tapi dalam penilaiannya berbeda...<sup>122</sup>

Based on previous information concludes that learning assessment process of Islamic education subject for the students with special needs is no different from normal students. However, the teacher gives them value is different from regular students. Sometimes, in the evaluation process the teacher of Islamic education work together with the nursery teacher such as in practical exam. As described by teacher of Islamic education in the following way:

Misalnya dalam praktik, hari ini saya praktik wudhu tolong saya dibantu, saya sampaikan materinya ini, ini... yang dinilai ini, ini... praktik tayamum misalnya. Tapi selama bisa kami lakukan sendiri ya kami lakukan tanpa GPK.<sup>123</sup>

Therefore, there is cooperation between the teachers of religion with nursery teacher. The nursery teacher will accompany students when religious teachers find difficulty in learning.

#### b. The Evaluation Form

The form of assessment carried out in Islamic education learning are a way to test and non-test. Including of this test are written test and oral test. Written test includes daily test (Ulangan Harian), Test Block

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<sup>122</sup> *Ibid*

<sup>123</sup> *Ibid*

(Ujian Blok), School Exam (Ujian Sekolah), and National Exam (Ujian Nasional). The oral test is memorizing specific surah of al Qur'an or hadith, which related with material of Aqidah and Qur'an Hadith. Practical exam is showing a specific ritual or activities for materials that require demonstration or practice. The types of tasks, such as summary, create a conceptual mapping; copy a verse of al Qur'an, work on student worksheet and others. The following types of evaluation in SMPN 18 Malang:

1) Daily Test

Based on data from the documentation of learning tools that researcher has been done. It known that daily tests carry out on every basic competency completed. Based on observation, these daily tests may be in the form of doing test questions prepared by the teacher, but also can be drawn from the results of students work on worksheets. Like the other students, students with special needs also take the daily test with the same questions and the same duration.

2) Test Block

This examination is conducted every some basic competence has been given completely or every end of the semester. It was implemented by the school. The question of test was taken from material that has been submitted. The result of this examination is to determine whether students completed the materials provided and they are eligible for the next grade or not. However, this policy

does not apply to students with special needs, because in the inclusive education all of students with special needs will go up to the next level despite whatever their value. This was conveyed by the nursery teacher as follows:

jadi dalam pendidikan inklusi ABK tetap naik ke jenjang berikutnya, memang tidak ada istilah tidak naik kelas. Karena pendidikan Inklusi ini kan tujuannya untuk menuntaskan Wajib Belajar (WAJAR), anak-anak usia sekolah memang harus sekolah. Jadi semua ABK selalu naik kelas berapapun nilai mereka. Karena kalau disamakan dengan reguler ya pastinya mereka tidak bisa. Sekalipun nilainya 2, 3 atau 1 tetap naik ke jenjang berikutnya.<sup>124</sup>

Therefore, it can be concluded that the students with special needs is always going up to the next level although the value and their ability are far from minimum standards of completeness

### 3) School Exam

The school examination set up as a one of student graduation requirement. Every Student on IX class must take this exam in order to graduate school and further education. In practice, the school examinations for students with special needs held with normal students, but in some subjects, they are working on questions that are specifically designed for them. Their nursery teacher creates special question that the level of difficulty is under of the regular students. While on Islamic education subject, the

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<sup>124</sup> Interview with Kusiyah, The Nursery teacher on Inclusive Education Program at SMPN 18 Malang, on February 2, 2011 at 08.00 am.

students with special needs do the same material of evaluation as a normal students.

#### 4) National Exam

The government organizes this examination. It is a main requirement for graduate and continues to pursue further education. Similarly, the students with special needs are also required to take the national exam. To pass the national exam with regular students on standards is one of the challenges of inclusive education. The inclusion manager explained this as follows:

pada dasarnya kurikulum ABK ini adalah kurikulum anak bukan kurikulum nasional, akan tetapi karena harus mengikuti Unas jadi muatannya disesuaikan dengan kurikulum nasional. tapi proses untuk mencapai nasional kan banyak jalan. Jadi yang misalnya mereka harus seperti anak reguler tapi kan bisa juga dilakukan dengan belajar sambil bermain yang penting bisa diterima.<sup>125</sup>

Therefore, it can be concluded that one of the purposes of the Inclusive education is to prepare students to pass the National exam as the terms and requirement to proceed to the next level. The process for preparing of National exam for students with special needs is started in class VII; especially tutoring programs, so the students with special needs of class VII have been introduced with specific questions based on standard competence of National exam, so they are familiar and can work well.

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<sup>125</sup> Interview with Moh. Amrozi Hamidi, Manager of Inclusive Education Program at SMPN 18 Malang, on February 5, 2011 at 09.40 am.

In addition, school principal in this case has tried to get approval and permission of the Department of Education for the students with special needs should not need to follow National exam, but enough with school test scores. It described by school principal as below:

Kami sedang mengusahakan ke Diknas bagaimana nantinya ujian sekolah yang kami adakan itu bisa diakui sehingga ABK untuk bisa melanjutkan ke jenjang berikutnya. Sebenarnya bisa saja Diknas memberikan tapi kena aturan penerimaan siswa baru yang mana aturan dalam PSB siswa bisa diterima harus lulus Unas. Lalu bagaimana dengan ABK? Ya itulah keterbatasannya...<sup>126</sup>

c. The Evaluation Results

Teacher of Islamic education submit student test scores with the following special needs of everyday tasks and values. Then the nursery teacher will write on the report of their evaluation result. Teachers also noted the shortcomings and obstacles of student in Islamic learning.

Described by teacher of Islamic education as follows:

Guru bidang studi diberi wewenang untuk memberi masukan, sampai dimana penilaian itu. misalnya materinya ada lima: 1, 2, 3, 4, 5 tapi dia cuma punya nilai dua dari lima itu ya yang itu yang kami sampaikan. Perkara di raport ditulisnya bagaimana. Itu wewenang GPK. Dan guru agama tidak tau bagaimana mekanisme dan pengeolaan nilainya.<sup>127</sup>

Therefore, the results of evaluations managed by the nursery teacher.

They process and write to be reported to parents.

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<sup>126</sup> Interview with Edi Sugiharto, Principal of of SMPN 18 Malang, on February 2, 2011 at 09.00 am.

<sup>127</sup> Interview with Anis Fatimatus Zahra, Teacher of Islamic Education of SMPN 18 Malang, on January 13, 2011 at 12.30 pm.

Based on observation, the report of study of the students with special needs consists of the value which form of numbers and descriptions of each child's abilities based on their competency. For example on the subjects of Islamic religious education of children having difficulty in memorizing short letter, or has not been independently in answering questions about the nature of God and others. Therefore, the different thing of both the regular student report and students with special needs is showed only the value of each subject and minimum standards of completeness. The example of learning evaluation report of students with special needs can be seen in the appendix.

### **C. Research Findings**

1. The curriculum used in the instruction of Islamic education for students with special needs in SMPN 18 Malang is a national curriculum that has been modified based on their ability. The modification of curriculum of Islamic education lies in the implementation of Islamic education learning in the classroom. The following modifications of curriculum that has seen in the classroom:
  - a. Modification of learning objectives. Based on observation, teacher conduct a lesson according to the lesson plan, which has been created, but in the implementation of instruction in class, they adjust with the condition of students. If in the lesson plan students must master five basic competences, for students with special

needs when they were only able to master two basic competences is not a problem.

- b. Modification of time, teacher spends a special time to serve the students with special needs in providing instruction in Islamic education lesson. When the teacher has conditioned the regular students, he will focus on dealing to the students with special needs. Teacher is often seen next to the students' seat or invites them to sit beside the teacher so teacher can teach them more detail.
  - c. Modification of learning process. If students have not completed their task in the classroom, the teacher makes a note on the students' reported book to ask their nursery teacher or parents to help students do their task. At a certain time, there is cooperation among teacher of Islamic education and nursery teacher in order to make students with special needs can achieve the competency of standards. For example, the nursery teacher helps students at the time of practical examination. They give a specific guidance before the students perform in front of teacher of Islamic education.
2. The Planning Process on instruction of Islamic education for students with special needs tend to be in the same way as a normal student, except for the identification and assessment phase when held on early new school year. Identification and assessment conducted in the early selection of new admissions until the first two months of the new school year. In the identification carried out a series of tests such as

diagnostic tests, academic tests and behavioral tests. It was purposed to observe the behavior and habits of students. In addition, it used to know how the characteristics of students and how to handle it.

Teachers are not preparing special lesson plans or syllabi that differ from normal students. They do not determine specific learning objectives for students with special needs.

3. The instruction of Islamic education for students with special needs was held in the religion room or in the classroom. The students with special needs are along with normal students; their nursery teacher except at certain times such as practice or demonstration did not accompany them. The students are placed in the front row seats, close to the teacher's desk.

The modification of curriculum of Islamic education lies in the implementation of learning. The format of modification such as teacher will automatically lower the standards of competence for students, when they look students are not able to achieve. The teacher gives an easy task for students with special needs, such as students with mental retardation; teachers do not assign the task to memorize, because he was very weak in memorizing. When other students assign to memorize, the students with mental retardation only have to read and copy. The teacher provides extra time for students with special needs to do their job.

The Islamic education teacher conducted a lessons according to the lesson plan was created. However, in certain moments the teacher will

adjust the conditions of students with special needs. In the process of learning, the teacher gives more attention to the students with special needs. They told repeatedly their instruction so the students understand what should to do, they often approached the students' seats to see their work, and the teacher pays attention to their behavior so not to disturb his friend.

Generally, teachers do not see a significant obstacle in the implementation of instruction of Islamic education for students with special needs as long as they are in good condition or their emotions is stabile. However, the difficulty will come when the students with special needs are emotionally disturbed or angry so they do not want to learn, or even hurt his friend and himself.

4. The evaluation on instruction of Islamic education for students with special needs carried out together with regular students with the form and the same time. The evaluation included a written test, oral and practical. Besides taking all the evaluations conducted school, students with special needs are also prepared to take the national exam. The score of evaluation is given based on the ability of students and reported to nursery teacher. The nursery teacher makes a conversion effort to raise the value of students so as not too far from the standard of competency.

## **CHAPTER V**

### **DISCUSSION**

#### **A. The Curriculum of Instruction of Islamic Education for Students with Special Needs at SMPN 18 Malang**

When talking about students with special needs is conceivable are students who need a set of special tools and special methods to learn. Most people see they cannot learn with normal students in regular school but more better if they are only in special school. However, the view is not appropriate anymore, because in reality, they can follow to learn in regular classrooms with inclusive education. Moreover, many countries have succeeded in carrying out learning for children with special needs in regular schools. The students with special needs are children who require special educational services, in contrast to children in general. They have barriers to learning and development. Therefore, they need appropriate educational services to their needs. They do not need in special schools but they can also learn in regular classes with normal students.

Inclusive education is educational services provided by the schools, which has designated by the Government for children with special needs. The school accepts students with special needs to attend in the classroom, providing various services and the type of services that are specific to their learning difficulties. As explained in the exposure data, there are special services for students with special needs, such as curriculum modification, assistance in the classroom, individual learning programs, and others.

Based on interviews and observations of researcher in SMPN 18 Malang. The implementation of instruction of Islamic education (PAI) for children with special needs in inclusive education are almost identical to Islamic education classes are usually held at other schools. Such as the curriculum that they used, lesson plan, teaching and assessment methods.

Based on guidance book of Inclusive Education, the curriculum development model used in the teaching of Islamic education for students with special needs is a model of the general curriculum with modifications. This means that in this lesson the teacher of Islamic education combines a general curriculum with individualized learning program.<sup>128</sup> However, unlike other subjects that every student with special needs has a structured individualized learning program from planning to evaluation process. The lesson planning of Islamic education for students with special needs looks unstructured and unplanned.

To gain a clearer understanding of the curriculum of religious education learning Islamic students with special needs is necessary to compare it with other subjects such as mathematics. Mathematics curriculum for students with special needs is a model of the general curriculum with modifications. The nursery teachers develop the individualized learning program based on the initial capacity obtained from the assessment. The initial capacity of students as follows:

1. Able in operation summation, subtraction, multiplication and division up to hundreds of integers.

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<sup>128</sup>*Pedoman Khusus Penyelenggaraan Inklusi: Pengembangan Kurikulum* (Direktorat PLB, 2007), page 16-19.

2. Not fluent in operations addition, subtraction, multiplication and fractions.
3. Unable to understand the concept of the build Room.
4. Can imitation in drawing.
5. Not fluent in addition operation, noncurrent subtraction, multiplication and division in Algebra.
6. Unable to understand the story

From the initial ability that has been known, teachers started to design a special companion program to individual learning in basic competencies such as congruence. Based on regular curriculum, students should be able to master the three basic competencies namely identified kind of spaces even the uniform and consistent, identifying the properties of two congruent triangles and congruent, Using concepts in problem solving triangle congruence. But the lesson plan for students with special needs only be expected to master two basic competence is to identify cube and kind of spaces and identify the properties of two congruent triangles and congruent. Therefore, there are modifications in the learning objectives.

While, in the implementation in the classroom when students are grouped for their routine work and discuss the assignment sheet from teacher, but it is not happened with students with special needs. They were accompanied by a nursery teacher to do their assignment. Similarly, in the evaluation, students with special needs working on different question created by the nursery teacher. Therefore, there is cooperation between teachers and the nursery teacher.

This is in contrast with Islamic education curriculum learning. There is no individualized learning program designed on Islamic education learning for students with special needs. In this case, the problem is the limited human resources of the special assistant teacher. There are five special assistant teachers at SMP 18 Malang, who accompanied 12 students with special needs. They are responsible in the planning of individualized learning program all subjects for students with special needs; they also provide guidance to them in class, so because limitation of time and energy then become Islamic religious education classes are not set correctly. Also because of Islamic religious education is actually not a lesson that requires students to think complex so does not require specific curriculum modifications.

The curriculum modifications are used in Islamic education lesson seen not well written or documentation. Because of there is no individual learning program for Islamic education so in the implementation of learning teachers determine the learning objectives, competency standards, and materials that will be awarded based on their limited knowledge about students with special needs. There is no written document proved of the existence of curriculum modifications on Islamic education learning for students with special needs in SMPN 18 Malang, but in practices of Islamic education lessons the religious teachers to do these modifications. Modifications can be seen from several indicators as follows:

1. The religious teachers understand their inability to achieve learning objectives and standards of competence, which are established.

Therefore, when they could only reach 40% of whole thing then it is not a problem.

2. The religious teachers lower the level of difficulty of the assigned tasks. If the regular students must memorize some verse of Al Qur'an, students with special need especially students with mental retardation only have to read or rewrite on paper.
3. The religious teachers give extra time to his duties. For example, 10 minutes for regular students, for students with special needs can take 20 to 30 minutes.
4. The religious teachers pay more attention to students with special needs, such as repeating instructions.

According to researcher, like other subject, the instruction of Islamic education for students with special needs should complete with individualized learning program. Because every student, have different disabilities and limitations in the study of religion. If there are two children with autism barriers, which one can copy the text in Arabic, but weak in memorizing, while others can memorize but cannot write properly, or students with Mental Retardation who are very incapable of memorizing. Therefore, every student need a written specific goals about what should be achieved based on the characteristics and needs. It aims to plan their learning in a structured and planned. Learning objectives will be achieved by students are also available. It was not happen incidentally.

B. The Planning Process on Instruction of Islamic Education for Students with Special Needs at SMPN 18 Malang.

Lesson plan designed to guide teachers in learning activities. Lesson plans is contain of everything that will be done by teacher in classroom such as subject matter that must be delivered, the objectives and learning activities, standards of competency to be achieved and others.

There is no special plan developed for students with special needs in learning of Islamic religious education. Both teachers and nursery teacher are no one makes it. This is different with other subjects such as Math or Physics, Biology, English. Learning Plan for students with special needs follow the regular students. Both of learning goals and standards of competence is equal with normal students, but when they cannot be achieved, it is no problem.

Preparation of learning for students with special needs begins with the process of identification and evaluation carried out by the school, in collaboration with experts from Muhammadiyah University. This process is a form of recognition, as well as the recruitment of new students. Students with special needs are accepted are those who meet the qualification requirements established by a team of experts from the school. In general, they are who able to learn and be able to follow the regular classes.

The result of the assessment and identification is the description of the condition of students, including student resistance, behavior that is often done, academic history, the ability to understand instructions and lessons and others. The assessment results are then used to develop individualized learning programs. The individualized learning program is a lesson plan designed for one person with

special needs learners. The program is ideally prepared by a team consisting of parents, classroom teachers, teacher of lesson, special education teachers and students concerned. This program includes individual learning programs of academic and non-academic.

Practically, it shows that there are modifications in the implementation of the learning curriculum of Islamic education in classes. Modifications such as learning objectives and minimum standards of accuracy that is tailored for students with special needs with their abilities. Similarly, the implementation in the classroom, the teacher of religion provide an additional time for students with special needs to complete their tasks. Ideally, all modifications must be included and arranged in the form of written and planned. This means that need for procedural learning plan in accordance with the application of the model curriculum should be.

#### C. The Implementation of Instruction of Islamic Education For Students with Special Needs at SMPN 18 Malang

The curriculum modification of instruction of Islamic education can be seen on the implementation in the classroom. The teacher of Islamic education made some modification and simplification adjust to students' ability. For example they provide an additional time for students with special needs for do their task.

The inclusive education setting is a very heterogeneous learner, so learning activities beside has to apply with general principles of learning should also apply specific principles in accordance with the students. The general

principle as the principle motivation in learning, the principle of background / context, the principle of learning by finding and problem-solving principles and others. Teachers in determining the learning strategies, media and learning resources that will be used carry out these principles. In addition, these principles are as inspiration to interact with students. Teachers should always give motivation to the students in their words, do not even discriminate or offend him.

In addition, to applying these principles teachers should able to apply specific principles of learning for students with special needs based on their characteristics and difficulties. For example the principle of compassion for children with mental retardation and students with Attention Deficit and Hyperactive Disorder. They are less capable of concentration and very rarely do a good job so teachers always have to be patient and diligent in handling. The principle of visual or *keperagaan* for autism because students with autism tend to be weak in verbal communication, so to deliver the material with visual media is more easily understood by children with autism, the principle of discipline to the effort to reduce their deviant behavior.

Based on observation a religious teacher at SMP 18 has been enough to apply these principles. The teachers are able to create a friendly atmosphere so that students look comfortable in the classroom. The students with special needs look independent. In general, they are always ready to work on the instructions given unless students with autism if they are not good emotional condition. Because of in their classrooms, a nursery teacher does not accompany the students with special needs; everything that happens in the classroom becomes the responsibility of religious teachers to handle them.

In fact, they seem to be able to follow the regular classes, students with autism can memorize verses of the Qur'an and Hadith which related to the case if they are in good emotional condition, Students with ADHD can also copy well, students with Mental retardation can almost not do a good job, they are weak in memorization, that are also harmful in the copy. However, based on the observation all of them are weak in understanding of the material. The review of written always away from the standard of competence specified skills.

This indicates two things: first, the strategy of learning used by teachers is less accurate, for example, for students with autism should not only verbal explanation, but with specific examples and visual display. As well as students with mental retardation, they are very weak in understanding the abstract material so that it gives specific examples modeling and demonstrations will be easier to get them to understand. The students with ADHD have problems with attention and concentration, so teacher should make a structured environment with clear expectation for behavior and definite consequence for appropriate and inappropriate action is often effective for them. For example, do not let them go home before completing a task, it will teach them to have a sense of responsibility to the task. Therefore, it is important to be selective in the choice of learning strategies used because it largely affect the understanding of the students of the material supplied.

The second indication is the evaluation method used is not quite right. The modifications should conduct in the evaluation for students with special needs. They might understand the material but does not understand the intent of the

questions in the evaluation. This can be done by modifying it for example by giving an oral test or written test with multiple-choice form.

However, based on the objectives of Islamic education. So the value is not the only things that are important in studying Islam. The most important thing is how Islamic values can they understand and they are practicing.

The researcher seen the teachers of Islamic education can be closed with the students, both regular students and students with special needs. Teacher always gives advice and motivation for every student. Teachers appreciate the development of students with disabilities, although it is a bit. He will praise, when students do a good job, and give punishment when the students do not want to do the job.

The Friendly atmosphere and comfortable was felt in the implementation of learning in the classroom. The regular students accept the presence of students with special needs is very good; they look not mocking when students with disabilities showed unusual behavior. They also did not complain when teachers give special treatment to students with special needs, such as providing extra time to study when the exam is in progress, assist them in doing tasks and others. This happens because the regular students have been understood of the situation, previously occurred socialization process by the nursery teacher, and because of their religious teachers often give them an understanding of the advantages and disadvantages.

The constraint factors faced by teachers of religion comes from the emotional condition of students with autism are sometimes uncertain. Sometimes they are without being forced to perform a given task, but at other times students

do not want and looking angry on something shows explosive behavior (tantrums) or silent and not respond (catatonic). The emotional condition of students' being the only thing that is very important in learning for students with special needs, particularly with autistic barriers. By the time students are not controlled his emotions, it will cause chaos and disrupt the process of classroom learning situations. To avoid this it is essential that all elements of the school know the characteristics of students with disabilities to avoid stimulants that can make them angry.

D. The Evaluation Process on Instruction of Islamic Education for Students with Special Needs at SMPN 18 Malang

The principle of evaluation in the inclusive education setting that is used depends on the curriculum. If the implementation of the lesson using the regular curriculum so in their evaluations should be follow of the regular curriculum. While if the lesson use modifications curriculum so the assessment system using a combination of common assessment system of regular and individual assessment.

The evaluation of Islamic education learning for students with special needs in SMPN 18 Malang uses the principles of curriculum modification. Evaluation of learning with the curriculum modification model should be done with the assessment tools which a combination of individualized learning program and regular curriculum. However, in the evaluation study of Islamic religious education for students with special needs are no different from normal student. Both are same in the form of evaluation, the process and time. As a result, students with disabilities are always occupied the lowest place in the class exam.

The Forms of assessment are written exam by answering questions, practice exams, and oral exam. The teachers of Islamic education are quite creative in preparing the assessment tools to evaluate student learning in Islamic religious education lessons. In the form of a written test, they use the model of multiple choice and essays. In addition, the various types of tasks such as memorize some verses of holy Qur'an, memorize the hadith, which relate to the material presented, the task of writing Arabic and practice. The kind of assessment tools is important because of there is no single assessment tool that can gather information about students' learning progress completely.

The written test will only give information about their understanding or the ability to memorize of material lesson, whereas other skills did not. Single assessment is not enough to provide ideas / information about the capabilities, skills, knowledge and attitudes of students. In addition, the interpretation of test results is not absolute enough because the child continues to grow in accordance of their learning experiences. Therefore, it is important for teachers not only to measure the ability of the students through one of aspect such only the cognitive aspects, but also it is going to include aspect of affective and psychomotor. Moreover, continuously evaluation is also important to know specifically the students development.

Based on the results of the study, researchers concluded that the scoring system on Islamic religious education classes for students with special needs have not seen discussed and developed procedural yet. Ideally, if the implementation and evaluation conducted by teachers of religion it must provide religious teachers to determine the value. Because of they know more detail of their

religious skill. The fact that happened in SMPN 18 Malang teachers of religion is only authorized to give information about the student ability in Islamic lesson and then the nursery teacher who determines the value of students' written on report cards. As well as they write a description of their capabilities.

The evaluation report of students with special needs have different formats with regular students. Report of learning outcomes of students with special needs is more detailed and specific for parents to know the results their study. In addition, there are records of teachers on the achievement of specific skills as inputs for the child and their parents to help improve the performance. Unlike ordinary report cards, which show only numeric values, the report of students with special needs learning also includes a narration that explains the ability of children and their difficulties.

Another interesting aspect of learning for students with special needs is the increase of class system. There is no term is not up to the next level in inclusive education. Each student with special needs will always be up to the next level this because one of the purposes of inclusive education is to complete the compulsory education of nine years (*wajib belajar 9 tahun*). So that all school-age children must attend school, not an exception to students with special needs.

## CHAPTER VI

### CONCLUSION AND SUGGESTION

#### A. Conclusion

5. The curriculum used in the instruction of Islamic education for students with special needs at SMPN 18 Malang is a national curriculum that has been modified based on their ability. The modification of curriculum of Islamic education lies in the implementation of learning.
6. The Planning Process on instruction of Islamic education for students with special needs tend to be in the same way as a normal student, except for the identification and assessment phase when held on early year of study. Teachers are not preparing special lesson plans or syllabi that differ from normal students.
7. The implementation of instruction of Islamic education was held in the religion room or classroom. On the Islamic education lesson, nursery teacher did not accompany the students with special needs. The Islamic education curriculum modifications were seen in the implementation of learning in the classroom. The format of curriculum modification such as teacher will automatically lower the standards of competence for students, when they look students are not able to achieve. The teacher gives an easy task for students with special needs, and they provide extra time for students with special needs to do their job. In addition, there are some elements that support the

implementation of Islamic education classes for students with special needs namely, the nursery teacher, peer tutoring and reported book. Moreover the inhibiting factor is the condition of the students themselves.

8. The evaluation of learning on the instruction of Islamic education for the students with special needs carried out together with regular students with the form and the same time. The evaluation included a written test, oral and practical exam. Besides taking all the evaluations conducted school, students with special needs are also prepared to take the national exam. The score of evaluation is given based on the ability of students and reported to nursery teacher. The Nursery teacher makes a conversion effort to raise the value of students so as not too far from the standard of competency.

#### B. Suggestion

Here are some theoretical suggestions for school and researchers who want to develop and continue this research.

1. For school
  - a. The teacher of Islamic education should make a better lesson plan before applying Islamic education lessons. Like other subjects, Islamic education learning also need to prepare an individualized learning program, which was written specifically for students with disabilities that include learning objectives and minimum standards that must be achieved

which still refers to their needs and abilities. So Islamic education learning is not only to work without any clear purposes.

- b. The teacher of Islamic education must have coordination and cooperation continuously and persistently with nursery teachers and parents in order to improve students' skills in Islamic education. Because of Islamic education is not just about knowledge but also practice and application of rituals, values and norms.
2. For researcher
    - a. The researchers should need to consult with experts from other disciplines like psychology or people in special education that directly learn about students with special needs and inclusive education practices. In order to increase the knowledge of the researchers about the characteristics of students with disabilities and the treatment appropriate to their learning.
    - b. For the next researchers who interested in the same topic, it is advisable to use other variables associated with instruction of Islamic education for students with special needs, such as effective learning strategies for students with disabilities in Islamic education learning, learning achievement levels of Islamic education in inclusive education and others.

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Appendix 2

**THE GUIDANCE OF INTERVIEW**

**Name of Interviewee:**

**Place, Date/Time:**

Problem of Study	Informant	Point of Interview
1. What kind of <b>curriculum</b> is used on the instruction of Islamic education for students with special needs?	Teacher	1. Kurikulum apa yang digunakan dalam pendidikan inklusi? 2. Apakah ada modifikasi kurikulum dalam mata pelajaran pendidikan agama Islam bagi anak berkebutuhan khusus? 3. Modifikasi kurikulum dilakukan oleh siapa? 4. Kapan modifikasi kurikulum dilakukan? 5. Bagaimana contoh modifikasi kurikulum untuk ABK? 6. Bagaimana bentuk modifikasi kurikulum yang dilakukan? 7. Prinsip-prinsip dalam menentukan modifikasi kurikulum?
2. How is the <b>planning process</b> on the instruction of Islamic education for students with special needs at SMPN 18 Malang?	Teacher	1. Apa ada persiapan khusus untuk mengajar ABK? 2. Perangkat pembelajaran apa saja yang harus disiapkan untuk pembelajaran dalam pendidikan Inklusi? 3. Bagaimana guru menentukan tujuan belajar yang ingin dicapai dalam pembelajaran PAI untuk ABK? 4. Apakah guru melakukan assesmen sebelum merencanakan pembelajaran?

		<ol style="list-style-type: none"> <li>5. Bagaimana guru merencanakan pengelolaan kelas?</li> <li>6. Pertimbangan apa saja dalam penyusunan Silabus dan RPP bagi ABK?</li> <li>7. Bagaimana guru PAI menentukan standar ketuntasan minimal untuk ABK?</li> <li>8. Apa saja pertimbangan dalam pemilihan strategi, metode, media dan sumber belajar bagi ABK?</li> <li>9. Apakah guru melakukan modifikasi bahan ajar dalam mata pelajaran PAI bagi ABK? Dan bagaimana prosesnya?</li> <li>10. Bagaimana guru merencanakan penilaian hasil belajar ABK?</li> <li>11. Apa bentuk kerja sama antara guru pendamping khusus (GPK) dengan guru agama dalam perencanaan pembelajaran PAI bagi ABK?</li> <li>12. Apakah terdapat perbedaan perencanaan pembelajaran untuk kelas yang ada ABK di dalamnya dengan yang tidak ada?</li> <li>13. Apakah terdapat kendala dalam perencanaan pembelajaran PAI untuk ABK?</li> <li>14. Jika ada bagaimana solusinya?</li> </ol>
<p>3. How is <b>the implementation</b> on the instruction of Islamic education for students with special needs at SMPN 18 Malang?</p>	<p>Teacher</p>	<ol style="list-style-type: none"> <li>1. Bagaimana pelaksanaan pembelajaran pendidikan agama Islam bagi ABK dalam pendidikan Inklusi?</li> <li>2. Apakah ABK didampingi oleh GPK dalam mata pelajaran PAI di kelas?</li> <li>3. Bagaimana guru PAI mengkondisikan kelas?</li> <li>4. Apakah guru mendorong siswa untuk terlibat aktif dalam pembelajaran?</li> </ol>

		<ol style="list-style-type: none"> <li>5. Bagaimana bentuk pelayanan khusus bagi ABK dalam pembelajaran PAI?</li> <li>6. Apakah guru memiliki metode atau pendekatan khusus untuk masing-masing ABK dalam menyampaikan materi atau instruksi?</li> <li>7. Apakah guru menunjuk tutor sebaya untuk membantu ABK dalam belajar?</li> <li>8. Apa saja kendala yang dihadapi dalam pembelajaran PAI untuk ABK?</li> <li>9. Bagaimana cara mengatasinya?</li> <li>10. Apa yang dilakukan guru jika ABK tidak memahami instruksi yang diberikan atau tidak focus dalam mengikuti pelajaran di kelas?</li> </ol>
<p>4. How is the <b>evaluation process</b> on the instruction of Islamic education for students with special needs at SMPN 18 Malang?</p>	<p>Teacher</p>	<ol style="list-style-type: none"> <li>1. Bagaimana teknik penilaian yang dilakukan dalam pembelajaran PAI bagi ABK?</li> <li>2. Aspek apa saja yang dinilai dalam evaluasi pembelajaran PAI bagi ABK?</li> <li>3. Apa saja jenis evaluasi yang diberikan?</li> <li>4. Adakah program remedial untuk ABK yang prestasinya dibawah ketuntasan minimal?</li> <li>5. Adakah program pengayaan bagi ABK?</li> <li>6. Apakah terdapat kendala dalam proses evaluasi pembelajaran PAI untuk ABK?</li> <li>7. Jika ada bagaimana solusi dalam mengatasinya?</li> </ol>

\*

<b>Problem of Study</b>	<b>Point of Observation</b>
1) What kind of <b>curriculum</b> is used on the instruction of Islamic education for students with special needs?	1. Implementation of curriculum at school 2. The process of curriculum modification that was undertaken
2) How is the <b>planning process</b> on the instruction of Islamic education for students with special needs at SMPN 18 Malang?	3. Preparing of teacher before start learning. 4. Preparing of teacher to learning plan 5. The forms of cooperation between teachers of religion with special GPK in planning of learning
3) How is <b>the implementation</b> on the instruction of Islamic education for students with special needs at SMPN 18 Malang?	6. The suitability between learning plan and the implementation 7. The condition of class during learning process 8. The condition of students with special needs during learning process 9. The interaction between teacher and students with special needs 10. The interaction between students with special needs with regular students

<p>4) How is the <b>evaluation process</b> on the instruction of Islamic education for students with special needs at SMPN 18 Malang?</p>	<p>11. The atmosphere during evaluation process 12. The condition of students with special needs during evaluation process 13. The result of evaluation</p>
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## THE GUIDANCE OF DOCUMENTATION

Problem of Study	Documentation
1. What kind of <b>curriculum</b> is used on the instruction of Islamic education for students with special needs?	<ol style="list-style-type: none"> <li>1. Document of Curriculum</li> <li>2. The picture of curriculum implementation</li> <li>3. The picture of curriculum modification process</li> </ol>
2. How is the <b>planning process</b> on the instruction of Islamic education for students with special needs at SMPN 18 Malang?	<ol style="list-style-type: none"> <li>4. Tools of learning plan (Silabus dan RPP, Prota dan Promes)</li> </ol>
3. How is <b>the implementation</b> on the instruction of Islamic education for students with special needs at SMPN 18 Malang?	<ol style="list-style-type: none"> <li>5. Picture of learning process</li> <li>6. Picture of use of learning method, learning resources and media</li> </ol>
4. How is the <b>evaluation process</b> on the instruction of Islamic education for students with special needs at SMPN 18 Malang?	<ol style="list-style-type: none"> <li>7. Picture of evaluation process</li> <li>8. Picture of remedial and enrichment program</li> <li>9. Document of evaluation report</li> </ol>
5. Others	<ol style="list-style-type: none"> <li>10. School's document (profile, visi&amp;misi, organizational structure, etc )</li> <li>11. Document of inclusion program</li> <li>12. Profile of students with special needs</li> <li>13. Data of teacher</li> </ol>

Appendix 3

TABLE OF TRIANGULATION

**Problem of Study:**

1. What kind of curriculum is used of the instruction of Islamic Education for Students with Special Needs at SMPN 18 Malang?

Triangulation of Method		
Interview	Observation	Documentation
<p>Principal of SMPN 18 Malang said:  <i>“Belum ada kurikulum yang dibuat pemerintah khusus untuk ABK dalam setting sekolah inklusi. Jadi guru sendiri yang melakukan modifikasi. Pelajaran menjahit misalnya, oh ini mesin jahit, oh ini benang.. atau memasukkan benang ke dalam jarum aja itu sudah bagus. Jadi tidak sampai pada mereka bisa menjahit. Atau misalnya dalam pelajaran matematika, ada sawah, separuhnya ditanami jagung, seperempatnya ditanami padi. Mereka hanya memahami oh ini sawah, oh ditanami, itu saja sudah bagus, jadi untuk memahami ini himpunan dari bagian atau apa mereka belum bisa memahami. Bisa membedakan itu saja sudah lumayan. Jadi yang kita pakai adalah kurikulum KTSP tapi ya tidak semuanya. Mereka memahami separuh saja itu sudah bagus. GPK yang memodifikasi kurikulum untuk mereka. Kalau kurikulum khusus belum ada. Jadi yang digunakan adalah kurikulum reguler yang dimodifikasi berdasarkan musyawarah bersama antara guru pendamping dan guru bidang studi. Jadi GPK yang bertanggung jawab terhadap modifikasi kurikulum untuk ABK.”</i></p> <p><i>“Yang mengevaluasi kurikulum ya GPK. Jadi dipercayakan penuh pada GPK. Yang penting anak itu sekolah, bisa mandiri. Belajar bersosialisasi dengan lingkungan. Jadi semua tanggung jawab GPK. Seperti yang dijelaskan tadi silabus nya disesuaikan dengan kemampuan si anak.”</i></p>		
Vice-Principle of Curriculum said:		Document of KTSP

<p><i>Kalau dari kurikulum untuk ABK ndak ada bedanya dengan reguler. jadi kami menggunakan kurikulum nasional KTSP. tapi kan yang lebih tau mereka GPK jadi dari kurikulum reguler ada yang tidak diberikan semua, mungkin ada yang dikurangi atau cara penyampaianya yang berbeda, jadi disesuaikan dengan kemampuan siswa ABK.</i></p> <p><i>Jadi guru inklusi yang melakukan modifikasi sendiri, selalu modifikasi, modifikasi, modifikasi seuai dengan kemampuan ABK, karena kan senantiasa ada perkembangan. Misalnya awalnya background nya ini dalam perjalanannya kan bisa berkembang seperti apa ya itu yang tau guru inklusi. Dan memang dalam hal modifikasi kurikulum ABK ini kami serahkan penuh kepada GPK, karena kan beliau yang berinteraksi langsung, beliau yang menangani, beliau yang tau perkembangannya, makanya ada manajemen inklusi sendiri.</i></p> <p><i>Dan selalu dalam pelaksanaannya GPK senantiasa melaporkan perkembangan atau kendala-kendala yang dihadapi kepada kami, kepada kepala sekolah juga.</i></p>		
<p>Manager of Inclusive Education Program said:  <i>“Kurikulum yang dipakai untuk ABK kurikulum nasional karena mengikuti kelas reguler, tapi ketika dirasa terlalu tinggi maka ada upaya untuk memodifikasi kurikulum atau penyederhanaan kurikulum berdasarkan kemampuan anak.  Yang melaksanakan modifikasi kurikulum adalah GPK bersama guru bidang studi. Membuat kurikulum yang disesuaikan dengan kondisi anak. Pelaksana di lapangan ya guru bidang studi dan GPK.”</i></p> <p><i>“Teknis pelaksanaan modifikasi kurikulumnya adalah setelah dilakukan assesmen atau penilaian nanti diketahui sampai seberapa besar posisi anak terhadap kurikulum reguler. Misalnya, matematika kurikulum regulernya</i></p>		

harus mampu berhitung 1-1000 ketika ABK tidak mampu maka perlu dimodifikasi 1-100 saja. Jadi disederhanakan tapi tetap dalam konsep berhitung.

Contoh lain misalnya anak tidak mampu dalam cara pemahaman, mereka bisa menggunakan gambar. Misalnya tentang Ketika berbelanja di pasar dalam ekonomi misalnya, ketika mereka diberi gambar berupa visual maka mereka akan lebih mudah memahami bahwa itu kegiatan berbelanja di pasar.”

“Modifikasi kan macam-macam, bisa modifikasi tujuan, modifikasi waktu, modifikasi prosesnya. Yang dimaksud modifikasi proses misalnya mereka tidak bisa memahami dalam membaca maka bisa disampaikan dengan gambar/visual.

Modifikasi waktu misalnya, anak mengikuti 2 jam pelajaran mereka tidak mampu mengikuti anak reguler. Misalnya anak reguler 90 menit. Dibawa ke ruang khusus untuk diberikan modifikasi. Kadang anak reguler membutuhkan waktu 90 menit, ABK bisa saja membutuhkan waktu lebih dari itu. Bisa lebih cepat kadang bisa juga lebih lambat. Tapi disederhanakan.

Adakalanya modifikasi tujuan belajar, jika tujuan belajar untuk anak reguler lima, untuk ABK mungkin bisanya cuma tiga saja.waktunya bisa dipercepat dan bisa juga diperlambat. Jadi tergantung anaknya.”

“Modifikasi kurikulum ini bisa dilakukan diawal (perencanaan), bisa diproses dan bisa diakhir sebagai tindak lanjut dari evaluasi. Jadi fleksibel. Mengikuti anak. Karena pada dasarnya kurikulum ABK ini adalah kurikulum anak bukan kurikulum nasional, akan tetapi karena harus mengikuti Unas jadi muatannya disesuaikan dengan kurikulum nasional. tapi proses untuk mencapai nasional kan banyak jalan. Jadi yang misalnya mereka harus seperti anak reguler tapi kan bisa juga dilakukan belajar sambil bermain yang penting bisa diterima.”

<p><i>“Jadi modifikasi2 itu bisa dilakukan berulang-ulang. Diawal mungkin hanya modifikasi tujuan tapi dalam pelaksanaanya tidak mampu anak membutuhkan modifikasi waktu atau proses. Karena kondisi anak kan sangat fluktuatif yah, jadi bisa saja sekarang dong besoknya tidak. Sekarang mood besoknya tidak. Bahkan kadang ada yang tidak mau sama sekali cuma ingin bermain saja, atau kadang emosional tinggi, marah-marah saja kalau awalnya tidak benar. Jadi gag bisa kita pastikan seperti anak reguler. Sebenarnya anak reguler pun kan tidak selamanya siap dengan pembelajaran kadang bosan, tapi kan mereka bisa menngendalikannya jadi tidak terlihat, tapi ABK meeka dengan polosnya menunjukkan hal itu. Mereka teriak-teriak, mereka ndak mau dipaksa.”</i></p>		
<p>Teacher of Islamic Education said:  <i>Dalam PAI kurikulum untuk ABK sama dengan regular yaitu kurikulum nasional, jadi materi yang disampaikan juga sama. Dalam PAI SMP terdapat lima objek atau bahasan yaitu Akidah, Akhlak, Tarikh, Fiqih/ibadah dan Qur’an hadits biasanya memang ABK tidak bisa menguasai semua materi diatas, misalnya ada yang lemah dalam menghafal atau menyalin, ada yang lemah dalam praktik ibadah dan lain-lain, dan itu disesuaikan dengan kemampuan mereka. Jadi kami dari guru akan lebih menekankan pada materi-materi yang lebih mereka kuasai. Kalau mereka tidak menguasai ya sudah berarti memang segitu kemampuannya.</i></p>	<p>From our observations on the implementation of Islamic learning, we found that the curriculum used is national curriculum or <i>KTSP</i>. There is no difference in terms of materials, or methods used for regular students and students with special needs. However, after the assessment or evaluation is seen that in terms of students' cognitive disabilities often have less value than regular students.(Observation in Islamic education class, at February 9, 2011. 8:45 am)</p>	
<p>The Nursery Teacher said:  <i>“Kurikulum regular yang dipakai KTSP, ya kita mengikuti. Walaupun sama-sama autis, sama-sama ADHD tapi tidak bisa kita samakan. Yang kita berikan pada mereka ndak sama. Satunya bisa hafalan surat, satunya cuma bisa menyalin ya sudah menyalin itu ja. Misalnya sama-sama 70 bisa ja yang satu 70 dalam menghafal yang satu 70 menyalin.”</i> Jadi disesuaikan dengan kemampuan anak.   <i>“Modifikasi kurikulum bagi ABK secara umum adalah tanggung jawab GPK dan guru bidang studi. Jadi GPK yang menentukan atau lebih tepatnya lebih</i></p>		<p>Document of Inclusive education program</p>

*tau ABK ini mempunya sampai materi apa.. atau bisanya dengan media apa, dll dalam beberapa mata pelajaran kita seperti itu. Jadi GPK yang menyusun kurikulum dan perencanaan pembelajarannya. Masing-masing anak memiliki kurikulum tersendiri sesuai dengan kemampuan mereka.”*

*“Tapi khusus dalam mata pelajaran agama kita tidak demikian. Jadi memang karena terbatasnya waktu dan tenaga kita. Jadi untuk agama dari mulai perencanaan pembelajaran, pelaksanaan dan evaluasinya kita serahkan pada guru agama.”*

*“Khusus dalam pelajaran PAI yang memodifikasi gurunya sendiri. Karena rata-rata mereka dapat mengikuti kurikulum reguler. Jadi untuk silabus dan RPP untuk ABK sama dengan reguler. Mereka menerima materi sama dengan reguler. Akan tetapi dalam pelaksanaan pembelajaran PAI tidak selalu didampingi oleh GPK. Jadi fleksibel. Kalau guru agama merasa perlu bantuan kita ya kita damping, misalnya ketika praktik atau hafalan. Begitu pula ketika evaluasi. Mereka sama dengan reguler.”*

Appendix 6

**The Number and Condition of Room of SMPN 18 Malang  
School Year 2010-2011**

No	Room	Sum	Size	Condition
1.	Principal Office	1	6.5x6	Good
2.	Vice Principal Office	1	3x4	Good
3.	Teacher Office	1	10.4x9	Good
4.	Administration Office	2	6.5x3 4x4	Good
5.	Data Room	1	3x4	Good
6.	Kitchen	1	1x2	Good
7.	Toilet	8	1x2	Good
8.	BK	1	6x9.75	Good
9.	UKS	1	3x2.2	Good
10.	PMR/Pramuka	1	3x3	Good
11.	OSIS	1	8x6.75	Good
12.	Library	2	8x15 7x15	Good
13.	Science Laboratory (Biology&Phisic)	2	8x14 9x7	Good
14.	Skill laboratory	2	9x11 9x10	Good
15.	Multimedia	6	9x7	Good
16.	Art	1	6x7	Good
17.	Language laboratory	2	9x7 9x7	Good
18.	Computer laboratory	1	9x10	Good
19.	Hall	1	10x21	Good
20.	Canteen			Good
21.	Basketball Field	1	38x14	Good
22.	Volleyball Field	1	21x17	Good
23.	Field	1	59x31	Good

24.	Purtip-chamber	1	1.5x1.5	Good
25.	Garage	1	14.4x4	Good
26.	Pos jaga	2	2x2 1x1.5	Good
27.	cooperation	2	6x7 4x3	Good Repair
28.	Guest	1	3x4	Good

## Appendix 7

**The Number and Condition of Books of SMPN 18 Malang**  
**School Year 2010-2011**

No.	Kind of books	Sum	Condition	
			Broken	Good
1.	textbook	5041	113	4928
2.	Reading book	880	75	805
3.	Reference book	345	2	343
5.	Journal			
6.	Magazine	90	20	70
7.	News Paper			
8.	Public work	220	15	205
	Total	6576	225	6351

Appendix 8

**The Number and Condition of Classroom Inventory in SMPN 18  
Malang  
(VII F)  
School Year 2010-2011**

<b>No</b>	<b>Kind of tools</b>	<b>Sum</b>	<b>Condition</b>
1	Table	42	Good
2	Chair	42	Good
3	Teacher's table	1	Good
4	Teacher's chair	1	Good
5	Lamp	6	Good
6	Cupboard	1	Good
7	Symbol of Garuda	1	Good
8	Picture of President	1	Good
9	Picture of vice president	1	Good
10	Clock	1	Good
11	Window-curtain	1 set	Good
12	Blackboard	1	Good
13	Eraser	1	Good
14	Garbage-can	1	Good
15	Broom	2	Good
16	Kemocing	1	Good

Appendix 9

**Educational Degree of School Staff of SMPN 18 Malang**

**School Year 2010-2011**

No.	Level of Education	The Number and Status of Teacher				Sum
		GT/PNS		GTT/Guru Bantu		
		L	P	L	P	
1.	S3/S2	-	-	-	-	-
2.	S1	11	36	3	-	50
3.	D-4	-	-	-	-	-
4.	D3/Sarmud	-	-	-	-	-
5.	D2	2	-	-	-	2
6.	D1	-	-	-	-	-
7.	≤ SMA/ sederajat	-	-	-	-	-
Sum		14	36	3	-	53

## Appendix 10

## Student Data of SMPN 18 Malang

## School Year 2010-2011

NO	Class	Sum of Students			WALI KELAS	NIP
		L	P	TOTAL		
1	VII A	19	23	42	Dra. Junani	19511010 198412 2 001
2	VII B	19	23	42	Dra. Siti Musiatin	19620118 198903 2 005
3	VII C	19	23	42	Hj. Anis Fatimatus Zahro, S.Pd.I.	19660630 199303 2 001
4	VII D	19	23	42	Dra. Sri Sawitri	19630609 199703 2 002
5	VII E	19	23	42	Nunuk Widjayanti, S.Pd.	19660802 198903 2 011
6	VII F	20	23	43	Siti Kholifah, S.Pd.	19710605 199802 2 002
7	VII G	21	21	42	Any Yustiani, S.Pd.	19641004 198803 2 007
8	VIII A	19	15	34	Dra. Hj. Yuli Eko Purwanti	19660720 199303 2 001
9	VIII B	20	16	36	Yunani, S.Pd.	19651112 198903 2 012
10	VIII C	20	15	35	Dra. Henny Sri Astuti	19611116 198803 2 003
11	VIII D	20	15	35	Hj. Yettie Dwi Arini, S.Pd.	19561114 197903 2 004
12	VIII E	19	16	35	Sri Winanti, S.Pd.	19600301 198303 2 013
13	VIII F	20	15	35	Dianawarti, S.Pd.	19721222 200501 2 006
14	VIII G	20	16	36	Hj. Mei Puji Winarti, S.Pd	19600515 198103 2 011
15	VIII H	19	15	15	Drs. Musthafa	19640720 199003 1 012
16	IX A	22	13	32	Hj. Sri Wiludjeng, S.Pd.	19611009 198112 2 005
17	IX B	13	22	35	Sri Wati, S.Pd.	19630816 198501 2 002
18	IX C	19	16	35	Yeni Ruth Setyoningsih,	19640123 198703 2 009
19	IX D	16	20	36	Hj. Irrma Arifah, S.Pd.	19600704 198112 2 005
20	IX E	22	13	35	Nur Rochemat, S.Pd	19710917 199512 1 001
21	IX F	20	16	36	Dra. Maria Chrismin Natalia	19591222 198403 2 006
22	IX G	16	19	35	Endang Puji Astuti, S.Pd.	19650322 199002 2 001
23	IX H	17	19	36	Dra. Retno Setiyati	19670303 198903 2 012
24	IX I	22	14	36	Indrastutik Setyaningtyas,	19630317 198703 2 009
<b>JUMLAH</b>		<b>460</b>	<b>434</b>	<b>894</b>		

## Appendix 11

**List of Students with Special Needs of SMPN 18 Malang****School Year 2010-2011**

No.	Name of Students	Students number	Class	Identification of Needs	Place&Date of Birth	Parent	Address
1	Muhammad Rahardian Mustamir	-	7	A D D	Surabaya 1 Mei 1998	Edi Mustamsir	Jl. Permata Jingga IV/1 Malang
2	Muhammad Arief Habibullah	-	7	Autism	Malang, 20 Oktober 1995	H Imam Maqtonil Alam	Jl. Prof M Yamin VI / 3 Malang
3	Muhammad Arief Habibullah	-	7	Autisme	Malang, 30 Juni 1995	Kuntjoro Hardjito	Jl. Teluk Pelabuhan Ratu 65 A Malang
4	Alfredo Mannopo Wangke	-	7	Autisme	Malang, 06 Oktober 1995	Benny F Wangke	Jl. Danau Limboto Utara IV A 4 L8 Malang
5	Novandra Risky Dianto	5054	8	Mental Retardation	Malang 21/11/1996	Rudiyanto	Jl. Sumpil 11/109 C Malang
6	Naufal Aby Ardhana	5051	8	Autisme	Malang 9/5/1995	Romdhoni	Sukun Pondok Indah Blok C- 7
7	Benedictus Venus	5077	8	Autisme	Surabaya 10/6/1996	Benedictus Venus Sigit MW	Jl. Danau sentani H 3, C 23 Malang
8	Barnabas Deny Bintang P	4663	9	Autisme	Malang 2/12/1995	Rudi Hariyanto	Jl. Besi 9 Malang
9	Zulfikar Anggoro Putro	4692	9	A D H D	Malang 18/2/1996	Lulus Ujihantono	Jl. Ikan Arwana F 6 Malang
10	Jenny Nilamsari P	4869	9	Mental Retardation	Malang 5/7/1993	Djanji Purwanto	Jl. Ikan Arwana S 4 Malang
11	Mukti Rilla Pambudi	4875	9	A D H D	Sidoarjo 30/3/1995	Hartono	Perum Muara Sarana Indah B-5 Malang
12	Ristanto Nurdiansyah	4953	9	Slow Learner	Jakarta 27/3/1996	Dody Susantioko	Perum Tirtasani Estate H-2-10 Karang plosa

## Appendix 12

**List of The Nursery Teacher of Inclusive Education at SMPN 18 Malang****School Year 2010-2011**

No	Name	Sex	Place, Date of Birth	Address	Education
1.	Dra. Kusiyah, S.Pd.	Female	Malang, 24-Okt- 68	Jl. Kapi Sraba IX/10 c/48 Mangliawan Malang Phone: 0341 9951433	S1 FISIP S1 Pendidikan
2.	Arleosukma AP. S.Psi	Male	Madiun, 11-Apr-84	Jl. Sulfat Indah II/7 Malang Phone: 471193 085234071663	S1 Psikologi
3.	Santi Dwi P, S.Pd	Female	Malang, 3-Sep-75	Jl. Jaya Srani IX 7M/10 Sekarpuro Malang Phone: 9280594	S1 Pendidikan
4.	Sulistiyowati, S.Psi	Female	Jember, 27-Sep-75	Jl. Kepuh Gg. 10 No.5 Malang phone: 9335128	S1 Psikologi
5.	Lilik Mufidah, S.Psi	Female	Malang, 2-Sep-73	Jl. Ki Ageng Gribig no.27 RW 2 RT 5 Madyopuro, Malang	S1 Psikologi

Appendix 14

Picture one: The Islamic education learning at classroom



**Picture two: Students with Autism on Islamic education learning**



**Picture five: The evaluation process of Islamic Education**

