

Islamic Education for Children with Special Needs in an Inclusive Nonformal Education Setting

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ABSTRACT

This study aims to explore the Islamic education programs for children with special needs and their implementation in nonformal institutions. The setting of this study was one of the orphanages in Ponorogo. It was Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo. This study used a qualitative research approach. It was case study research. The data were collected through interviews, observation, and documentation techniques. This study revealed that the Islamic education programs at this nonformal institution were divided into two categories. They were academic and non-academic education programs. The programs at this orphanage employed an inclusive approach by involving regular and special needs students in an education scope. It showed that the institution has tried to present an inclusive and friendly Islamic education milieu for children with special needs to fulfill their right to obtain a good education in religion and skill. Hence, they have equal opportunities to develop all their potential.

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INTRODUCTION

Education is essential for humans because a person will not understand his responsibilities and rights as a servant of Allah Swt., individuals, and members of society without education. It implies that, in truth, education is a human right. Therefore, it is necessary to have an equitable distribution of quality education to achieve the fulfillment of fundamental human rights in the field of education, as well as an effort to realize the spirit of education for all (EFA),¹ which contains the message that education must be given to all children without exception, including those who experience limitations, such as persons with disabilities.²

In the context of Indonesia, it has been stated in the 1945 Constitution of the Republic of Indonesia (Undang-Undang Dasar Negara Republik Indonesia Tahun 1945) Chapter XIII article 31, paragraph 2 that every citizen has the right to education.³ Furthermore, the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System article 5, paragraph 1 explains that "every citizen has the same right to obtain a quality education." Furthermore, paragraph 2 also states that "citizens who have physical, emotional, mental, intellectual, or social disorders are entitled to special education either in the form of inclusive education or in the form of special education units."⁴ It implies that education is the right of every Indonesian citizen without any exceptions, including for those with special needs or known as children with special needs.⁵

As described above, the equal rights of all Indonesian citizens to obtain an education also apply in the religious education field, which prepares students to become members of the community who understand, live, and practices the values of Islamic teachings. Like ordinary children, Muslim children with special needs⁶ also need Islamic education and

¹ Education for All (EFA) is a program or global movement led by UNESCO which aims to meet the learning and educational needs of all children, youth, and adults. Education for All (EFA) has become a global commitment to provide quality education for everyone, from children to adults, regardless of gender, skin color, physical form, etc. It is based on the view that all children can learn, every child is different, and that difference is a strength. Look Abdul Rahim, "Pendidikan Inklusif Sebagai Strategi dalam Mewujudkan Pendidikan untuk Semua," *Tribayu: Jurnal Pendidikan Ke-SD-an* 3, no. 1 (2016): 71.

² Mohamad Zaenal Arifin, "Pemenuhan Aksesibilitas Pendidikan Penyandang Disabilitas dalam Al-Qur'an," *Dirasab* 3, no. 2 (2020): 183.

³ "Undang-Undang Dasar Negara Republik Indonesia Tahun 1945" (n.d.) Bab XIII Pasal 31 Ayat 2.

⁴ "Undang-Undang Republik Indonesia No. 20 tahun 2003 tentang Sistem Pendidikan Nasional" (n.d.) Pasal 5 Ayat 1 dan 2.

⁵ The term "children with special needs" is another term that replaced the term "extraordinary children" and "children with disabilities". The term "children with special needs" is considered more appropriate and humane than the two previous terms. See Ekodjatmiko Sukarso, *Assesmen Anak Berkebutuhan Khusus* (Jakarta: Dirjen PSLB, 2001), 5. Children with special needs have characteristics that differ from one another. The term "children with special needs" is defined as children who experience deviations or abnormalities from the conditions of normal children regarding physical characteristics, sensory, and mental abilities, communication skills, and social behavior characteristics. A child is called a child with special needs only if the child experiences obstacles in his daily life caused by significant deviations from other children in general, so he needs special services in several ways. See Jamila K. A. Muhammad, *Special Education for Special Children, Cet. I* (Jakarta: Hikmah, 2008), 37.

⁶ Children with special needs generally include children with permanent special needs caused by certain disorders and children with temporary needs who experience learning and development barriers due to environmental conditions and situations. Dadang Garnida, *Pengantar Pendidikan Inklusif* (Bandung: Refika Aditama, 2015), 1.

guidance through formal, nonformal, and informal education. It is because, in essence, they also have the same religious potential as ordinary people, which needs to be maintained, honed, stimulated, and developed to the fullest. In addition, even though they have limitations, they are also still subject to the burden of *taklif*, namely the burden of carrying out obligations or orders and staying away from Islamic religious prohibitions.⁷ Thus, it is pretty clear that because Muslims with special needs also have the same obligations as ordinary Muslims in general, they also have the same right to receive guidance and education in the religious field, namely Islamic education.

However, it must be acknowledged that even though there are already many, not many parties or educational institutions provide opportunities and great special attention to children with special needs in fulfilling their needs, especially Islamic education.⁸ However, there is one social institution and inclusive nonformal education in Ponorogo that is quite good at facilitating and maximizing the potential of children with special needs, especially in the field of Islam, namely Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo. It can be seen from the various program activities intended for the students and its excellent management. So, it is not surprising that this orphanage has been named as one of the pilot orphanages at the national level.

In addition, the success of this orphanage in maximizing the potential of children with special needs can also be seen from the birth of *hafiz* and *hafizah* students from this orphanage despite their limitations. Not even a few of them have made brilliant achievements in *tahfiz* al-Qur'an. Uniquely, although there is the word "*tunanetra*" that means "blind" in the name of this orphanage, the students who live in this orphanage are not only blind but also students with physical disabilities, speech deafness or communication disorder and deafness, and mentally retarded. Even Maryati, one of the educators at Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo, said that there were also some ordinary students living in the orphanage. It means that this orphanage has implemented an inclusive nonformal education system.

Therefore, it is necessary to study in depth how the formulation of Islamic education and its implementation for children with special needs in the orphanage; moreover, the students who live in this orphanage are pretty heterogeneous with the presence of ordinary and special needs students who have different needs. So, through this research, the researcher wanted to explore and examine more deeply the best practices carried out by managers and educators at this orphanage in presenting a milieu of inclusive and friendly Islamic education for children with quite diverse needs to fulfill their right to obtain good, proper, and quality religious education and have equal opportunities to develop all their potential. For this reason, this research examined two main focuses: Islamic education programs for children with special needs and their implementation at Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo.

⁷ Akhmad Sholeh, "Islam dan Penyandang Disabilitas: Telaah Hak Aksesibilitas Penyandang Disabilitas dalam Sistem Pendidikan di Indonesia," *Palastren* 8, no. 2 (2015): 316. See also Fuad Masykur dan Abdul Ghofur, "Pendidikan Penyandang Disabilitas dalam Al-Qur'an," *Tarbawi* 2, no. 2 (2019): 64.

⁸ Ishak et al., "Challenges in Implementation of Islamic Education for Students with Special Needs," *International Journal of Advanced Science and Technology* 29, no. 7 (2020): 3544. See also Aulia Rahmi, "Difabilitas dalam Al-Qur'an: Paradigma dan Pemberian Layanan Pendidikan," *Ranah Research: Journal of Multidisciplinary Research and Development* 4, no. 1 (2021): 225.

RESEARCH METHOD

This study used a qualitative approach that aims to describe and analyze events, phenomena, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups.⁹ This research also used case study research. The researcher chose case study research because it can maintain the holistic and meaningful characteristics of implementing Islamic education for children with special needs in an inclusive education setting at Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo. The subjects in this study were the head of the orphanage, the supervisor, the head of sections, and the institution's educators. Research data were collected using in-depth interviews, observation, and documentation techniques. The validity of collected data was tested by source and technical triangulation, then analyzed using the Miles and Huberman model data analysis technique, which includes data collection, data reduction, data display, and conclusion drawing or verification.¹⁰

RESULT AND DISCUSSION

Islamic Education Program for Children with Special Needs at Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo

Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo that located at Street Ukel Gg. II/7 Kertosari Village Babadan District Ponorogo City East Java 63491 is a Child Social Welfare Institution (*Lembaga Kesejahteraan Sosial dan Anak/LKSA*) that provides social welfare services to orphans, orphans, underprivileged, and children with special needs, especially the visually impaired by providing support and fulfilling their physical, mental and social needs. In the 2019-2020 period, there were 72 students registered as foster children of this orphanage with the following details: 37 blind, 1 speech impaired, 3 physically disabled, 2 mentally retarded,¹¹ 3 orphans, and 26 poor people.¹² In practice, this orphanage is not only concerned with the physical welfare aspects of clothing, food, and housing but also pays great attention to the fulfillment of children's rights to education, especially Islamic education, for both ordinary children and children with special needs.

The great attention of the stakeholders of Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo towards the aspect of fulfilling children's rights to education, especially for those who have special needs, can be seen from the seriousness of the orphanage in preparing and implementing various kinds of educational programs for their foster children, both normal

⁹ C.R. Kothari, *Research Methodology: Methods and Techniques* (Jaipur India: New Age International Publisher, 2004), 5.

¹⁰ Matthew B. Miles dan A. Michael Huberman, *Analisis Data Kualitatif, Terj. Tjetjep Rohendi Robidi* (Jakarta: UI Press, 1992), 16.

¹¹ There were four categories of children with special needs in this orphanage (blind, speech impaired, physically disabled, and mentally retarded). The categories of children with special needs, according to Kauffman and Hallahan, are a) mentally retarded, which refers to children with developmental impairments; b) learning difficulties or children who have specific learning disabilities; c) attention deficit disorder with hyperactivity; d) emotional or behavioral disorder; e) communication disorder and deafness; f) visually impaired (partially seeing and legally blind) which referred to children who have visual impairments; g) autistic children; h) physical disability, and i) giftedness and unique talents. See J. M. Kauffman and D. P. Hallahan, *Special Education: What It Is and Why We Need It* (Boston: Pearson Education Inc, 2005), 28–45.

¹² Foster children data of Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo for 2019-2020.

children, as well as children with special needs. Islamic education programs for all students or foster children of *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo* are not arranged and implemented arbitrarily or to fill the students' free time. Still, they are formulated and implemented concerning the orphanage's vision, mission, and goals. It means that the formulation and the preparation of educational programs are carried out with an orientation to the vision, mission, and goals to be achieved.

The vision of *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo*, as mentioned in the previous chapter, is “*menjadi panti percontohan yang bertumpu pada moral, ilmu pengetahuan dan pribadi mandiri*”¹³ which means to become a model orphanage based on morals, knowledge, and self-reliance.” Furthermore, the formulation of the orphanage's vision was further developed into the orphanage's missions as below:

1. Developing a moral culture (*al-akhlak al-karimah*) so that Islamic life can be realized starting from the orphanage environment.
2. Developing a culture of science so that various achievements and mastery of science and technology are realized.
3. Fostering a culture of independence so that a skilled independent personality is formed.¹⁴

From the formulated vision and mission above, *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo* formulated its objectives as “*menuju generasi 'Aisyiyah sebaik-baik ummat (kabayr ummah)*,”¹⁵ which means towards the best generation or *ummah* of *'Aisyiyah*. From the formulation of the vision, mission, and objectives above, it was clear that *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo* is directed to provide education and create an educative and conducive culture and environment that is oriented towards moral formation (*al-akhlak al-karimah*) and development knowledge of children, as well as making foster children who are in it become independent and skilled individuals in their lives so that the generation desired by Islam is realized, namely *kabayr ummah* (the best *ummah*) who always adheres to the teachings of Islam, making it the only way of life and ready to convey the good values and teachings of Islam to others.

Furthermore, the educational goals stated in the vision, mission, and objectives¹⁶ of *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo* above have been formed into various programs or activities of the orphanage then. As for the description of the orphanage programs, in this case, the researcher concluded, based on an analysis of the research data obtained through interviews, observations, and documentation, that the programs in this orphanage can be classified into two categories, namely academic programs and non-academic ones. To find out more about the description of programs or activities for students at *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo*, the researcher explained in detail in the explanation below.

¹³ Tim Penyusun, *Buku Profil Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo* (Ponorogo: Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo, 2016), 3.

¹⁴ Penyusun, *Buku Profil Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo*.

¹⁵ Penyusun, 4.

¹⁶ The institution ideals contained in the vision, mission, and goals of this orphanage are an educational philosophy that colors and animates all of the activities in it. See Ahmad Sulton, Sangkot Sirait, dan Mahmud Arif, “The Educational Philosophy of Traditional Pesantren Roudlotul Muhsinin Al-Maqbul: Integrating Future Education Values,” *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 20, no. 1 (2022): 33–48.

First, academic programs. They refer to the orphanage's programs or activities that are scientific and related to science. In educational curriculum discourse, academic programs can be equated with curricular activities, which refer to activities related to the core curriculum or a subject taught in an educational institution.¹⁷ From this theory, the researcher concluded that the activities at Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo are included in academic activities, namely *tahfidz al-Qur'an*, learning religious materials, and *diniyah* programs.¹⁸ The reason is that there are several main components in the three programs that must exist in a curricular or academic program, namely the existence of a learning process, educators, *santri* (students), teaching resources or materials, and an evaluation or assessment process. To know and understand more clearly the three programs, the following is an explanation regarding the three programs included in academic activities at Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo, namely:

1. *Tahfidz al-Qur'an* program

The *tahfidz al-Qur'an* activity is a daily activity of memorizing the Qur'an, which is intended for all students or foster children at Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo without exception, both for regular and children with special needs. This *tahfidz al-Qur'an* activity is oriented so that all foster children or students can memorize verses of the Qur'an, at least juz 30 while being students or foster children at the orphanage.

2. Learning Religious Materials

In addition to *tahfidz al-Qur'an* activity, students or foster children at Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo are also equipped and taught religious sciences through educational activities and learning religious materials. It is closely related to the institution's vision, mission, and goals, as described previously. So, the purpose of this religious education program is to equip students with the knowledge or knowledge of Islam, which is the primary milestone that can lead them to become a generation that is moral or has good morals and a generation that is *khayr ummah*.

To achieve that goal, the material taught in this activity includes *Aqidah Akhlaq*, Islamic history, *Fiqh Ibadat* of practical worship, daily prayers, *Mahjudzat*, *Khat*, *Imla'*, *Tafsir* (interpretation), and *Kemuhammadiyah*.

3. *Diniyah* Program

The *diniyah* program is a program to teach reading and writing the Qur'an, intended for students or foster children who cannot read and write the Qur'an. Like other programs, this *diniyah* program is for ordinary students and students with special needs. This program aims to facilitate children who have not been able to read and write the Qur'an so that they can master reading and writing the Qur'an because it is undeniable that the Qur'an is the primary source of Islamic teachings, which means that all Muslims, without exception must be able to read it as a form of worship *lillah ta'ala*, and one of the first bridges and gateways to understanding the teachings of Islam.

Second, non-academic activities, namely activities that are not scientific, are not directly

¹⁷ Rahmat Raharjo Syatibi, *Pengembangan dan Inovasi Kurikulum, Cet. ke-2* (Yogyakarta: Azzagrafika, 2013), 174.

¹⁸ Ita Yuli Kadarwati, Manager of the Education Section of Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo, *Interview* on July 25, 2020, 09.30-11.30 AM.

related to science and are not tied to a particular theory. In more straightforward language, these non-academic activities do not increase and evaluate students' knowledge in specific fields scientifically. Still, they serve to equip students with particular skills or as a forum for developing their talents, interests, and creativity.

The non-academic programs or activities at *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo* include language skills provision (Arabic and English), *muhadbarah*, the art of reading the Qur'an (*Qira'*), massage, sewing courses, computer courses, *hadrah*, and music.¹⁹ Routine activities, both monthly and yearly, such as *Pengajian al-Hilal*, training, and debriefing, also play a role in providing education and provision for students at *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo*. All activity programs for students in the orphanage, either ordinary children or children with special needs, were also strengthened by creating a conducive, educational, and religious culture. It can be seen from the habit of praying in the congregation daily, praying together, reciting al-Qur'an, and fasting sunnah.

From the description of the activity programs for students with special needs in the inclusive setting at *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo* above, we can understand that this institution has been trying to maximize the existing educational process by developing an Islamic education curriculum in the form of activity programs, which is helpful in it. Curriculum development that is carried out is also not only based on things that are instructional (learning) but also strengthened by the creation of a conducive milieu or *bi'ah* to be able to sow the seeds of *al-akhlaq al-karimah*, religiosity, love of science, and also the seeds of independence for the students in it.

It is also in line with the results of interviews conducted by the researcher with several administrators of *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo* regarding their common perceptions and views on interpreting the Islamic education curriculum at the orphanage. All administrators agree that the Islamic education curriculum in the orphanage is not merely limited to documents, teaching materials, or learning. Still, everything in the orphanage, from what they hear, see, and experience, and become their daily routine, is also an orphanage curriculum. Therefore, the curriculum development carried out is more emphasizes the creation of a culture, vibe, and environment that can provide resonance for the growth of the seeds of *al-akhlaq al-karimah*, religiosity, love of science, and also the seeds of independence as contained in the vision and mission of *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo*.

Implementation of Islamic Education Programs for Children with Special Needs at *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo*

First is the implementation of the *tahfidz al-Qur'an program*. This activity is routinely carried out by students every day after the Shubuh prayer. In this activity, all ordinary and special needs students must memorize the quranic verses to their ustadz and ustadzah without exception. Technically, all students are divided into small groups based on ability and achievement of memorization. Each group consists of ordinary students and students with special needs. It is intended that children with special needs can communicate, socialize,

¹⁹ Maryati, the teacher of *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo*, *Interview* on 20 July 2020, 09.30-11.45 AM.

and learn with normal children. Each group is guided and monitored by one ustadz or ustadzah, who is always ready to listen to the memorization deposit and correct, then evaluate the students' memorization.²⁰

Students who cannot read the Qur'an (either ordinary manuscripts for alert students or Braille for blind students) are still required to memorize the Qur'an to the *ustadz* and *ustadzah*. For this reason, in this case, they are guided to memorize the Qur'an either through direct guidance from the teachers using a combination method of *istima'* and drill, namely by listening to the memorization of the Qur'an repeatedly or several times and asking the students to follow it until they memorized correctly, or they can also use MP3 *murattal* audio. This method is beneficial in the memorization process for students who have not been able to read the Qur'an, especially for blind students who rely heavily on their sense of hearing.²¹

More than that, because the *tabfidz* group was formed in an inclusive setting (normal children and children with special needs are mixed), ordinary students who can read and memorize verses of the Qur'an can play a role in helping friends or younger siblings with special needs to be able to complete their memorization as well. It simultaneously shows the positive side of implementing Islamic education programs in inclusive education settings, so it must be maintained.

Second, the implementation of religious material learning activity. This activity is scheduled from Sunday to Friday, with two daily sessions. It is after the Asr prayer at 04.30-05.15 PM and after the congregation of the Maghrib prayer at 06.00-06.45 PM. There is a class system for students in this activity based on ability which aims to facilitate the learning process so that learning can be more effective. There are 6 grades or levels in this activity, starting with the lowest grade, namely *Ibtida' I* class, then *Ibtida' II*, *Ula*, *Wustha*, *Ulya*, and ending with the highest-class level, namely *Ulya Mustawiy* class I, II, and III. Each class is taught several different materials, as visualized in the table below:

Table 1. Class Levels and Materials on Religious Material Learning

| No | Class Level | Material Coverage |
|----|-------------------|---|
| 1 | <i>Ibtida' I</i> | 1. Daily Du'a/Prayers 2. <i>Mahjudzat</i> 3. Story & History of the Prophet 4. <i>Fiqih Ibadab</i> (Fiqh of Worship) 5. Reading and Writing Qur'anic Verses (<i>BTAQ</i>) 6. <i>Tabsin al-Qur'an</i> |
| 2 | <i>Ibtida' II</i> | 1. Daily Du'a/ Prayers 2. <i>Mahjudzat</i> 3. Story & History of the Prophet |

²⁰ Maryati, the teacher of Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo, *Interview* on 20 July 2020, 09.30-11.45 AM.

²¹ Maryati, the teacher of Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo, *Interview* on 20 July 2020, 09.30-11.45 AM.

| | | |
|---|---------------------------------------|--|
| | | 4. <i>Fiqih Ibadah</i> (Fiqh of Worship) |
| | | 5. Reading and Writing Qur'anic Verses (<i>BTAQ</i>) |
| | | 6. <i>Tabsin al-Qur'an</i> |
| 3 | <i>Ula</i> | 1. <i>Fiqih Ibadah</i> (Fiqh of Worship) |
| | | 2. Kemuhammadiyah |
| | | 3. <i>Tafsir</i> for Juz 30 |
| | | 4. Aqidah Akhlak |
| | | 5. Reading and Writing Qur'anic Verses (<i>BTAQ</i>) |
| 4 | <i>Wustha</i> | 1. <i>Fiqih Ibadah</i> (Fiqh of Worship) |
| | | 2. Kemuhammadiyah |
| | | 3. Aqidah Akhlaq |
| | | 4. Reading and Writing Qur'anic Verses (<i>BTAQ</i>) |
| 5 | <i>Ulya</i> | 1. Aqidah Akhlaq |
| | | 2. <i>Tafsir</i> for Juz 29 |
| | | 3. Reading and Writing Qur'anic Verses (<i>BTAQ</i>) |
| | | 4. <i>Tabfidz Arba'in</i> |
| 6 | <i>Ulya Mustawiy I, II, & III</i> | 1. <i>Tabsin al-Qur'an</i> |
| | | 2. <i>Tafsir</i> for Juz 29 |
| | | 3. <i>Al-Khat wa al-Imla'</i> |

The *Ibtida' I* and *Ibtida' II* are the first-grade classes at the orphanage specifically for new students with special needs whose formal education levels are from elementary to senior high school (SMA/MA). They can move up to the next class, namely the *Ula* class, after a year or so based on the evaluation results on exams in each semester of each year. There are no ordinary students at these two grade levels because students who are accepted to be foster children at this orphanage are poor students whose education levels start from junior high school (SMP/MTs) to senior high school (SMA/MA). They will go straight to the *Ula* class without passing *Ibtida' I* or *Ibtida' II* class. So, the intersection between ordinary students and students with special needs to be involved in an inclusive class setting at this orphanage starts from the *Ula* class, where new ordinary students who are poor will join students with special needs who move up to the *Ibtida* class.

Although there is a class system in this activity, the learning process is not fixed to must always be reading and writing activities. Still, it can also take the form of a more flexible debriefing. In addition, the learning process is also not carried out classically in the classroom but with the *halaqah* system. The learning process in each class group can be done anywhere

while still in the orphanage, such as in the mosque, the foyer of the mosque, in front of the office, the hall of the orphanage, and others.²²

The learning methods used in this activity vary according to the situation, conditions, and needs. In principle, the learning method used by *ustadz* and *ustadzah* is a method that is appropriate to the conditions of the students and can accommodate different conditions and needs of students who study in inclusive classroom settings. Thus, for classes consisting of ordinary students and students with special needs, the *ustadz* and *ustadzah* are not only fixated on the classical method but also emphasize an individual or personal approach. It is intended to facilitate students with special needs and regular students.

Then students face an examination each semester to know the achievement of learning objectives, understanding, and students' comprehension of each material. There are two exams in one year: exams in semester 1 and semester 2. Semester exams are carried out using several assessment techniques, such as written tests, oral exams, and practical exams. The scores of the children's test results are then reported on each child's report card. The class promotion system at the end of every year also applies at this orphanage. So, the results of the student exams contained in the report card, especially the second-semester exam scores, are taken into consideration to determine whether the students can move up to the next grade level or have to stay in the class.²³

Third, the implementation of the diniyah program. As previously explained, this *diniyah* program is the activity of reading and writing the Qur'an intended for ordinary students and students with special needs who cannot read the Qur'an. Students who are blind use *Iqra'* or Braille Qur'an. In contrast, regular, mentally retarded, and physically disabled students use *Iqra'* and regular or non-Braille Quranic manuscripts. This activity is routinely carried out after the 'Asr prayer congregation or at 04.30-05.15 PM.

In this activity, the students were also divided into several small groups to be guided and guided by the *ustadz* and *ustadzah*. Students who can already read the Qur'an also often help the *ustadz* and *ustadzah*. There is no structured exam system to evaluate the students' progress in this activity. Still, the evaluation is carried out with a monitoring system. This monitoring is done by regularly checking the progress of students' ability to read and write the Qur'an and writing them down in the monitoring book of each student.²⁴

The implementation of non-academic activity programs such as debriefing language skills (Arabic and English), *muhadharah*, the art of reading the Qur'an (*Qira'*), sewing courses, computer courses, and music is the responsibility of the Education and Learning Section, the Production Installation Section and teachers who have artistic talent. Regarding implementation, some activities are scheduled based on class in the Learning Activity Program (*Ibtida' I & II, Ula, Wustha, Ulya, and Ulya Mustawij*). Some are scheduled without referring to the class of learning program activities.

All non-academic activities scheduled based on class learning activities must be

²² Ita Yuli Kadarwati, Manager of the Education Section of Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo, *Interview* on July 25, 2020, 09.30-11.30 AM.

²³ Ita Yuli Kadarwati, Manager of the Education Section of Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo, *Interview* on July 25, 2020, 09.30-11.30 AM.

²⁴ Nur Izzatul Laila, Manager of the *Diniyyah* Section of Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo, *Interview* on July 16, 2020, at 08.30-10.30 AM.

followed by all ordinary students and students with special needs. Some activities are included in the mandatory category for all students and are scheduled by class. Learning Activities include language skills (Arabic and English), *mubadharah*, the art of reading the Qur'an (*Qira'*), and massage skill. All of these activities must be followed by students as a provision and sharpening of their skills and potential. These activities are scheduled for implementation time from Sunday to Friday as the Religious Material Learning Activities. They are scheduled at the same time as the Learning Activities, namely at 05.30-05.15 PM or after the 'Asr prayer and 06.00-06.45 PM or after the Maghrib prayer.²⁵ However, this does not mean that this activity overlaps with the Learning Activities, but that it is neatly scheduled at these hours without colliding with the religious subjects scheduled in the Learning Activities. So, this is the reason why non-academic activities scheduled at this time are the responsibility of the Education and Learning Section.

Meanwhile, non-academic activities scheduled outside the hours of Religious Material Learning Activities, namely on Saturdays and Sundays, are not mandatory. Students may choose to participate in which activities or not participate at all. Some of the activities that fall into this category include sewing courses, computer courses, music, *badrah*, theater, writing training, and so on.

The implementation of Islamic education through formal, nonformal, and informal education for children with special needs can be carried out in three models, namely: 1) separately/especially (segregation), which means that children with special needs are explicitly grouped in one place and separated from ordinary children, 2) in an integrated manner which means that children with special needs are allowed to get education in regular institutions with other normal children without any special treatment tailored to the individual needs of the child, and 3) inclusion, namely an education system that provides access for all students by paying attention to the individual and special needs students of each by seeking optimal services through various modifications and adjustments, starting from the curriculum, facilities and infrastructure, teaching and educational staff, and learning systems to evaluation. Inclusive education requires educational institutions that have to adapt to the demands of the individual needs of students, not students who adapt to the institutional system, so that all children, both ordinary and special needs students, can interact with each other. It can fulfill their educational needs according to their respective abilities and potentials.²⁶

As explained in the previous point, the researcher concluded that when it is viewed from the implementation of educational programs for children with special needs at Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo in general, the orphanage programs mentioned above have tried to be implemented as well as possible with an inclusive approach. It means that the orphanage never discriminates between ordinary students and students with special needs to access various facilities and opportunities to develop their potential, knowledge, talents, interests, and personalities. All ordinary students and students with special needs have the same opportunities and access in various ways. More than that,

²⁵ Ita Yuli Kadarwati, Manager of the Education Section of Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo, *Interview* on July 25, 2020, 09.30-11.30 AM.

²⁶ Imam Yuwono and H. Utomo, *Pendidikan Inklusi* (Yogyakarta: Deepublish, 2021), 10–12.

the implementation of various kinds of program activities is also almost entirely carried out in an inclusive setting that involves all children with different conditions to work together without barriers and distances between them because this is their right. It is in line with what was stated by Phil Smith, that inclusion is not just a moral idea but is a right for students with special needs and disabilities.²⁷

It can be seen from how all students can socialize in all activities and program activities carried out by the orphanage. All ordinary students and students with special needs are not isolated but instead grouped and combined to motivate each other. Ordinary students can help educators to help their friends with special needs in many ways, including helping them in memorizing the Qur'an, reading the Qur'an, dictating the material, and so forth.

Then in terms of using approaches and learning methods for children with special needs, educators have also made every effort always to use approaches, methods, and strategies that can accommodate various kinds of differences and learning needs of students who are taught in groups or classes. So that both ordinary students and those with special needs can learn and capture the material presented, although with different grasping power between each student. To bridge this, educators use the classical approach and emphasize an individual approach during teaching and learning. After educators deliver material to all children in each group, they will constantly re-check how far each child can achieve learning objectives. Then when there are children who still do not catch or do not understand, the *ustadz* and *ustadzah* will provide reinforcement and take a personal or individual approach to them. In this case, students who already understand will always play a role by helping *ustadz* and *ustadzah* to help their friends who need help.

Because after all, implementing various kinds of educational programs in inclusive settings as at Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo, still needs to prioritize methods and strategies that are cooperative and participatory so that they can accommodate all the differences of students in it. In addition, educators also need to prioritize the use of appropriate media. They can help students capture material in educational programs that are carried out based on their individual needs.

From the explanation above, we understand that Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo has undergone a curriculum transformation called the pesantren-based orphanage curriculum. The statement is based on the fact that the complete formula for the orphanage curriculum has been formulated, starting from objectives that include the institution's vision, mission, and goals, materials or programs, and implementation that includes strategies and methods, and evaluation.²⁸ In other words, the development of an orphanage program or curriculum described above can also be called an adaptive curriculum.²⁹ The programs that have been prepared were not oriented only to religious

²⁷ Phil Smith, *Whatever Happened to Inclusion? The Place of Students with Intellectual Disabilities in Education* (New York: Peter Lang Publishing, Inc, 2010), 133.

²⁸ See some provisions related to curriculum transformation in Fata Asyrofi Yahya, "The Transformational Paradigm of the Pesantren Curriculum Innovation," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 19, no. 1 (2021): 114.

²⁹ Hasan Baharun et al., "Building Public Trust in Islamic School through Adaptive Curriculum," *Jurnal Pendidikan Islam* 8, no. 1 (2022): 1–14.

education. Still, they also emphasize that skills education is very much needed for special-needs students.

In general, almost all the objectives of the educational activity programs, both academic and non-academic at *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo*, can be achieved. It means that most students at the orphanage can participate in various activities and experience a lot of progress after participating in academic and non-academic activities at *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo*. Some of them can exceed the targets set in each program, especially in the field of *tahfidz*.

However, in the whole process, there were several foster children with disabilities at *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo* who had difficulty participating in various program activities. One of them was a child with disabilities who was deaf and speech impaired, based on the results of the interview with one of the administrators at *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo*. It happens because the support facilities for speech-impaired children are not adequate. In addition, there was no teaching staff at *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo*. They have the competence to facilitate education for the speech-impaired, one of which is because they cannot use sign language. However, in this case, students with special needs who are deaf and speech impaired can still have the same access, enjoy the same facilities, and can still hang out and socialize with their friends in any way.

Educating and training children with special needs is complex and requires patience and the right and humanistic approach because not everyone can educate and handle children with special needs. However, *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo* is an institution that has tried to accommodate and facilitate everything that its foster children need, including providing programs to support their education, such as training independence, religion, morals, and morality. Apart from the various shortcomings that exist, the contribution of the orphanage and its managers and educators is undoubtedly substantial and has brought benefits to the realization of the spirit of inclusive education and "Education for All," which allows children with any background to enjoy their rights as humans to get education and respect from others.³⁰ It also shows that the orphanage has carried out the mandate of *Direktorat Pembinaan Sekolah Luar Biasa/PSLB* (the Directorate of Special School Development) of Indonesia which emphasizes curriculum development, provision of educational facilities and infrastructure, and learning systems that suit to students' needs.³¹

CONCLUSION

Islamic education programs organized for children with special needs at *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo* can generally be categorized into two, namely Islamic education programs that are academic in nature and Islamic education programs that are non-academic. Educational programs at *Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo* have been carried out as best as possible with an inclusive approach by involving

³⁰ Mohammad Takdir Ilahi, *Pendidikan Inklusif: Konsep Dan Aplikasi* (Yogyakarta: Ar-Ruzz Media, 2013), 24–25.

³¹ Direktorat Pembinaan Sekolah Luar Biasa, *Pedoman Umum Penyelenggaraan Pendidikan Inklusif* (Jakarta: Dirjen Mandikdasmen Depdiknas, 2007), 4.

all children with different conditions to work together without barriers and distances between them. All ordinary students and students with special needs have the same opportunities and access in various ways to facilities and places for developing their potential, knowledge, talents, interests, and personalities. In general, almost all the objectives of the educational activity programs, both academic and non-academic at Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo, can be achieved. It means that most students at the orphanage can participate in various activities and experience a lot of progress after participating in academic and non-academic activities at Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo. Some of them can exceed the targets set in each program, especially in the field of *tahfidz*.

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