Management of Islamic Religious Education Learning in Children with Special Needs

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Abstrak

Pendidikan agama Islam yang diajarkan pada anak berkebutuhan khusus lazimnya dilakukan dengan manajemen pembelajaran yang matang. Tujuan penelitian untuk mengetahui manajemen pembelajaran pendidikan agama Islam pada anak berkebutuhan khusus yang meliputi perencanaan, pelaksanaan dan evaluasi pada proses pembelajaran pendidikan agama Islam. Jenis penelitian menggunakan penelitian deskriptif dengan pendekatan kualitatif. Subjek pada penelitian sebanyak 31 guru yang terdiri dari 2 kepala sekolah dan 29 guru. Metode pengumpulan data melalui observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa perencanaan pembelajaran pendidikan agama Islam pada anak berkebutuhan khusus melibatkan seluruh komponen yaitu guru, siswa, tujuan, sumber belajar dan hasil belajar. Pelaksanaan pembelajaran menerapkan prinsip-prinsip umum dan khusus sesuai karakteristik anak berkebutuhan khusus. Evaluasi pembelajaran disesuaikan dengan kurikulum yang berlaku serta memodifikasi dengan kesepakatan sekolah. Manajemen pembelajaran pendidikan agama Islam dibutuhkan sebagai upaya mempersiapkan anak berkebutuhan khusus siap memasuki pendidikan dasar serta mengarungi kehidupannya sesuai dengan nilai-nilai Islam yang seutuhnya.

Kata Kunci: *manajemen pembelajaran, pendidikan agama Islam, anak berkebutuhan khusus*

Abstract

Islamic religious education taught to children with special needs is usually carried out with mature learning management. The research objective was to see the control of Islamic religious education learning for children with special needs, including planning, implementing, and evaluating Islamic religious education's learning process. This type of research uses descriptive research with a qualitative approach. Subjects in the study were 31 teachers consisting of 2 principals and 29 teachers, data collection methods through observation, interviews, and documentation. The results showed that the planning of learning Islamic religious education in children with special needs involved all components, namely teachers, students, objectives, learning resources, and learning outcomes. The implementation of learning applies general and special principles according to the characteristics of children with special needs. Learning evaluation is adjusted to the applicable curriculum and modifies it with the school's agreement. Management of Islamic religious education learning is needed as an effort to prepare children with special needs to be ready to enter primary education and navigate their lives by Islamic values that are completely.

Keywords: *learning management, Islamic religious education, children with special needs*

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INTRODUCTION

Islamic religious education is the responsibility and role of parents as a family (Umroh, 2019). Religious education exists in the community and schools as three education centres (Indarwati, 2017). The formation and development of a child's attitude and morals through religious education to form a devout person are spiritual needs and academic needs through science. Islamic religious education is a teaching and education to develop noble morals and direct it to become an Islamic personality (Hasyim, 2015). Religious education teaches and trains skills in the implementation of worship and as a personality builder by religion in terms of attitude, mental and moral, which is more important than memorizing religious propositions and laws alone (Herni, 2018). The role of religious education is to produce understanding, abilities, and skills as a foundation for faith in early childhood (Ali, 2015). In early childhood, religious education includes three aspects that require attention to cultivate Islamic values: age, physical and psychological elements (Saputra, 2016).

In early childhood, Islamic education is an effort to maximize children to become devout Muslims from an early age. Inculcating religious values in early childhood is carried out using appropriate guidance and methods for children. Abu Guddah, in his book in his book *Al Rasûl Al Mu'allim saw wa asâlibuhu fi al Ta'lîm* quoted by Hartini, stated that in the teaching process, the Prophet Muhammad always used methods that he considered the best, right on target, according to the level of understanding of students, easy to understand and digest by the mind, and no less critical easy to remember (Hartini, 2011).

Early childhood is entitled to quality Islamic education. The UNESCO organization quoted by Dadan Suryana stated that education is the right of all people or education is for all (Suryana, 2013, p. 57). Education for all, in this case, including children with special needs. Children with special needs have unique characteristics that are different from normal children in general. As a child in general, children with special needs need educational services to adjust to learning barriers and each child's needs in their studies. Children with special needs include: blind, deaf, mentally retarded, mentally disabled, disabled, learning difficulties, behavioural disorders, gifted children, children with health problems (Mastuti, 2014).

Children who do not have disabilities should receive protection with services in several aspects, namely protection in legal elements, placement, and services for parents and technology to help the child (Geniofam, 2010). Children with special needs need special education services to develop their potential optimally. Providing access to education for all children with special needs to participate in education and other children is called inclusive education. Implement education in children with requirements in two ways: attending select education units or special schools or through joining with children in general in regular schools (Ilahi, 2013, p. 24). The integration of classroom learning for children with special needs with normal children generally confirms that every child has the same rights, services, and justice.

Learning involves activities carried out by teachers and students to achieve educational goals to be part of schools' teaching and learning process. Learning Islamic religious education for children with special needs is an activity of understanding Islamic teachings and values that colour children's behaviour and actions in everyday life. In other words, teaching Islamic values has tangible benefits for children with these needs. Religious education taught to children with special needs is usually carried out with careful planning and correct implementation to guide them in achieving learning goals and planting Islam (Anwar & Zaenullah, 2020). The learning process will be effective when it utilizes various facilities and infrastructure, including different learning resources. Early Childhood Education Institutions (PAUD), which are not accompanied by quality in children with special needs, are an actual problem to solve. Children with special needs can get the learning they should and expect.

Research conducted by Hanum on the process and learning activities of Islamic religious education through strategies; selection and use of varied methods and utilizing learning media in Islamic religious education (Hanum, 2014). Furthermore, Oki Dermawan explained that learning in children with special needs based on the characteristics and barriers possessed by children with special needs requires special education services to adapt to their abilities and potential (Dermawan, 2013). In line with the research conducted by Maftuhin and Fuad, Islamic religious education for students with special needs uses the method of lectures, discussions, and practices, and the use of cues by the teacher depends on the class being faced with planning and implementing learning (Maftuhin & Fuad, 2018).

Suhendrik's research results show that the teacher makes lesson plans by considering students' characteristics with special needs. Selection and use of various learning methods are based on syllabus and lesson plans; and use learning media as a learning strategy (Suhendrik, 2017). Research on children with special needs also produces an Islamic school management model for children with special needs based on decentralization and has a national curriculum (Suhartono, 2019).

Previous research has studied a lot about learning Islamic religious education, but learning Islamic religious education for children with special needs in inclusive PAUD is needed to be studied more deeply. In Madiun City, in 2019/2020, it was recorded that there were 222 PAUD institutions at the formal, non-formal, and informal education levels (Dinas Pendidikan & Kebudayaan Kota Madiun Bidang PAUD & PNF, 2019).

Al Irsyad Islamic Kindergarten is one of the kindergartens in Madiun City. Based on the results of an interview with the principal, the institution organizes inclusive education (S. H. Dewi, 2020). The school principal also conceptualizes the school in such a way as to be fun and has the concept of Islamic character, to make children enjoy it in various ways. Likewise, the Islamiyah Rahmatan Lil' alamin Kindergarten has accepted children with special needs in their learning and has produced many children with special needs graduates with talents and abilities (Lilis, 2020). Based on the explanation above, this research focuses on managing Islamic religious education learning for children with special needs, which includes planning, implementation, and evaluation.

METHODOLOGY

This research is classified into a descriptive research type using a qualitative approach—descriptive qualitative for building knowledge through understanding and discovery. The research locations were Al Irsyad Islamic Kindergarten, Diponegoro Street, Madiun City, and Islamiyah Rahmatan Lil' alamin Kindergarten, Jalan Hayam Wuruk, Madiun City. The research subjects were the principal, classroom teachers, accompanying teachers, students, and student guardians. The teacher's issue was 22 teachers of Al Irsyad Islamic Kindergarten and nine teachers of Islamiyah Rahmatan Lil' alamin Kindergarten.

They were collecting data in research using observation, interviews, and documentation. In this study, statements are direct observation and recording of the symptoms investigated in the actual situation in the two research focus locations. Observation techniques to obtain information related to the management of Islamic religious education learning in both research locations. The interview technique is an unstructured interview. Interviews were carried out at the right time and context to obtain detailed and in-depth data. They were carried out repeatedly according to the needs related to clarity regarding Islamic religious education in children with special needs. Interview techniques for research subjects who know in detail about Islamic religious education learning management in children with special needs in both research locations.

Collecting data through documentation to obtain data relating to events or management activities of Islamic religious education learning for children with special needs comes from reports and statements in written, illustrated, or printed form. Documents such as written objects include: student program reports, documentation of learning activities,

administrative files regarding children with special needs, and institutional documents. There are two types of data in this study, namely primary data and secondary data. Preliminary data in this research comes directly from sources or related parties, including; school principals, center teachers, accompanying teachers, and parents. Secondary data is in other sources or literature through books, journals, or other scientific sources.

The data analysis technique used an interactive data pattern, namely using the qualitative data analysis model of Miles and Huberman (1994), namely data collection, data reduction, data presentation, and concluding. Simultaneously, the data's validity used triangulation, according to the group, data collection through recording and recording data and data reduction activities by classifying data. Data reduction activities will make it easier to conclude problems and carry out data collection, furthermore, at the data presentation stage. The benefits obtained in this activity, researchers better understand the learning process of Islamic religious education in children with special needs in early childhood education institutions. During concluding, the data results in the field are often not by the conclusions produced. This research's validity can be achieved by a proper data collection process, namely by triangulation to check data from observations, interviews, and documentation so that the data obtained is valid.

RESULTS AND DISCUSSION

The placement of children with special needs in inclusion classes in both the Al Irsyad Islamic Kindergarten and the Islamiyah Rahmatan Lil'alamin Kindergarten sees children's uniqueness and characteristics with special needs first. The limited number of accepting students with special needs and the specific criteria for children with special needs. The special criteria for students with special needs in both institutions cannot take all children with special needs with a heavy category or in a light variety; in other words, only children who have specificities in only a few aspects by the school (Novitawati, 2020).

This finding is in line with previous results that special education services adjust to children's abilities (Prawesti, Anuraga, & Nugraha, 2020). Hanur and Avif also reinforce the findings that educators' goal is to control the normal classroom conditions with children with special needs (Hanur & Avif, 2018).

Al Irsyad Islamic Kindergarten and Islamiyah Rahmatan Lil'alamin Kindergarten are always committed to accepting students with special needs; the two institutions indirectly claim to be inclusive. Still, there has been no written commitment and legality. Administrative legality is important in inclusive early childhood education institutions to avoid disputes and things that happen out of control (Alfina & Anwar, 2020).

Learning Islamic religious education at both institutions involved all school members, including school principals, teachers, staff, board members, foundation, office assistants, canteen waiters, and parking attendants. All teachers and staff's involvement in shaping and instilling Islamic education in children with special needs in schools is like cooperation.

This finding is in line with what Weber researched in David Smith that all educators must have a "sense of belonging" to all students, including students who have barriers (Smith, 2012, p. 53). In line with this study's results, Triyanto's opinion is that schools, which are educational environments, must apply the principles of equal rights for all students, including children with special needs (Triyanto & Permatasari, 2016).

Al Irsyad Islamic Kindergarten presents shadow teachers to inclusive classes to get maximum learning services without reducing the number of teachers in the study and helping children with special needs to develop their potential talents and skills. Meanwhile, Islamiyah Rahmatan Lil'alamin Kindergarten, in the inclusive class's implementation, provides requirements for parents of special needs students to prepare shadow teachers who will collaborate with two teachers in the inclusive class, namely class, and accompanying teachers.

The presence of shadow teachers by parents can support classroom learning and shadow teachers as facilitators between teachers and children with special needs (Imawati, 2020). The purpose of the existence of shadow teachers, according to Munif and Said, is to help children with special needs to be able to relate to the surrounding environment (Chatib & Said, 2012). Other functions, namely: assist the class teacher in preparing activities related to learning material; accompanying children with special needs in completing their duties by providing short and clear instructions; select and involve friends of the same age for socialization activities; arrange activities that can be carried out in class and outside the classroom; preparing children with special needs for routine conditions that bear positive results; emphasize children's success with special needs by providing appropriate rewards and giving punishment for inappropriate behavior; and, minimizing the failure of children with special needs (Jhonson & Skjorten, 2003).

Planning Learning Islamic Religious Education in Children with Special Needs

Al Irsyad Islamic Kindergarten and Islamiyah Rahmatan Lil' alamin Kindergarten are both concerned with designing learning activities in schools. They organize inclusive classes at the two institutions in several ways, namely setting learning objectives, planning class management, planning media organization, planning the power of learning activities, planning using learning resources, and determining assessments. Planning as preparation before learning begins, scheduled in the Daily Learning Implementation Plan (*rencana pelaksanaan pembelajaran harian*), which is a reference for managing play and learning activities in one day.

This finding is in line with Dewi and Primayana's conclusions that educators are designers or learning designers as well as teach managers (P. Y. A. Dewi & Primayana, 2019). This result is in line with Dede Rosyada's statement that in the Islamic normative perspective, planning and preparing everything in the best interests of the future is a choice of believers (Rosyada, 2013, p. 156).

This finding is in line with Fatimah Kadir's results to create the effectiveness and efficiency of student learning is everything t in the class component (Kadir, 2015). In line with the findings, class management also needs to be improved to organize children with special needs and not children with special needs so that learning can run effectively (Poerwanti, Soenaryo, & Restian, 2015).

The learning model of Islamic religious education at both institutions adjusts the government curriculum and adds to its peculiarities, namely character, in line with the primary goal of learning Islamic religious education according to Ainiyah as forming personality in students in their behavior and mindset in everyday life (Ainiyah, 2013). The learning objectives in the school's vision and mission, namely having Islamic character and achievement.

This finding is in line with Mastuti that planning learning activity programs must be by the concept of education and teaching adopted in the curriculum. According to him, because children with special needs in the classroom are a particular concern for teachers, it does not necessarily change the curriculum applied in the institution (Mastuti, 2014). Planning for Islamic religious education learning at Al Irsyad Islamic Kindergarten and Islamiyah Rahmatan Lil' alamin Kindergarten is the full authority of class teachers. Teachers at both institutions make plans concerning learning principles, the learning model applied, and the institution's characteristics, the features of the natural, social, and cultural environment.

The companion teacher provides input to the class teacher in arranging learning that stimulates all aspects of child development. In inclusive classes, every teacher must present teaching skills in dealing with children with special needs. As a maximum learning effort, all teachers understand managing the classroom by managing, especially operational management and classroom management, and line management. There is a leadership role; in this case, the central teacher is a leader who can lead the class with other teachers as being

taught. Efforts to create conducive classroom situations and conditions prioritize students' attention and abilities to avoid feelings of compulsion and impatience.

This finding is in Hermawan's opinion in Farida Zuniar that teachers must understand children's psychological condition with special needs in managing an inclusive class. Individual differences between normal children in general, and children with special needs, apart from their abnormalities, also lie in their abilities (Zuniar & Chamdani, 2017).

Learning Islamic religious education in both institutions involves all components of the school. The first component in planning, namely students, both the Al Irsyad Islamic Kindergarten and the Islamiyah Rahmatan Lil' alamin Kindergarten, carried out the analysis first. Student analysis is essential before planning a learning process to differentiate children's criteria and characteristics with special needs. The second component is the goal. The purpose of learning Islamic religious education for children with special needs in Al Irsyad Islamic Kindergarten is in the school's vision, namely Islamic character. Meanwhile, learning Islamic religious education for children with special needs at Islamiyah Rahmatan Lil' alamin Kindergarten is the school's vision to become a Kindergarten with an Islamic character. The description of the invention lies in the school's mission, namely the cultivation of Islamic religious education from an early age, learning the Qur'an, habituation of morals, and Islamic life skills.

This finding is in line with Brown's opinion in Wina Sanjaya that the essential components in learning planning are students, goals, conditions, learning resources, and learning outcomes (Sanjaya, 2012, p. 11). Learning planning in the third component is teaching resources. The two institutions are both working on learning resources for Islamic religious education for children with special needs to gain learning experiences. Sources of learning Islamic religious education for children with special needs in both institutions include the physical environment, in this case, all existing learning places, including mosques, classrooms, and play areas. The school prepares the overall materials and tools used for children in learning Islamic religious education.

Furthermore, the component of learning outcomes of Islamic religious education for students with special needs is related to students with special needs in obtaining abilities by the particular goals that the school has planned, namely having Islamic characters. Still, the achievement of children with special needs is certainly not the same as children in general. The same learning process does not necessarily result in the accomplishment of the same learning outcomes. Therefore the learning outcomes of children with special needs at both institutions are not the primary target. The learning process is the school's target to maximize students' independence and ability with special needs.

The findings of the learning planning model for Islamic religious education at Al Isyad Islamic Kindergarten and Islamiyah Rahmatan Lil' alamin Kindergarten in Madiun City are as at picture 1.

Picture 1. Learning system model

Implementation of Islamic Religious Education Learning in Children with Special Needs

The implementation of Islamic religious education learning at both institutions is theoretical and practical. The theory is carried out by introducing them through stories and lectures, memorizing daily prayers in the worship center class or IMTAQ. Meanwhile, on the practical nature through direct practice and habituation. Children with special needs will understand more quickly what they see directly rather than being abstract.

This finding is in line with Adila's research results, which states that habituation and demonstration in learning Islam for children with special needs are necessary. For example, learning ablution, prayer, and other worship activities will catch on more quickly even though the process is not short like children in general (Adila, 2020).

This finding is in line with Susanti's opinion, which states that children's learning objectives must cover two other aspects, namely affective and psychomotor. Affective and psychomotor adapts to children with special needs with necessary abilities, learning motivation, and learning styles of the children themselves (Susanti, 2020).

The learning atmosphere is also fixed in the classroom atmosphere and through learning outside the classroom or direct practice. The implementation of Islamic religious education learning activities for children with special needs in inclusive classes in both institutions applies general principles and unique principles according to students' types of disabilities due to class heterogeneity. Implementing the learning process with children with special needs in both institutions uses learning strategies that include learning methods and media. The existence of centers in learning is proof that education monotonously and centrally with the center class for children with special needs can get to know learning activities widely.

The findings of strategies in the implementation of learning are also in line with Fuad's opinion that learning strategies have a role in determining the learning success process (Fuad, 2013). In line with that, other findings indicate that learning strategies require management that adapts to the learning environment's situation by considering services to students, curriculum application, and aspects of learning implementation (Oktari, Harmi, & Wanto, 2020).

In the inclusive class in both institutions, the teacher prepares the material and prepares the conditions for learning that are conducive and not boring. At Al Irsyad Islamic Kindergarten, Islamic religious education learning focuses on worship center classes, while at Islamiyah Rahmatan Lil'alamin Kindergarten, it focuses on IMTAQ classes. The implementation of the two institutions varies, such as memorizing daily prayers, short letters, *muroja'ah*, practicing worship, writing hijaiyah letters, and reading the Qur'an. In learning al Qur'an, Al Irsyad Islamic Kindergarten uses the *wafa'* method, while in Islamiyah Rahmatan Lil'alamin Kindergarten uses the *ummi* method.

This finding is in line with other opinions that implementing learning activities is a determining factor for a teacher's professionalism in educating (Anwar & Alfina, 2019). This finding is also by the fulfillment of Islamic religious education for students with special needs. Article 12 of Law no. 20 of 2003 concerning the National Education System (SPN) states that students are entitled to education from religious teachers of the same faith.

Evaluation of Islamic Religious Education Learning in Children with Special Needs

Evaluation of learning in children is one of the competencies that the teacher must master. This competency is in line with the teacher's duties and responsibilities in learning, namely evaluating knowledge, including assessing the learning process and outcomes. The two institutions implementing Islamic religious education learning for children with special needs involve classroom teachers and accompanying teachers. The involvement of parents in evaluating children is also an additional assessment by the teacher.

These findings are in line with Arifin's research that evaluating learning requires teachers' responsibility and competence (Arifin, 2012, p. 3). The results are also in line with Agustina's opinion that the evaluation of implementation learning consists of five types of

products: cognitive, motoric, language, social-emotional, religious, and moral values (Agustina & Retnowati, 2013). The findings of parental involvement in evaluating children with special needs state that parents are the first agents in providing education for children with special needs. The teacher is only a compliment, not the main one (Rafikayati & Jauhari, 2018).

The evaluation of Islamic religious education learning for children with special needs at both institutions adjusts the applicable curriculum and modifies it with school agreements. The learning evaluation at the two institutions is related to the planned activity program's objectives so that later you will find efforts and obstacles to solve them. The assessment of learning in both institutions becomes a process of involvement between teachers, children with special needs, and parents.

The findings of the evaluation of Islamic religious education learning for children with special needs in both institutions with a continuous and detailed evaluation record, a portfolio, or children's work. Assessment of children's work adjusts to the peculiarities of the child himself. The existence of this evaluation is an effort to understand and implement the results of the simulation program. The learning evaluation adapts to the objectives of the activity program that the teacher has planned.

These findings are also in line with other results that determine teachers in teaching; teachers conduct research. Assessment of the evaluation's implementation of cognitive aspects, affective aspects, and psychomotor aspects (Nurseha, 2018). In line with these findings, effective and efficient assessment continuously and thoroughly hopes that educators can get a complete picture of the process and student learning outcomes (Saifulloh & Safi'i, 2017).

CONCLUSION

Planning for Islamic religious learning in Al Irsyad Islamic Kindergarten and Islamiyah Rahmatan Lil'alamin Kindergarten involves all school components. Both institutions present shadow teachers in the learning process. Islamic religious education learning is carried out in theory and practice. The learning evaluation adapts to the national curriculum and conforms to school agreements. This study suggests a need for an increase in teachers' ability of multiple intelligences in dealing with various criteria for children with special needs. Whereas in both institutions, it is necessary to carry out in-depth research on the success of schools, in this case, is supervision in the teaching and learning process.

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