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Internalization of Islamic Education Values for Children with Special Needs

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Abstract: ***Children with special needs are those who have temporary or permanent special needs that require more intense educational services. This becomes very important for students, especially Children with Special Needs to be able to practice religious values in their lives, so that the goals of Islamic religious education are achieved. Physical, mental, social, intellectual and or social disabilities also have the same rights in terms of education, meaning that they are entitled to educational services so that they can carry out their functions as servants of Allah and in the end they will be able to have awareness and responsibility. This study aims to determine how to internalize the values of Islamic education in children with special needs. This research is a qualitative research, namely library research that uses books and other literature as the main topic. Descriptive analysis is needed for qualitative research. The results of the study reveal that efforts to familiarize the values of Islamic Religious Education in children with special needs provide examples continuously and then get used to it every day regularly, repeatedly and can also be habituation that is spontaneous. This continuous guidance in doing something is expected to become an inherent habit for students to get used to, including children with special needs, even though doing so requires a process, given the ability to accept children with different special needs.***

Keywords: Education, Islam, Children with Special Needs

1. INTRODUCTION

The existence of religion on earth is as old as human civilization. His presence influences and plays an important role in the lives of billions of people. Religion participates in the most important moments in human life experience, such as interpretation of life, celebration of births, marriages and ratification of families, and is considered a way of salvation to the afterlife.
With the dynamics of the times, especially in the midst of this era of globalization and

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modernization, religion seems to be increasingly being challenged and demanded to solve social problems of humanity such as poverty, unemployment, corruption, discrimination and terrorism (Sugianto & Hidayat, 2021). This great challenge is at the same time the demands and responsibilities of all religious people. Religion, with the noble moral teachings it contains, cannot achieve much if its adherents are indifferent to the social problems of mankind.

Social faults in religious communities themselves can be renewed in different ways. One of them is by establishing an institution or foundation that cares and guides marginalized people from society, including people with disabilities. As a marginal group, persons with disabilities are often discriminated against and belittled. They are often considered second-class citizens. They are also often seen as unproductive and weak and immobile, so they are not important for successful development.

Lately, if we analyze related to morality, it's sad to say that the context of morality around us has experienced a lot of moral/value degradation. Layers of society are required to be able to digest the contextualization of the degradation of morality that is happening. Because this is no longer an open secret related to moral discussions that already exist in every aspect of people's lives (R. Hidayat, 2019).

According to research by Mohammad Yazid Mubarok, a person with a disability is someone who has different abilities than humans in general(Mohammad Yazid Mubarok, 2018). As living beings, humans are the same as other living things. For example, being born, growing, developing, experiencing stable and unstable dynamics, healthy and sick, abnormally normal, even dying. Humans, unlike animals, can be both an object and an object, so humans are always interested in discussing and analyzing what they need (Mohammad Daud Ali, 2013).
It is a fact of life that everyone from birth must be educated. Because education is the right key in the context of fostering and developing all aspects of body and soul. Education is also an important aspect of the state. The progress of a country depends on the quality of its education. In the educational process, of course, there are various ways and implementation of teaching materials through teachers or tutors. One model of this method is to give a religious value to an object or person.

Religious values (religion) are part of Islamic religious education and are a distinctive scientific discipline, with different goals from many other disciplines, depending on the direction of each institution that administers it. Mamood Yunus aims that Islamic religious education becomes one of the true Muslims, has strong faith, does good deeds, has noble character, and can live, he said, to educate himself to be. Serving Allah independently without burdening others, devoting oneself to the country and hometown, as well as humans and nature itself (Novan Ardy Wiyani, 2012).

Religious values are the basis for the formation of religious culture, because religious culture cannot be formed without the development of religious values. The word religious value is a combination of two words value and religion. From an etymological point of view, value is price, class (JS Badudu, 1996). Value is a measure to punish or choose a particular course of action or goal (Rosyadi, 2004). Religious values are born from religion and can maintain the intimacy of the soul. To form a strong religious culture with a disciplined work ethic, all

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educational institutions need to teach religious values.
The child is a gift from God whose parents are given praise for caring for, nurturing, raising and educating the child, and the child is a mystery of God until he is born in this world. Some children are not born perfect and, like most children, have physical or psychological defects. Children born with disabilities do not mean that they do not have a good future, as other physically and psychologically perfect children want or dream of.

Children with these restrictions also need education(Utama et al., 2022) and guidance from parents and schools. Children with these limitations may also have excitement and hope for their future. A place where he can be educated like any other child. Limitations also do not prevent them from having the future and ideals they want.

Moreover, these restrictions do not prevent them from getting an education and continuing to study to find out what they don't know. Children with this restriction also need religious education to know and understand what their religion does and what they do. Religion is always forbidden (R. H. Hidayat, 2021). Nor is it mentioned in the Qur'an or hadith, and is not limited to those who are obliged to carry out what Allah has commanded. Even children with these restrictions have the same obligations as other children.

Children with special needs, like other ordinary children, must instill religious values. Instilling religious values is also very important not only for ordinary children but also for children with special needs. Even children with special needs need to understand and know what religious values they need to apply in their lives. Faith and morality are more important.

2. RESEARCH METHOD

This research is a qualitative research, namely *library research* that uses books and other literature as the main topic (Mulyadi, 2013). Descriptive analysis is needed for qualitative research. The qualitative approach is based on the first step by collecting the necessary data and then classifying and describing it (Yusanto, 2020).

3. DISCUSSION

1. Children with Special Needs

According to the Big Indonesian Dictionary, persons with disabilities are defined as people who have (suffered) something, while disability is an Indonesian word derived from the English loan word disability (plural:disabilities) which means disability or inability. According to John C. Maxwell, a person with a disability is someone who has a disability and/or who can interfere with activities (Sugiono et al., 2014). Children with special needs are children who have something special that distinguishes them from normal age children. Anomalies of a child can be in the form of an anomaly that the child has, it can be positive, and it can be negative (Igak Wardani, 2008).

Persons with disabilities are members of society and have the right to live in society. People with disabilities need the support they need in education, health, employment and social structures. The rights of persons with disabilities are now classified as special rights of certain groups of people in terms of human rights (Bagir Manan dkk, 2006).

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Several definitions of Persons with Disabilities/Persons with Disabilities are regulated in the Act, namely:

First, According to UN Resolution Number 61/106 dated December 13, 2006, a person with a disability is any person who is unable to guarantee by himself, in whole or in part, normal individual needs. and/or social life, as a result of their disability, whether congenital or not, in terms of their physical or mental abilities.

Second, According to Law Number 39 of 1999 concerning Human Rights, persons with disabilities are a vulnerable group of people who are entitled to more treatment and protection with regard to their specificity.

Third, According to Law Number 11 of 2009 concerning Social Welfare, persons with disabilities are classified as part of a society that has a life that is not humanely appropriate and has criteria for social problems.

Fourth, According to Law Number 19 of 2011 concerning the Ratification of the Rights of Persons with Disabilities, persons with disabilities are people who have physical, mental, intellectual or sensory limitations for a long period of time who in interacting with the environment and attitudes of the community may encounter obstacles that make it difficult to participate fully and effectively on the basis of equal rights.

Fifth, According to Law Number 4 of 1997 concerning Persons with Disabilities, persons with disabilities are any person who has physical and/or mental disorders, which can disturb or become obstacles and obstacles for him to perform properly, consisting of, persons with physical disabilities; people with mental disabilities; people with physical and mental disabilities.

Sixth, Updated with Article 1 number 1 of Law Number 8 of 2016 concerning Persons with Disabilities states that persons with disabilities are anyone who experiences physical, intellectual, mental, and/or sensory limitations in the long term which in interacting with the environment can experience obstacles and difficulties to participate fully and effectively with other citizens on the basis of equal rights.

Seven, According to Article 1 point 6 of the Regional Regulation of East Java Province Number 3 of 2013 concerning Protection and Services for Persons with Disabilities, Persons with Disabilities are any person who has physical and/or mental disorders, which can interfere or become obstacles and obstacles for him to carry out activities properly, consisting of people with physical disabilities, people with mental disabilities, as well as people with physical and mental disabilities.

2. Instilling Islamic Educational Values for Children with Special Needs

Education is an essential human need for human survival. Because without the education process, humans cannot live normally. Education in English is *"education"* and comes from the word *"educate"*. It means love and education. The notion of education itself is a collection of processes that enable a person to develop positive skills, attitudes and behaviors in society. A broader understanding of education is education as an effort,

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influence, protection, and assistance to children aimed at maturing them in carrying out their mission in life (Suryadi, 2018, h. 1-2).

The statement above shows that education is an important need in human life to ensure future survival. Education includes not only general education, but religion and everything in this world. People need to learn from others who have a wider and higher level of knowledge in carrying out their lives.

Islamic education in particular is rooted in the cultivation of values and the formation of an attitude of life that is imbued with Islamic religious values and developing knowledge skills in accordance with basic Islamic values. Islamic education is defined as education or teaching of religion or Islam such as *al-tarbiah al-diniyah, ta'lim al-din, al-ta'lim al-dini, and al-ta'lim al-islami*. Education in an Islamic perspective is the process of educating individuals based on Islamic values (Suryadi, 2018, h. 8-9).

In general, education is a deliberate guidance by educators in the physical and mental development of students to form the main personality. Therefore, education is seen as an aspect that plays an important role in shaping the young generation into great individuals (Zuhairin, 2004, h. 1).

Based on some of the definitions above, it turns out that Islamic education is education that incorporates Islamic values which is carried out to provide knowledge based on Islamic teachings. Raising children so that they are commendable in daily activities in society and have noble character according to Islamic teachings and are able to socialize well. To help children distinguish between good and bad.

The essence of education is the process of transferring values, knowledge and skills from the old to the young so that the young can survive. Therefore, when referring to Islamic religious education, it involves two things: a) Educating students to behave in accordance with Islamic values or morals. b) Educate students to study Islamic religious teaching material (Muhaimin, 2001, h. 75-76).

What is meant by Islamic religious education according to the above formulation is the formation of changes in attitudes and behavior according to the instructions of Islamic teachings. Religious reputation by creating a social environment where the Prophet preached, taught, set an example, trained agency skills, motivated, and supported the implementation of the idea of educating the Muslim personality. For this reason, we need companies, activities, methods, tools and environments that support success(Zakiyah Drajat, 1992, h. 28).

3. Basic Islamic Education

The basics of Islamic teachings remain in the Qur'an and the Sunnah of the Prophet. The basis for administering religious education is, among other things, the laws and regulations in force in the provinces of Indonesia which can directly or indirectly serve as the basis for organizing religious education:

1) The Ideal Basis

Is the philosophy of the Republic of Indonesia, namely Pancasila. Pancasila as the state

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ideology means that every Indonesian citizen must have the spirit of Pancasila where the first precepts of God Almighty, animate and become the source of the implementation of other precepts. While the definition of education in the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System is as follows:"*Education is a conscious and planned effort to create a learning atmosphere and learning process so that students* actively develop their potential to have religious spiritual strength, control self, personality, intelligence, noble character, and skills needed by himself, society, nation and state (In the Law of the Republic of Indonesia No. 2 of 2003 concerning the National Education System, (Bandung: Citra Umbara, 2003, h. 3).
Therefore, the general concept of education can be understood as a conscious effort of the educator or person who is responsible for encouraging physical and mental growth towards the formation of the main character.

2) Structural Basis

From the 1945 Constitution above, it means that Indonesia has given freedom to its fellow citizens to embrace religion by practicing all the religious teachings adopted.

3) Operational

Basis This operational basis is the basis that directly underlies the implementation of religious education in schools in Indonesia. As the Republic of Indonesia Law No. 20 of 2003 concerning the National Education System and how the clarity of this basic operational concept will continue to develop in accordance with the development of the education curriculum and the dynamics of science and technology and usually change every time the Minister of National Education and the President replaces and will always condition the development of international science and technology.

Islamic education is everything that must be communicated, digested, processed, internalized and practiced by students in the course of their educational activities in order to achieve the goals of Islamic education. Basically the material available to students is very universal and contains rules as aspects of human life, both in relation to fellow men and with each other. Since Islamic religious education is based on the Qur'an and Sunnah, it is very broad and Islam encourages everyone to find an unlimited number of educators(Tim Dosen IAIN Malang, 1996, h. 100).

The academic debate about education for children with special needs is also indicated by the treatment model paradigm. There are many models of disability that have developed in the literature. But so far, there are two main models that are widely used: the medical model and the social model. In this model, persons with disabilities are considered a problem. They need to change and adapt to the circumstances of the disability (where possible), and there is no presumption that society or the environment needs to change to meet the limitations caused by the individual's disability. In this model, persons with disabilities are categorized according to the type of disability, and the type and location of the disability is also categorized according to the type of disability (Saharuddin Daming, 2016, h. 60).

Many studies conducted in Western countries show that people with disabilities face personal and social challenges. Personal challenges arise when he has to face the loss of physical function (especially adults with disabilities) before finally reaching the stage of self-acceptance and getting back up. Social barriers arise when he has to face the public perception that places too much emphasis on physical integrity. Social barriers seem to

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dominate personal barriers. Many people with disabilities report that the challenges they face have more to do with their attitudes and views towards society than the stress of their own physical condition (Saharuddin Daming, 2016, h. 61).

Various results from various studies show that people with disabilities are below the average social class of society. They are not very normal or, in the worst case, considered imperfect people. Many people with disabilities feel they are contagious. People in wheelchairs often feel that they are seen by everyone, but not by anyone. When dealing with people with disabilities, most people usually just stare but avoid eye contact, are reluctant to speak directly, look nervous when interacting with them, don't smile, or have a disability Pretend they don't exist. Seeing people with disabilities in Indonesia, pregnant women have a habit of stroking their stomachs, saying words that indicate that their baby is not in this condition.

In the context of Islam, students are considered as divine beings, individual beings, and social beings who are unique in nature, with perfection and superior qualities. Education is no exception, and we need to provide education to children with special needs (Zainal Abidin, 2002, h. 45).Islamic religious lessons do not only contain content about religious lessons for students. With regard to ABK, there are philosophical values that emphasize the similarities between regular students and ABK. Both types of students have the same value in the concept of divinity. They are creatures and will be the trust of their parents. In this case, we need to pay more attention to the education of children with special needs.

The contribution of teachers is so important in instilling religious values in their students so that each school has a different way to socialize their children through parenting. There are several methods used in communication to raise and guide children, among others:

1) Lecture Method. By using the teaching method, children with special needs can become motivated, agile and aware in realizing the universal values of Islamic teachings. Of course, these values are consistently embodied in all logic and the nature of reason and spiritual nature.
2) The Humanitarian. Approach is very important and especially becomes the basis for learning to look back and position them as children who need additional education and guidance. High humanity allows teachers to learn in schools with many challenges and limitations.
3) Faith Approach.A belief and values approach is especially important for children with limited intelligence, behavior and physicality.
4) Exemplary approach. Fact, a more appropriate exemplary approach is illustrated. Where the teacher is a good role model for extraordinary children. Likewise, parents and the general public around this extraordinary child need to set a good example of an extraordinary child based on religious values (Pratama et al., 2019, h. 336).

4. Supporting and Inhibiting Factors Internalization of Islamic Educational Valuesfor Children with Special Needs

In the process of assimilation of Islamic religious education values for children with special needs, depending on several factors or components that can support it. However, in the process of assimilation of the values of Islamic religious education for children with special

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needs it will not run as smoothly as expected and there will be obstacles in its implementation.

1) Enabling Factors
   An ABK friendly environment is an environment where every child has a natural right to grow and develop, and where they can reach their full potential in a comfortable and open environment.
2) Inhibiting factors The
   Value of learning, especially for children with special needs, is not easy to remember the situation of children with special needs. Especially for children with autism and mental retardation who have communication problems. Intellectual limitations also make it difficult for children and teachers to assimilate PAI values, making it difficult for children to assimilate information and skills to adapt to new problems and situations, especially abstract material (Mirza Maulana, 2012, h. 19-20).

4. CONCLUSION

Efforts to educate children with special needs about the values of Islamic religious education consistently provide an example, get used to it regularly and repeatedly every day, it can even become a voluntary addiction. This ongoing guide on how to do things requires a process considering their diverse abilities to accommodate children with special needs, but is expected to become an important habit for students, including children with special needs. The value of learning, especially for children with special needs, is not easy considering the situation of children with special needs. Especially for children with autism and mental retardation who have communication problems. Intellectual limitations also make it difficult for children and teachers to assimilate the values of Islamic education, and it is difficult for children to assimilate information and skills to adapt to new problems and situations, especially abstract material.

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