

# INTERNALIZATION OF ISLAMIC CHARACTER EDUCATION THROUGH ISLAMIC RELIGIOUS EDUCATION LEARNING FOR MENTALLY DISABLED STUDENTS

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## **Abstract**

Character education is the basis of education for every individual, including for children with special needs, namely mentally retarded children in special schools, which are important to be instilled and accustomed to from an early age. This study aims to examine the implementation and strategies in internalizing Islamic character for mentally retarded students at SLB Anugerah. The type of research conducted by the researcher uses a descriptive qualitative method. The data analysis used three activity paths, namely data reduction, data display, drawing conclusions. From the results of the data analysis, the following conclusions were obtained: first, internalization of Islamic character is carried out through a hidden curriculum from various activities carried out including through reciting the Koran, congregational prayer activities, learning to memorize letters and prayers, learning fairy tales, religious holiday activities. Second, the method applied is by exemplary behavior from the surrounding environment, namely teachers provide examples for mentally retarded children together, habituation and discipline such as consistent congregational prayer activities, rewards and punishments such as giving gifts that increase children's enthusiasm and giving educational punishments to improve their discipline, and giving advice (*ma'uidzotul hasanah*). Fourth: the media used is visualization by utilizing pictorial learning media, concrete audio visuals by prioritizing the characteristics and needs of each mentally retarded student.

Keywords: Character, Islamic Education, Mentally Disabled Students

## **A. INTRODUCTION**

Education is an important thing for every individual because with education a person will get teaching and learning and with education a person will be recognized in their society. Education should be universal and accessible to anyone and at any time, but not every child born in this world always experiences normal growth like children in general. Some of them experience obstacles, delays, or different ways of life so that

to achieve optimal development, special handling is needed (Putra et al., 2021). In this case, it is then known as a child with special needs.

Islam as the most perfect way of life upholds equality and justice by not distinguishing someone based on their social status, physical condition or the shortcomings of each individual. Islam places this special education as something equally important in the effort to foster and develop the potential of every child regardless of their shortcomings. This equality is found in QS. An-Nuur verse 61:

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ  
أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ  
أَخْوَالِكُمْ أَوْ بُيُوتِ خَلَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ  
بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ □

Translation: “There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father’s brothers or the houses of your father’s sisters or the houses of your mother’s brothers or the houses of your mother’s sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace upon each other – a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand”

In the study of QS. An-Nuur: 61, with its relevance to inclusive education, it states that people with disabilities should act equally or be tolerant of others, not discriminate, provide leniency for not perfectly carrying out obligations that guide the five senses and physical members, not discriminate, have the right to choose and maintain relationships and are allowed not to join in war (Sinaga, 2023).

In the hadith, the Prophet Muhammad SAW gave an example of interacting with people with disabilities to one of his friends with disabilities, namely Abdullah bin Ummi Maktum, who was blind, asked him for Islamic guidance and at that time he honored him by giving him special attention. In addition, according to Imam Al-

Qurtubi, who allows people with disabilities, namely the blind, physically disabled, and others, to be prayer leaders as long as they meet the obligatory requirements and pillars. This provides evidence that people with disabilities in social and community life and even worship in Islam have the same rights (Bahtsul Masail, 2015).

Therefore, in the context of Indonesia, Pancasila as the foundation of the state has regulated five aspects of national and state life, one of which is a life of justice as stated in the 5th principle of Pancasila which reads "Social justice for all Indonesian people" which should be implemented in a real way and with complete understanding (Widjaja et al., 2020). However, the phenomenon in Indonesian society is that children with special needs are often looked down upon. In fact, behind their shortcomings they have advantages in the form of achievements carved both academically and non-academically in the national and international arena. To develop their talents and potential, education for children with special needs in Indonesia is carried out at the Special School (SLB) level which accommodates children with special needs at various levels. The concept of education for people with disabilities in Special Schools (SLB) has created a "separation" and formed an exclusive mentality for children with disabilities and also for society. (Widjaja et al., 2020). For this, synergy and complete understanding are needed without simply separating them, but rather with the presence of inclusive schools where children with various conditions (including children with special needs) can receive education together in regular schools (public schools) (Supena, 2017).

Based on information contained in the 2018 Susenas report, it was found that around 14.2 percent of Indonesia's population, or around 30.38 million people, have disabilities. However, the latest data released by the Central Bureau of Statistics (BPS) in 2020 shows slightly different figures, with the number of people with disabilities reaching 22.5 million or around five percent of the total population. (Wulandari; et al., 2023). With that quantity, it is not a small amount, considering the diversity of Indonesian society, a design is needed to provide equal and fair opportunities in various aspects of life. From the classification of children with

special needs, they can be grouped into several disabilities, one of which is mental retardation which refers to children who have obstacles in their ability to think which is called mental retardation or children who have below average intelligence abilities which causes obstacles to adjustment in their development. (Arifin, 2020). On average they have an IQ of around 50 to 70 (Nini Subini, 2011).

Learning for mentally retarded children involves all aspects of their environment. As in the concept of Islamic education, education involves family education and outside the family, in this case formal education in schools and the community. In national education, it is stated that to equip children to face their future, three aspects are needed, namely affective (attitude), cognitive (knowledge), and psychomotor (skills). The main aspect is the formation of attitudes, namely character building. This character building is in line with the religious aspect of students, namely the development of Islamic character which is important for mentally retarded children as the goal of Islamic religious education is to guide and nurture students so that they are able to understand the teachings of Islam, can practice them, and Islam can be used as a guideline in carrying out every line of their lives so that an appreciation is created in understanding the teachings of Islam that they believe in. (Arifin, 2020).

There are differences in terms of teaching methods, but in terms of educating and teaching there should be no differences in terms of treatment between students with special needs and those without, because every student has the right to receive an education to improve the potential that exists in each of them, which is more important. (Kumalasari & Sormin, 2019). There are several studies that are relevant to this research, namely PAI learning strategies for mentally retarded children based on character education. (Arifin, 2020), Islamic Religious Education learning methods for mentally retarded students (Pane et al., 2021), PAI learning strategies for students with special needs (Amalia et al., 2023).

Based on the variety of relevant research, there are differences between previous research and this research, namely the novelty of this research does not only

focus on Islamic character development in Islamic Religious Education subjects, but also how Islamic character development can be integrated to welcome the independence of mentally retarded children in the future, both for themselves and for their future living environment. Researchers are interested in researching because Islamic character development is needed for every individual, including mentally retarded children, which can be optimized in welcoming their future. This research aims at two things, namely: (1) implementation of Islamic character development for mentally retarded children (2) methods in developing Islamic character education for mentally retarded students..

## **B. Method**

This study uses a qualitative approach with a descriptive method. The setting of this study took place at SLB Anugerah located in Kepoh, Tohudan, Colomadu, Senden, Tohudan, Karanganyar, Karanganyar Regency, Central Java. This study involved the principal, Islamic religious education teacher, dormitory head, and curriculum vice principal, the data collection techniques used were: a) observation technique, where the researcher conducted a direct field study, recording field data related to student activities in developing the character of mentally retarded students b) interview technique, where the informant who was considered to have the most role and knew in detail about Islamic character development for mentally retarded students at SLB Anugerah Colomadu could run well c) documentation technique where this technique aims to identify documents or files related to Islamic character education for mentally retarded students at SLB Anugerah Colomadu.

Data validity checks using Source triangulation and Technique triangulation techniques. Source triangulation was conducted to test the validity of data on Islamic character building for mentally retarded students obtained from the principal, Islamic religious education teacher, head of the foundation, and vice curriculum head. Technical triangulation was conducted by checking data from the same source using various different techniques. The data collection technique in

this study involved observation, which was then verified through interviews, observations, and documentation. Data analysis techniques used Data reduction techniques: researchers reduced data by establishing a conceptual framework for the research area. Data display: data presentation was conducted by communicating observation notes obtained during the research, which included information relevant to the research from informant sources. Conclusion drawing or verification. Researchers made conclusions or verification of research findings holistically in accordance with clauses, hypotheses, and theories.

### **C. Result and Discussion**

In order to maximize educational services for the children of the Indonesian nation as mandated by the 1945 Constitution (UUD) Article 31 paragraph 1 which reads "Every citizen has the right to receive education" and driven by her empathy and social feelings towards children with special needs who often experience discrimination in society and to maximize their potential, Mrs. Eko Setiyoasih founded SLB Anugerah Colomadu in 2005 in her own home. Initially, this special school was established to provide learning opportunities to maximize their potential for children with special needs who could not afford to pay for their schooling in the Solo area and beyond.

Over time, precisely in 2017, the number of students at this school has increased considering that this school is a free school that does not charge parents and is supported by the addition of teaching staff who are volunteer teachers. Education that takes place at SLB Anugerah is carried out according to the national curriculum and for students who are willing, they can take part in boarding school education by living in the dormitory.

The education provided at SLB Anugerah is implemented with a national curriculum in this case the independent curriculum and an internal curriculum compiled by the foundation. As the vision of this foundation is "The realization of independent achievements and life skills of students according to their talents and abilities based on IMTAQ" therefore this foundation is determined to develop an education model that balances IQ, SQ, and EQ possessed by students in order to

develop every potential that exists in students. Islamic character education implemented for mentally retarded students at SLB Anugerah is by strengthening, practicing, and appreciating religious or religious values to make students understand the teachings of their religion and practice them such as and knowing religion through belief, honesty in words and deeds, tolerance between friends and teachers, discipline in acting such as habituating implementation on time, being independent especially when carrying out personal activities or preparing for worship, responsibility is usually attempted such as helping each other, being polite, caring for the environment, being friendly with friends and others.

### **1. Islamic character education development for mentally retarded students**

The implementation of Islamic character building is carried out by involving cooperation between aspects in the school, both internal in this case the head of the foundation, the foundation supervisor, and the foundation committee. In addition, it also collaborates with the community in this case the disability activist community, humanitarian volunteers who care about disabilities, and the surrounding community. In this case, the cooperation that is built is the preparation of activities, mentoring, and monitoring of activities. In addition, this Islamic character building is composed of three stages, namely planning, implementation, and evaluation. Because the character building that is aimed at is the formation of attitudes, reinforcement is needed in terms of appreciation and discipline. For mentally retarded children who are children with below average intelligence, a different approach and strategy are needed. Islamic Religious Education teachers always design teaching with visual and audio-visual media that function to improve children's understanding, but it must be understood that not all materials taught are always with this media. Then with the method of exemplary behavior, discipline, and reward-punishment. Children with mild mental retardation are able to engage in simple two-way conversations, so that the direction of the discussion can run well. Children with intellectual disabilities are directed to find good Islamic character education values without forcing the teacher's will on the values that must be built, but still under the teacher's guidance.

Teachers and educational circles pay attention to the age range based on the child's psychological development, academic, social-emotional, independence, and age levels in the educational method of the Prophet Muhammad SAW that education for children is carried out in 3 stages: In the first 7 years, treat children as kings (0-7 years). The meaning of treating children as kings is that parents should give maximum attention to children because at this age children are in their golden age, this condition does not mean that as parents we must obey all the wishes of children but treat children as well as possible. Because during this golden age is the time when brain cells are formed at a maximum of 70% so that children's ability to absorb information is very strong. In the second 7 years, in this phase as parents we must provide discipline lessons for children. At this age range children must be accustomed to carrying out the obligations inherent in themselves, such as praying. This is based on the words of the Prophet Muhammad SAW who told children to learn to pray at the age of 7 and gave them a beating when at the age of 10 they still did not do it. In the third 7 years (14 years and above), treat children as friends. At this age is the phase of children in finding their identity. Children will experience many emotional events, so parents and teachers are advised to often share stories with children, invite them to confide in them until they get to know and make their friends close to us.(Khusnul Khotimah, 2022). Islamic character building that is implemented for mentally retarded students at the Anugerah Rumah Cinta Karanganyar Special Needs School is as follows:

**a) Reciting the Koran Activities**

The learning activity of reciting the Quran is carried out in Islamic religious learning using the Iqra' media. The teacher teaches how to read the Iqra according to the makhrojul letters alternately to mentally retarded students. In this learning, the teacher does not prioritize the quantity of how many readings or pages have been read by the students, but prioritizes the quality of reading, understanding, and abilities of each student. In this learning activity, the teacher provides material inserts in the form of good advice (mau'idzotul hasanah) regarding daily behavior,



manners, politeness, morals towards fellow friends, parents, teachers, the environment, and Allah SWT.

This learning to recite the Quran is very important for mentally retarded students as a form of practicing and appreciating the teachings of Islam which are sourced from the Al-Qur'an and Al-Hadith. As the meaning of the Al-Qur'an which means qara'a, qiratan, wa qur'anan. The word qara'a means to collect and gather, and the word qira'ah means to gather letters and words into one unit in a neatly arranged utterance (Manna' Khalil al-Qattan, 2004).

As the characteristics of mentally retarded children who experience obstacles in their intelligence, the efforts made by teachers are not only focused on one media, but teachers also use hijaiyah letter puzzles, use tones that are easy to memorize, and use visual teaching media, because mentally retarded children use audio-visual more. Teachers in teaching apply drill and repetitive or repetition methods. Based on research by Aroja et al. (2024) the use of visual media in learning hijaiyah letters for mild mentally retarded children shows that the use of visual media in learning hijaiyah letters has a good impact on the learning process. The use of visual media can stimulate students' interest in learning and encourage them to be able to focus on the material. The development of multimedia technology has played a role in making visual media something interesting and effective to use in learning (Arroja et al., 2024).

Teachers do not give additional assignments to children in the form of writing or thickening the hijaiyah letters to all mentally retarded students, because considering the emotional condition of the child at that time, whether he is having a tantrum or his emotions are good and whether the child's ability is already able to write or even use a pencil well, then the teacher prioritizes the child by memorizing together, especially in terms of memorizing prayers and short letters and Asmaul Husana.

## **b) Congregational prayer activities**

Congregational prayer is a mandatory activity carried out in schools. This activity involves all Muslim students and all Muslim teachers (not only Islamic Religious Education teachers). This prayer activity begins with ablution activities which include character building in order both in terms of its pillars and its order. Ablution activities teach children to understand the concept of purity, namely cleaning the hadath to face worship to Allah SWT.

Congregational prayer activities, namely the Dhuhur prayer, are carried out in the school hall. Prayer is a mandatory worship for every Muslim and is an important pillar of religion. Teachers provide children with direct understanding of the procedures for congregational prayer led by the imam and all congregation members must follow the imam's movements without preceding the imam's movements. Children with intellectual disabilities, although they have obstacles in pedagogical transfer, in terms of learning activities with practice, are very much liked by children who are enthusiastic about participating in this prayer activity. Children with intellectual disabilities are able to imitate and carry out prayer activities, although in terms of tidying up the prayer rows they still need direction and guidance.

Activities carried out together (congregation) can have a positive impact on mentally retarded children, in addition to increasing enthusiasm, also as an increase in soft skills and increasing social interaction among children to understand each other and can be a means of increasing children's faith and piety. In congregational prayer activities, it plays an important role in forming children's independence, because children can practice carrying out the procedures for worship, starting from ablution, core prayer activities, praying, tidying up prayer mats, tidying up prayer rows, and being orderly is the learning that is intended to be achieved through this congregational prayer activity.

Children with intellectual disabilities need consistent and exemplary habits, because children with intellectual disabilities are not only invited verbally but also

implemented directly in activities. Therefore, it can improve the learning experience directly. Islamic Religious Education teachers provide opportunities for children with intellectual disabilities to perform the adhan and iqamah, and lead prayers after prayer.

**c) Memorizing daily letters and prayers**

Memorizing short letters and prayers is carried out at the beginning of learning by repeating the readings together both during learning and after congregational prayer. The teacher provides reinforcement to each mentally retarded child. For short letters in juz 30 such as Surah Al-Ikhlâs, Al-Falaq, An-Naas, Al-Kaafirun, Al-Lahab, Al-Kautsar, Al-Asr, they are obligatory letters that are always read after learning to recite the Koran every morning. Islamic Religious Education teachers always provide an understanding that the importance of memorizing these prayers and letters is not only enough to be memorized, but as a form of worship to Allah SWT.

**d) Storytelling learning**

Fairy tale learning is part of literacy in schools. That fairy tale learning is part of the activity in conveying values or transfer of knowledge which is carried out through fairy tale media. Fairy tales for mentally retarded children have a good role especially in developing children's character and building emotional closeness between teachers and students, media for conveying religious values, imagination education, education, enriching inner experiences, entertainment and attention grabbers, enriching character. Fairy tales can stimulate intelligence, logical thinking skills, children's ability to interact and also speak.

Based on the results of research conducted by Zakiyah and Kholidia (2018) that learning using the storytelling method is very relevant to child psychology. learning with this story method can foster a deep impression on students. This activity will also help them create imagination and make children more creative. This can help children with mild mental retardation in their learning, because it can

increase the intelligence and independence of children with mild mental retardation (Isnawati & Mutiara, 2018).

## 2. Methods used

Method is an important thing in Islamic education because with the method it can be a means of providing meaning in the education curriculum, so that it can be absorbed and understood as complete knowledge by students to become a functional understanding of their behavior (Qathrun et al., 2014). Terms in Arabic “المادة من اهم الطريقة” Meaning: “the method is more important than the material delivered” (Hidayat et al., 2024). From this statement it can be concluded that the learning method has a significant role in the learning process. Choosing the right learning method will make it easier for teachers to achieve learning objectives effectively and efficiently. The methods implemented in the internalization of Islamic character education for mentally retarded students are as follows:

- a) **Modeling Learning Method (*Qudwah*)**; This method is an important method because in the most important aspect of religion is manners or morals that are formed well in social interactions with other people, society, and the environment. This exemplary aspect is shown through the closest environment to students, teachers, parents, family. The exemplary aspect refers to the personality aspect of the Prophet Muhammad SAW as a role model for all mankind with his characteristics, namely *sidiq*, *amanah*, *fathonah*, *tabligh*. The impact of implementing the exemplary method (*qudwah*) on the development of students' morals is that students' morals will continue to develop and increase every time, because the application of moral values has become a routine activity in everyday life at school, in addition, educators always provide motivation so that students are increasingly accustomed to instilling good morals. (Miftakhurrohman et al., 2021).
- b) **Habituation and discipline method**; This method is implemented which is used to internalize habits or good traits that can be implemented not only as habits but also can be understood as a form of character that exists in each individual, so that when

implementing it there is no objection or just a fulfillment of obligations. Habituation for mentally retarded children is shown by the existence of a proper and consistent schedule. If the time for studying, praying, eating activities, sports are carried out consistently and together. This can foster a sense of togetherness and discipline.

- c) **Reward and punishment method**; This method is implemented to correct inappropriate behavior so that it remains on the appropriate corridor, while the reward is a form of appreciation for students who have done good or obedience or who have achieved good results so that they can motivate other friends and personally improve their abilities..
- d) **Advice method (*Mau'izhah*)**; This method can be known as giving good advice (*mau'idzotul hasanah*) which contains views of advice and attitudes that must be taken towards daily phenomena that show attitudes and examples according to the Qur'an and Al-Hadith. This advice involves the psychological aspects of students. For mentally retarded students, teachers use language that is easy to understand, repeated, and sometimes provide examples directly. Advice has a very important role in achieving the main goal of Islam, namely the creation of a peaceful world known as "Rahmatan lil Alamin" through the descent and preaching of the Prophet Muhammad SAW (Hidayat et al., 2024). In addition, students' hearts can be touched by advice that is easy for students to understand.

### 3. Media Used

Islamic Religious Education learning media for mentally retarded children prioritizes aspects of each characteristic and need of mentally retarded children, considering that each child has different characteristics and learning needs, so teachers carry out initial assessments of each child, so that teachers can map input, process, and output in each learning. In general, mentally retarded children need learning media that are concrete, abstract, and can be seen or heard or implemented directly. This is because of the characteristics of mentally retarded children who have weaknesses in concrete thinking. The media used is visualization media by utilizing pictorial learning media, audio visuals, and flash card media. Children can

use these media as long as they are given consistently and programmed. There is no best media, there is the most appropriate media, so teachers use their learning media according to the characteristics and needs of the child. For example, there are mentally retarded children who are able to communicate verbally in two directions and understand instructions, so teachers use learning videos on "prayer" and for mentally retarded children who have obstacles in communication and behavior, they can use flashcards.

#### **D. Conclusion**

Education is a right for every individual, including for individuals with special needs such as mentally retarded. Islam as a way of life that upholds equality and justice without discriminating someone based on their social status, physical condition or the shortcomings of each individual. In Islamic education, it is upheld, so that it places the values of Islamic character education or adab in a position one level above knowledge. In educating mentally retarded children, especially to increase the appreciation and formation of these character education values, a special strategy is needed that differentiates it from children in general. Islamic character education for mentally retarded students at SLB Anugerah Karanganyar is implemented through a hidden curriculum that is taught through various activities in the school, such as reciting the Koran that is adjusted to the characteristics of each child, ablution and congregational prayer activities involving Muslim students, memorization of daily letters and prayers, and learning fairy tales. The method implemented is the exemplary method from a teacher who follows the personality of the Prophet Muhammad SAW such as sidiq, amanah, fathonah, tabligh. Structured habituation and discipline methods, namely with regular implementation, reward and punishment methods as an increase in children's motivation, and methods of giving good advice (ma'uidzotul hasanah). The media used by teachers are adjusted to the characteristics and needs of each different child. Such as illustrated learning media, audio visuals, and flash card media.

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