Learning Concepts Subject to Islamic Religious Education for Deaf Children with Special Neededs

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Abstract

Education is an essential field in a country. Through education, knowledge transfer can take place not only knowledge but also the inculcation of a nation's values, ideals, and culture. Therefore, education plays an essential role in the sustainability of a country. This research aims to find out the concepts and models of implementation of learning models in Islamic religious education for children with special needs with hearing impairment. This research uses the type of library research. It uses a qualitative descriptive approach by collecting scientific papers or data that have something to do with data or research objects that are library in nature. The study results explain that the optimal concept of learning for children with special needs is a). The strategies used in learning Islamic religious education are individualization, cooperation, and behavior modification. b). The media used is media related to audio, visual, and audiovisual. Following the needs of Islamic religious education material that is being delivered. c). The method used is a mixed lecture method, demonstration, discussion, repetition, question and answer, assignment, and observation. d.) The approach used for learning Islamic religious education for children with special needs with hearing impairment is a language approach, individual, group, habit, mastery learning, and communication approach.

Keywords: Learning, Islamic Religious Education, Children with Special Needs, Deaf.

A. INTRODUCTION

Living on this earth cannot be separated from education, not just for survival but also a purpose that makes life more meaningful and meaningful. One way to achieve a goal in life is education. That is the difference between humans and other creatures created by Allah. The differences are very clear from all sides, such as from the physical, mental, intellectual, and other things that can be seen (Karwono & Mularsih, 2018).

Education is an essential field in a country. Through education, knowledge transfer can take place in knowledge and in the inculcation of the values, ideals, and culture of a nation (Lefudin, 2017). Therefore education plays an essential role in the sustainability of a country. Education is also a significant need for the continuity of life because schooling will continue to be obtained from when we are born until we
die and study it from being held in the world to returning to the creator (Iswati, 2020).

The development of technological science must be balanced with necessary religious abilities. Religion has a significant role in human life. Faith becomes a guide to create a meaningful, peaceful, and dignified life (Ma’arif, 2011). Religious education is given to students to prepare them to become members of society who understand and practice their religious values. For every Muslim, he must learn, recognize and implement Islamic teachings that have become the standard of Islamic law. Islam is a perfect religion, a religion that governs life in great detail and order. Therefore, introducing Islamic religious education from an early age is the right way to educate children, so they don’t choose the wrong way of life when they grow up (Baidan, 2001).

According to Zaenal, children with special needs (ABK) can be defined as children who need education following learning barriers and individual needs (Cahyano, 2019). Therefore, the government is obliged to provide equal education for those with special needs. Children with special needs really need special attention to get optimal results like normal children of the same age. The rights and obligations of education for children with special needs are the same as normal children’s rights and responsibilities, As formulated in Law Number 20 of 2003 concerning the National Education System and Law Number 14 of 2005 concerning Teachers and Lecturers. The author will write the law’s contents relating to the rights and obligations of education for children with special needs.

In this study, the focus of the researcher was on children with special needs with hearing impairment. Deaf children have hearing and speech deficiencies. Deaf children have obstacles in speaking and hearing caused by hearing abnormalities (Widjaya, 2015). As a result of these obstacles, deaf children will experience delays and difficulties in communication matters. Communication barriers are caused by poverty in vocabulary and not fluent in word pronunciation. In this situation, the deaf child gets into trouble, including difficulties in adjusting to the environment and in the learning process. This is a problem in itself for children with hearing impairment.

Delivering Islamic religious education material to deaf children is not as easy as conveying learning theories to normal children (Isroani, 2019). Islamic spiritual learning equips students with complete knowledge of Islamic law and can apply it to everyday life. Children can develop themselves according to their situations and conditions so that they do not become a burden to their family and environment (Nisa, 2020).

To achieve educational success, the collaboration between educators and students is required. However, educators impart knowledge to students if there is no desire and readiness of students to achieve that goal. Education is difficult to deliver and difficult to achieve a goal (Wahyuni, 2020). Like the preparedness of an educator, if
students are ready to receive learning, educators are not prepared with how it is delivered. It is difficult for students to accept. A goal in education will not be reached (Oktari et al., 2020).

Therefore, the concept of learning Islamic Religious Education absolutely must be practiced, planned and also needs to be evaluated so that Islamic Religious Education Learning can have an influence on children with special needs in the hope that they can have noble character, obey worship, self-confidence and so on, according to every expectation. Every parent wants always to be the best for their children (Mais, 2016).

There are also problems faced by the school, namely the infrequent finding of educators in the field of Islamic Religious Education. They do have professions as teachers in the field of Islamic Religious Education and the very lack of exceptional books for them that can be used as references for learning Islamic religious education. Those are several reasons that make it an obstacle to optimizing the classroom’s teaching and learning process (Muhaimin, 2012).

B. LITERATURE REVIEW

1. The Essence of Children with Special Needs

Children with special needs have unique characteristics that are different from children in general, and they do not always show emotional, mental, or physical disabilities. Children with special needs need a form of special education services that are tailored to their abilities and potential, such as for blind people they need to modify the reading text into Braille writing and deaf people need sign language to communicate (Syarifuddin, 2017).

In Haenudin’s book (2013), the meaning of children with special needs or students with special needs is contained in Law Number 12 of 2003 concerning the National Education System Article 32 paragraph 1 and the explanation of Article 15, namely those who have physical, emotional, mental, and physical disabilities social and have exceptional intelligence and talents. Meanwhile, according to Atmaja (2018), the definition of children with special needs is children who have different characteristics from other children in general; they have obstacles in their growth and development. And they need special services and activities to achieve optimal results and not be left behind with their peers.

According to Noor, it defines children with special needs as a part of society that must be freed and empowered both from their mental side and cognitive limitations. Such efforts are carried out by giving equal rights in any field, including education, compulsory with continuity, full responsibility, and integration (Maftuhin & Fuad, 2018).

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There are two groups of children with special needs. First, groups of children with temporary (contemporary) special needs include victims of disasters, children living in remote areas, street children, and children who are HIV-AIDS victims. Second, children with permanent or permanent special needs include children with disabilities, deafness, visual impairment, mental retardation, autistic children, ADHD (attention deficiency and hyperactivity disorder), children with dyslexia (difficulty in reading) so on. ADHD or hyperactivity is not a disease, but it is called symptoms or symptoms (Rahmawati, 2018).

2. Definition of Deaf Children with Special Needs
According to Atmaja (2018), a deaf child has a deficiency or loses the ability to hear either part or all hearing aid. He cannot use hearing aids in everyday life, which have a complex impact on his life. Someone with hearing loss experiences deafness. Someone who has a hearing loss can be grouped into two groups: hearing impairment and deafness.

Soemantri (1995) states that someone who is not or less able to hear voices is said to be deaf. Deafness is a condition of hearing loss that results in a person unable to pick up on stimuli—especially listening through the sense of hearing. Deafness is not limited to very severe hearing loss, but all levels of mild, moderate, severe, and very severe (Atmaja, 2018).

According to Subandi, a deaf person is someone who has difficulty hearing. So that in communicating, deaf people use sign language (Huda, 2019). How to communicate with their individuals using sign language. It has been patented internationally for the finger alphabet while the sign language varies from country to country. Meanwhile, according to Smart, deafness is a general term used to describe the condition of someone who has a hearing loss. Deaf children not only have difficulty hearing but also speaking (Sulastrri & Jati, 2016).

3. Understanding the Concept of Learning Islamic Religious Education
The discussion of Islamic Religious Education is often associated with Islamic education. Some people understand that Islamic Education and Islamic Religious Education have the same meaning. Islamic education is more widely understood as a subject, which is formally given to Muslim students. Islamic education has a broader sense and philosophy than Islamic education. Islamic education as an education system that has components to create an ideal Muslim figure is based on the Al-Qur’an and hadith.

Islamic education can be interpreted merely as a process of mentoring, training, or learning for humans. To be able to carry out roles and duties in life as a Muslim or
Muslimah who is kaffah. So it can be said that Islamic education is a process of mentoring, training, or learning so that children become Muslims (Sutiah, 2016).

According to Muhaimin, Islamic religious education is the name of activities or efforts in educating Islam. Formally Islamic religious education is understood as a subject that is given to students in each academic unit. In the curriculum structure, Islamic religious education subjects are parallel to other issues, such as Indonesian, natural sciences, mathematics, and so on (Sutiah, 2016).

Meanwhile, the meaning of Islamic religious education in the book Haidar Putra Dailey (2007), about Islamic education is education that aims to form a complete Muslim personality, develop all human potential both in physical and spiritual form. It can be concluded that the learning of Islamic religious education is a teaching and learning activity that has the aim of making or shaping humans to become dedicated Islamic persons, to become complete Islam, and Islamic religious education is part of Islamic education (Rahmat, 2019).

At a practical level, the existence of Islamic religious education in schools is a form of implementation of education policies that are legally formal in Law Number 20 of 2003 concerning the National Education System, which is then equipped with derivative regulations on Islamic religious performance education in schools. In the national curriculum system, Islamic religious education is one of the three subjects that must be included in the curriculum of every formal education institution in Indonesia (Sutiah, 2016). This is according to the direction of government policy in the field of religion, which aims to improve the quality of religious education to be integrated and integral to the national education system with the support of adequate facilities and infrastructure (Sutiah, 2016). Islam has a strategic position at the practical level of implementing education in Indonesia.

C. METHOD

This research uses a type of library research (library research). It uses a qualitative descriptive approach by collecting scientific papers or data related to the data or research objects that are library in nature. Solving a problem relies on a critical and in-depth study of library materials (Hamzah, 2019).

As Mastika Zed (2004) stated, the definition of a research library is a series of activities relating to methods of collecting library data, reading and taking notes, and processing the research material. It is research that utilizes library sources to obtain research data.

According to M. Nazir (2009), a literature study is a technique of collecting data by surveying books, literature, notes, and reports that have something to do with a problem. Furthermore, M. Nazir also added that if literature study is an important step, after the researcher can determine a research topic, the next thing that can be done is to continue discussing the theory of the research topic taken.
In looking for a theory to complement the research results, researchers look for information from several sources of literature, such as books, journals, dictionaries, and so on, which are still relevant and relevant to the research being carried out. After obtaining the desired data, the researcher will arrange the information regularly to be used in the study (Sugiyono, 2015).

D. RESULTS AND DISCUSSION

1. Learning Concept for the Deaf PAI Subject

In the implementation of learning for deaf students, some things must be considered, and educators must apply general principles to learning and regulations specific to learning for deaf students (Wardani, 2019). The general direction is the principle of knowledge that must be applied to participants who are hard of hearing or normal children in general, such as the principles of individualization, motivation, social relations, and so on. Specific regulations are the principles of learning relating to children with hearing impairment.

Learning Strategies for the Deaf PAI

Basically, in Wardani's book (2019), it is explained that the strategies commonly used by normal children in learning activities, such as deductive and inductive, heuristic and expository, as well as group or classical strategy, can be used in the learning process of children with hearing impairment. But several methods are applied in the learning process of deaf children, namely individualization, cooperation, and behavior modification.

1. Individualization strategy

The individualization strategy is a learning strategy using a program tailored to the differences between individuals in terms of characteristics, abilities, and needs. This program is known as the Individualized Educational Program (PPI), which is the Individualized Educational Program (IEP) in a foreign language. The individualization strategy is different from the individual approach, which means that it means instructing individual learners. The use of individualization strategies can occur classically in the same subject, but teaching techniques and the breadth of material can be different.

In learning Islamic religious education, this strategy is used in all existing material in Islamic spiritual education lessons. Such as alsyamsiyah and al-qomariyah reading material, begins with the delivery of fabric with a lecture. If there is a student who cannot or is lacking in understanding the material that has been delivered, the educator will explain it in an individualized way.

2. Cooperative strategy

The cooperative strategy is a learning strategy that emphasizes helping each other or is often known as cooperation in achieving a goal in learning. This collaborative
strategy is considered useful in classrooms with heterogeneous abilities so that it can be applied in ordinary classrooms and where children with hearing impairment learn in it.

In implementing this strategy in Islamic religious education, it can be found in all the materials discussed in the existing discussion. Suppose in a class discussing fasting material, and there are students who do not or cannot understand the material presented. In that case, friends who already understand will help friends who do not understand the material. By implementing a cooperative strategy, some benefits will be obtained by students with hearing impairments, namely that it can increase the socialization of deaf children with other children, can improve learning achievement, encourage intrinsic motivation, can improve life skills, and increase self-esteem.

3. Behavior modification strategies

A behavior modification strategy is a form of learning strategy that is contrary to the behavioral approach. This behavior modification strategy aims to change the behavior of students to a better and positive direction through conditioning and helping them be more productive so that they can become independent. Movement can also be interpreted as habituation to get deaf students accustomed to having behavior as expected. By applying this strategy to deaf students, the action will be formed according to expectations.

Behavior modification strategies can be applied in the development of social behavior and learning habits for deaf students. In applying this behavior modification strategy to Islamic religious education learning, all material to be conveyed uses the principle of reinforcement and punishment. For students who can successfully form behavior in themselves as expected and following the objectives in the ongoing Islamic religious education learning material, they will be given reinforcement in the form of praise, gifts, or the like, and if students do not achieve the expected behavior, they will get a punishment to eliminate or reduce unwanted behavior.

Teaching and learning activities in SLB / B, the teaching system leads to an individualized teaching system. Learning activities in inclusive education must be child-centered (Child-Centered), students must be active in learning (active learning), so actions in teaching and learning should be the primary focus that must be continuously improved (Haenudin, 2013).

Learning Media for the Deaf PAI

The learning media in Wardani’s book (2019) is grouped into three groups: visual, audio, and audiovisual media. Because there is a disturbance in the hearing function, the media used in learning for children with hearing needs focuses more on media with visual properties. But for children classified as hearing impaired can use audio and audiovisual media with limited audio absorption.
Visual media that can be used in the learning of children with hearing needs, including in the form of graphics (charts, diagrams and so on), pictures, realities or real objects of an object (currency, animals, plants and so on), models or artificial goods of objects to objects and slides.

Audio media are used, such as programs from sound cassettes that can be used in hearing training, for example, to distinguish animal sounds. In contrast, audiovisual media used, such as television programs or instructional video, can be used in the learning of children with special needs with hearing impairments who still have leftovers in hearing aid and wear aid from a hearing aid (hearing aid).

In Islamic religious education learning, audiovisual media is used in every discussion of learning material. As in the prayer material, before practicing the prayer movement, the educator provides an example or understanding of prayer material through a video. In the video footage, there is an understanding and discussion that is easily understood by students with special needs with hearing impairment.

Determining learning media for children with special needs with a hearing impairment must be adapted to what is needed by students with special needs themselves. Apart from that, teaching media must be made as attractive as possible so that children with deaf needs can be more understanding, enthusiastic, and motivated in learning (Atmaja, 2018).

Learning media for children with special needs with hearing impairment are almost the same as learning media for normal children in general in every subject, including Islamic religious education. But media for deaf children with special needs focuses on media related to hearing and sight and both. Learning media adapted to the conditions of deaf students.

**PAI Learning Methods for the Deaf**

Deaf students need learning methods with visual properties, such as role playing, demonstrations, experiments, field trips, etc. Due to limitations in listening, methods other than visuals are difficult to absorb by the abilities of deaf students (Wardani, 2019).

According to Nabihati, learning usually uses the lecture method in chapters following what is in Islamic religious education material because the material in Islamic religious education subjects does not always concern cognitive aspects. Still, some discuss fiqh and aqidah (Maftuhin & Fuad, 2018). For deaf children, apart from using the lecture method, they also use lip gestures and hand signals, while deaf children they can take notes with short spelling.

Several communication methods can be used to communicate with children with hearing impairment and to make it easier to interact during the learning process, as follows:
1. Oral-aural method

The oral-aural method is a method of communicating in a way used by people who have no hearing deficiencies, namely using spoken language. The oral-aural method is based on the opinion that children with a hearing impairment must adapt to the life patterns, including with language because there are deaf children who practice and practice regularly with this method when they speak.

The use of this method consists of several activities, namely oral communication (speaking), reading speech (speech reading), and through audio using hearing aids or not for deaf children who are classified as hearing impaired. Using this method can increase the opportunity for deaf children to communicate with hearing people in general.

2. Manual method (conditional)

The manual or sign method is a method using sign language and fingerspelling. Sign language or manual language has elements of hand movements that can be captured through sight. This method is based on an appropriate view of the right condition of the deaf child using sign language. There are also components in sign language, namely as follows:

a. Finger spelling is a type of gesture that is formed using your fingers to create a letter or an alphabet to spell letters and numbers. These alphabetic signs can be used to introduce oneself, signify city names, abbreviations, and so on.

b. Body language (bodily expression), this body language includes all body expressions, such as body posture, pantomimes, facial expressions and movements that a person does naturally and naturally.

c. Original sign language is an expression in the form of a conventional sign that functions as a word, which is mutually agreed upon. Native sign language is divided into two groups, namely natural native language and conceptual native language.

d. Formal sign language is the national language that uses a sign vocabulary with the same language structure as the spoken language.

3. Total communication

It is a philosophy that can create a harmonious communication climate by applying various communication methods and media such as fingerspelling systems, gestures, speech, amplification, reading speech, pantomimic, gestures, writing, drawing and utilizing residual hearing according to individual needs and abilities (Wardani, 2019).

The methods used by the Deaf in learning Islamic religious education are 1) the demonstration method is used to show lessons that require movement with a process with correct procedures. The demonstration method is used in fiqh lessons, 2) The question and answer method for deaf students is used in all subject matter,
including Islamic religious education. The implementation is carried out when the lesson starts when the address is in progress. When the class is finished, 3) The articulation method is a speech or sound produced by a speech apparatus that involves moving the muscles from the palate of the jaw, tongue, and lips to make a language sound that can be distinguished. Saying words requires clear articulation so that others can easily understand the speech issued by deaf children, are used when discussing any material in the discussion on Islamic religious education lessons, 4) The drill or training method for deaf students is used to teach students to read and write. In reading, students are not given reading books directly (Ismanto & Asrori, 2018).

Educators must pay attention to a student's abilities and be creative in using and choosing the method to be used (Rahmawati, 2018). The principles of unique learning for children with special needs are provided with each person's existing characteristics with disabilities. For example, for students with visual barriers, it requires experiential, concrete principles and hands-on learning. For students who have difficulty hearing and speaking, face directional regulations are needed (Rahmawati, 2018).

To choose a learning method that cannot be used arbitrarily, many factors influence and must be considered. As stated by Dolong (2018), as follows: 1) objectives with various types and functions, 2) students with their ability levels, 3) situations with all circumstances, 4) facilities or facilities with quality and quantity, 5) personal educators and abilities of different professions.

**The Deaf PAI Learning Approach**

The learning atmosphere of children with hearing impairment is very familiar with playing directionality and directionality (eye and ear concentration). Both of these things become habitual in learning. Approach activities carried out in learning activities, as follows: a) students and educators together, b) doing pre-observance or care (spontaneous conversation), c) audiovisual reading exercises (ideas to be drawn), d) reflection exercises, and e) writing exercises (Wasita, 2012).

Due to the loss of hearing ability experienced by children with hearing impairment, it directly impacts the loss of power in language and communication. Therefore, learning and education strategies for children with hearing impairment are carried out using two inseparable approaches. The two methods are the language approach and the communication approach. Learning Islamic Education for deaf students requires a unique process. Total communication patterns (sign language, finger language, exploring speaking skills, and face-to-face) are the right way. In this lesson, the teacher can use an individual, group, and habituation approach. The use of assistive devices is essential to make students more quickly capture PAI learning material (Mahmudin, 2017).
Islamic religious education teachers are obliged to prioritize the learning process in the perspective of "being" over the philosophy of "having." That way, each learning process assimilates learning (maximizing "student learning"), and if needed, reduces the portion of the lecture (maximizing "teacher teaching") by enabling students to search and find and independent learning activities so that the concept of the learning methodology that has been built is "learning" (learning) not "teaching" (teaching) (Rochmah & Sa'diyah, 2017).

2. Learning Model PAI for the Deaf

In the learning process, students must face the educator or teacher who is explaining the material, and educators are advised not to present the material and write the material on the blackboard at the same time. The reason is face to face because deaf students will read lips or utterances uttered by educators to understand what is being studied in the learning process. Prepare media that helps the learning process that is audio, visual, and audiovisual. To attract the attention of deaf and easy-to-understand students—using learning methods that contain lots of demonstrations or are visual because deaf students use their eyes to understand learning (Wardani, 2019).

The application of the learning model of Islamic religious education for deaf students is an act of applying the concept of planned steps by educators with the aim of deaf students being able to understand, recognize, appreciate and believe in Islam. In determining the learning model, it is inseparable from four components: methods, strategies, approaches, and learning media.

The deaf learning model's implementation is channeled through several unique education systems and programs for deaf children. In understanding the learning model in deaf education, several things must be considered, namely the principles of learning, communication methods, strategies, media, facilities, facilities, and assessment (Wardani, 2019).

The discussion about the education system that is channeled in the application of the model can be held with three education systems, namely the segregation system in special schools, the integration system in regular schools, and the inclusive system or inclusive education. The segregation education system is an education system that is separate from the typical children's education system. The implementation of this education is in a special place and separate from the implementation of normal children's education and the segregation system has its curriculum. There are three education places for the segregation system: special schools, special primary schools, and remote or visiting classes. The integrated education system is an education system that combines normal children with deaf children in regular schools. This system is often called an integrated approach because of integrating normal and deaf children in learning and playing. The inclusive education system is a combination of
standard and deaf children in regular schools, where the traditional school is required to provide everything needed by deaf children. This inclusive system offers full integration of deaf children in the school (Wardani, 2019).

Hidayat in Syarifuddin (2017) provides a unique model in the learning model group to be used in Islamic Religious Education, namely the Value Learning model. This value learning model is learning based on the values of Islamic religious education. The concept of implementing this model is that Islamic religious values are developed in Islamic religious education learning materials. Islamic religious values are difficult to measure, but implementing Islamic religious values is very important in Islamic religious education. In fact, this is the hope of Islamic religious education so that students apply religious values, which include morals, faith, and muamalah that are contained in it.

The learning model of Islamic religious education for students with hearing impairments must be adjusted to what is needed in Islamic religious education learning and what is needed by deaf participants. The Islamic spiritual education learning model for deaf students describes the form of knowledge delivered from the beginning to the end of the learning process.

As suggested by Locke, the learning styles of deaf students follow the theory of environmentalism, which says that the environment can shape the soul through the process of association, namely that two ideas must always appear together regularly so that they cannot think of something at the same time. Through the imitation process, a person tends to do what he sees other people do so that the existing model affects the character (Wahid, 2019).

According to Mulyasa, the learning model provides a robust explanation of methods, strategies, and learning techniques for children with special needs (Restendy, 2019). The learning process and learning model are carried out in stages, and it is important to discuss so that there is a strong link between educators, students, and the learning model. In choosing a learning model, educators or teachers must understand the character of a student and understand the learning model to be aimed at because this relates to children with special needs.

E. CONCLUSION

The concept of learning for children with special needs with hearing impairment at adolescence or junior high school in optimal Islamic religious education subjects is as follows: a). The strategies used in learning Islamic religious education are individualization, cooperative, deductive, inductive, expository, and behavior modification. b). The media used is media related to audio, visual, and audiovisual. Following the needs of Islamic religious education material that is being delivered. c). The method used is the mixed lecture method, demonstration, discussion, repetition, question and answer, assignment, and observation. d.) The approach
used for learning Islamic religious education for children with special needs with hearing impairment is a language approach, individual, group, habit, mastery learning and communication approach.

The concept of implementing a learning model that is commonly used in Islamic religious education subjects for children with special needs with hearing impairment is active learning with one-way interaction, inquiry with two-way and circular interactions and child-centered. The learning model in Islamic religious education subjects for children with special needs with a hearing impairment must pay attention to several points, namely the principles of learning, communication methods, strategies, media, facilities and facilities, and assessment. If everything has been conceptualized, the application in the field depends on the situation. The application of the learning model is more flexible. The most important thing is that the learning objectives are achieved as desired.

Increase the number of ways to introduce children with special needs. However, children with special needs have the same rights and obligations in all respects, including education's rights and responsibilities. So that educators or prospective educators understand what it is like to teach children with special needs. They are creating specific learning components for children with disabilities so that the quality of education for children with special needs is equal to that of normal children and can compete when living in a world of work.

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