

Islamic Education for Deaf Students in Special Education School in Madura

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Abstract. Every child is born by the nature of religion. This nature is developed through education. Religious education must be given to every level of education. It is not only because of mandated by the law but also it is applied *taklif* law in Islam. Every adult must carry out the instructions of religion even he/ she is a deaf. People with hearing impairment tend to have the same cognitive intelligence as normal people. This study is conducted to see the extent of Islamic education for deaf students. This study is a case study in several special education schools in Madura. The data of this study are analyzed through three activities; they are data condensation, data display and drawing conclusion/ verification. Based on the documentation, the researcher's observations, and info from several informants, the results of this study are the Islamic education for deaf students in the special education schools have not been carried out optimally; however, there are schools that do not provide religious education. It is caused by the lack of the teacher's ability in doing communication with them, and also lack of attention from the society.

Keywords: *Islamic education, deaf student, special education school*

INTRODUCTION

Islamic education is an inseparable part of the curriculum of the school. It is a tool to achieve one of aspect the objectives of the school. However, it also has a dominant role, so that life remains stable and directed on the right path that is reflected in someone's attitudes and actions [1]-[4]. Since the role of religion is important for human life, so it is a must for every people to implant the religious values in their lives through education, whether education in the family, school or society. Religious education as the subject of school must be given to every level of formal education. The objective of this subject is not

only to put the basic religious to continue to the higher level but also to have faith towards their religion and be able to carry out the teachings of their religion. These objectives are expected to be achieved by giving knowledge, appreciation, practice and experience to students [4]-[6].

Every child is born by the nature of religion. This nature is developed through education. Religious education must be given to every level of education. It is not only because of mandated by the law but also it is applied *taklif* law in Islam. As adults, they have an obligation to carry out the Islamic laws [7],[8]. In addition, disabled people who have a normal mind also have the obligation to worship like normal people, but the implementation is adjusted to their conditions. Hence, Islamic Education becomes a subject that must be given in every school, even in special education school.

The special education school is special education in basic and intermediate level for students who have difficulties in the learning process as normal students. The difficulties for participating in the learning process is caused by physical, emotional, mental, and social abnormalities or has special intelligence and/or talent potential. The school system is designed for students to get the same opportunities in developing themselves. In this case, education directs that these disorders and potentials can be placed proportionally. Therefore, it is possible for students to develop optimally with the service appropriate for them.

Deaf physical impairment which is experienced by someone in the form of deficiency or loss of the ability to hear either partially or wholly due to the malfunction of part or all of the hearing instrument, so that he/she cannot use his/her hearing instrument in daily life and it brings the impact on his/her life [9],[10]. This disorder affects the obstruction of verbal/oral communication, both expressive (speaking) and receptive (understanding the conversation of others), making it difficult to communicate with others using verbal language as a tool of communication. The difficulties faced by deaf children are able to increase if it is also accompanied

by other birth defects [11]. In general, society considers that deaf children cannot do anything, and they are backward. Hence, they are often isolated by their surroundings, whether it is in their house, school, or their community. In addition, the students with loss hearing may have many disabilities, emotional difficulties, and behavioural problems that may not be ready for the school to deal with [11],[12].

Basically, deaf children need the education to develop their potential and abilities optimally. The success of learning is based on their ability to adapt emotionally and socially to the learning process at school [13]. As another country, they have the same rights in getting an education. By learning, they get the opportunity to develop their skill both in general science and religion. However, this is not accompanied by the availability of Islamic education teachers who have special skills in teaching them [14]. In developing their potential and ability, the teacher has an important role in the process of learning. In teaching-learning process, the teacher should create an effective and conducive learning atmosphere. In addition, teachers must also be active and creative in developing learning with new innovations, especially for deaf children, in order that they can develop the potential that exists in themselves as much as possible and receive information like normal children. So, the teacher must be able to guide and give direction to them to know and understand the knowledge; then it is applied in their daily life [15].

The society's view of deaf children should be a reference of a teacher in educating them so that they can develop according to their potential. In developing religious potential, it is not only by transferring religious knowledge to them but also by training the children to be able to carry out religious obligations. The teacher's role in the special education school is huge in training them. Based on that phenomenon, the researcher is interested in studying Islamic education for the deaf students of the special education school in Pamekasan Madura. The objective of this study is to know how the implementation of learning Islamic education for deaf students and to know the obstacles faced by the teacher.

METHOD

This study is a case study by using a qualitative approach since this study wants to know the learning process of Islamic education in the special education school. There are three locations for doing this study, namely the special education school of Api Alam Tlanakan, special education school of PGRI Pademawu and special education school of PGRI

Pamekasan. The researcher chooses those locations since the number of deaf students is more dominant than other schools, moreover, the teacher at those schools do not have an educational background for disability. The subject of this study is Islamic education teachers and deaf students in grade VII, VIII, and IX. In collecting the data, the researcher uses observation, interview, and documentation. In the first step, the researcher examines the documentation of lesson plan. Then, observation to observe the learning process of Islamic education in the class. The last is an interview. In this study, the researcher interviews the teachers about Islamic education and several things in the learning process. After that, the data are analyzed by three activities, and they are data condensation, data display and drawing conclusion/ verifications [16]. In data condensation, the researcher summarizes the data that is obtained in the field to be analyzed in order to obtain the objective meaning, substantive and formal findings. In data display, the researcher summarizes some information systematically in order the data are easily understood by the researcher and others. In the last activities, that is drawing a conclusion. In this activity, the researcher gives the meaning and interprets the data so that it produces the precise, consistent, and high level of delicacy conclusion [17].

This study uses the method and source triangulation. Method triangulation is a process to check the validity of data by utilizing several methods in order that checking of trust data can be carried out. For this phase, the researcher uses interview, observation, and documentation. In contrast, source triangulation is a process to check the validity of data by checking the source by asking some questions [18]. At this stage, the researcher develops the questions related to the focus of the research, then submits the results of data analysis to several informants to check the truth.

RESULT & DISCUSSION

Deaf is a term that indicates the absence of hearing. The degree of loss of hearing ability has various types; they are deaf and hard of hearing. Hard of hearing means someone still has residual hearing, while deaf means someone cannot hear anything. Therefore, learning of deaf students need special competence [14], [19]. Based on the review of the lesson plan, the learning of Islamic education in three special education schools use the same 2013 curriculum as students in regular school. In fact, by limitation of deaf students in communication, they may have obstructions or abnormalities which make them difficult to understand the material. The

government has arranged special education curriculum in the Regulation of the Director General of Primary and Secondary Education Number: 10 / D / KR / 2017 dated April 4, 2017 concerning Curriculum Structure, Core Competencies - Basic Competencies, and Guidelines for Implementing the 2013 Special Education Curriculum.

Students with hearing impairments and other disabilities need attention; they may need curriculum modifications and classroom layout [11]. Based on the observation in the special education school of Api Alam Tlanakan and PGRI Pamekasan, it can be stated that the curriculum which is applied in those schools are appropriate with the lesson plan, they use regular school curriculum. It makes both the students and teachers are difficult in delivering learning material. Moreover, some material related to Al-Qur'an Hadith is not delivered by the teacher. In the special education school of PGRI Pademawu, Islamic education learning is not done since the teacher of Islamic education has resigned, so that the researcher cannot do observations. Based on the results of interview with the headmaster of special education school of PGRI Pademawu, the learning of Islamic education is not implemented because no teachers who mastered that subject and no teachers have special educational background. Yet, religious education in that school is in the form of imparting of religious values in daily activities.

Communication is the main problem in the teaching process. The teachers who do not have special educational backgrounds, they do not have the skills to communicate with deaf students. Based on the result of observation and documentation, they did not have teachers who have a special educational background, include Islamic educational teacher, absolutely it makes them difficult in delivering material to the students. In addition, they write the material in the whiteboard, then they explain it in a loud voice by asking students to pay attention to their expression, lip movements, and also use sign language. They assume that with a loud voice, students can hear his/her voice and be able to understand the material, whereas, students with a level of disability above 91db cannot hear at all and of course they need sign language and special methods in learning [9], [19]-[21].

Another problem was people's attention. They considered that people with disabilities are disabled. It means that they cannot do something as normal people. Moreover, abnormal is fundamentally constructed [22]. It will affect their attention to the education of deaf children. Some people who have deaf children, especially in Pamekasan, they are not aware of the importance of education for their children. Some of them take the school at a special

education school in Pamekasan. It happens since the school looks for disability children around the school and invites them to go to school. This situation, of course, makes the society less attention to the learning, moreover to Islamic education in the special education school. Learning with the regular curriculum in that school certainly requires more time than learning in regular schools; therefore, it requires additional time. According to the teacher of Islamic education in the special education school, many parents of students cannot provide additional lessons at home, they give full learning to the teachers at school.

CONCLUSION

Based on the findings above, it can be concluded that the implementation of Islamic education for deaf students at the special education school in Pamekasan, Madura has not implemented maximally, even there are schools that do not provide religious education. It is caused by no teachers can communicate with them and less attention from society. In addition, the teachers do not have skill in educating them, since the candidate of religious education teacher is not equipped by educating disabilities students.

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