

The Teacher's Efforts to Train a Small Percentage of Unemployed Student's Self-sufficiency in Facing a Normal New Life in SLB C Pertiwi Ponorogo

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ABSTRACT

Each child needs an education that matches his physical and psychological circumstances. Special needs children require special care to get the education their needs. For the special needs of the tunagrahita, the most important education is to exercise their independence, such as the ability to clean up, worship and so on. This research aims to know the teacher's efforts to train the trainee's self-reliance of a small tunagrahita students and to know the obstacles their faces in the SLB C Pertiwi Ponorogo. This research used a qualitative approach to case studies and using data collection techniques of observation, interview and documentation. This research study take places at SLB C Pertiwi Ponorogo, a large school that provides education for the disabled children. The subject of this study was headmaster, Islamic Education teacher, guardian and students to be able to assemble the data needed. Research indicates there are several methods employed by teachers to train the independences of disabled students: building learning that includes (clean bathing, washing to replace sanitary pads), grooming of plants and daily worship practices such as praying and do'a. Second by giving students an example this method is considered very effective because it is able to be observed and directly copied by students. Third is to remind and control the child's behavior and activities, and this is to ensure that what the child does is always in the direction the teacher wants it to be. These are problems that are faced in general with the lack of abilities of children because IQ below average requires a teacher's consistency and perseverance in dealing with them.

Keywords: *self-sufficiency, special needs school, tunagrahita.*

1. INTRODUCTION

Tunagrahita is a child's condition whose intelligence is far below average and marked by an intelligence and incompetence in social communication. Children with special needs are also often identified by the term mentally disabled because of their intellectual limitations [1] Thus the dominant characteristic of the tunagrahita child is a weak sense of thought or reason [2]. To overcome these obstacles the disabled children are given different educational services than normal children and must be adapted to their disorder.

According to Edgar doll, the tunagrahita child has a 70% share of tunagrahita at the age of the school are 2,3% or 1,92% of the male population at the age of 3 : 1 and the number of of people living with the disability is 48.100.548, so the estimate of the Indonesian population with the tunagrahita is 2% x 48.100.548 people = 962.011. According to the understanding that has been explained to tunagrahita children is a condition of children whose intelligence is far below average and is limited by intelligence, ability and incompetence to social communication due to his deficiencies making it difficult for the tunagrahita child to receive regular school education [3]. There are some suggestions on classification according

to a professional review of doctors, counselor, psychologist and pedagogists a medical profession in classifying tunagrahita children based on their type of physical disorders.

A psychologist who classifies tunagrahita child leads to the aspect of the inyegenic mental index, his indicative of intelligence tests such as the 25-50 IQ in the category of debil or maron. A pedagogic that classifies the disabled child at base on assessments of education programs presented to children from his assessment can be classified as tunagrahita capable of trainees and tunagrahita children being treated [3].

Another assessment of tunagrahita's classification of child tunagrahita, which is in this instance quoted by the binet scale and the weschler scale on the scale explains three things: (1) mild tunagrahita, (2) moderate tunagrahita, (3) heavy tunagrahita. Also called maroon or debil, by the binet scale, the group has an IQ of 68-52, while the wescheler (wisc) has an IQ of 69-55, the tunagrahita child can still read, write, and count simple. With good instruction and instruction, the tunagrahite child will earn a living for itself. Tuna grahita is being called imbeciles. The group has an IQ of 51-36 on the binet scale and a 54-40 by the wescheler scale. The engaged children are very difficult to study academically, such as reading, writing, and arithmetic even though they could learn to write socially. Such as writing his own name (eating, drinking, bathing, putting on clothes) and doing chores. In everyday life the unemployed child is in desperate need of constant supervision in order to be able to endure a habit that will be remembered and capable of doing a frequent job. The heavy tuna is often called an idiot. Because the IQ of the tunagrahita child's weight is 30-20 on the binet scale and on the wischler scale between 39-52. The extremely heavy tunagrahita has an IQ under 19-24. Heavy disabled children desperately need total insight, whether related to, bathing or eating. They even need protection throughout their lives [1]. Of the three types of subjective submission, revealed in the study was a light, disabled group. Small, disabled children are children who are inhibitions in various areas, including mental, language, motor, emotional and social abilities. It is safe to say that if: (1) socially inept, (b) mentally under normal children his age, (c) his intelligence was impeded from birth or ata young age and (d) his maturity was delayed [4].

Child education services should be tailored to the child's characteristics and abilities. The service may be performed ata school with a design learning program given in the form of general subjects and special subjects. Common subjects such as religious lessons, Indonesian, social science, natural science, mathematics, civic education, physical education and health while for special subjects are self-building. This learning program is supposed to help a light disabled child to be as capable of self-reliance and manhood as possible [5].

Building learning includes the ability to take care of yourself, also called helping yourself or caring for yourself as well as self-reliance in worship services such as the ordinances for prayer and reading. The ability to take care cannot be directly taught by parents because they are not like normal children their age, they are very limited in their thinking, and they have difficulty learning to take care of themselves. Normal children can generally learn by degrees or by observation, while for mild disabled children must go through the learning process and with great effort. The learning begins with a program that is simple or light, simple, systematic, special and ata level that is constantly repeated. The ability to care for oneself includes some things related to self-reliance and worship, some of which are for the child to be able to take care of himself, to be clean in his body and health and to grow in confidence because he has been able to take care of himself. In the country, there is an education institute for children that deal specifically with the mental and intelligence of small, small children. As god has said in the holy book of the qur 'an:

"إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ" (البقرة: 222)

It means: "surely god favors the pious and the saints." (Al-baqarah : 222).

The fact that researchers have encountered in the field is that some of them have not been able to treat themselves with uniform fragility and are equally important for the convenience of the body condition. This condition should certainly not be permitted, for it would interfere with everyday activities, interfere with others and would interfere with the learning process. After each child's first break, many children are expected to perform prayers at dzuhur but many of them played before the dzuhur prayer worship, from early observations, researchers get several trainees who have not been able to name the prayer movement and prayer readings, and researchers are very

interested in researching life independence and independence for the tunagrahita child.

Based on the above problem, this research is being conducted to identify teacher efforts and the obstacles teachers face in training student submismanagement at the branch branch of ponorogo.

2. METHODS

The study uses a qualitative descriptive approach to get data through field objects, areas or locations to obtain valid and accountable data [6]. The method is used to know life self-reliance in tunagrahita students at the subprime mortgage of ponorogo located in the eastern province of java Anjasmoro street Numb. 62 bangunsari district Ponorogo subdistrict, east java province Indonesia.

Research data obtained through interviews, observation and documentation [7], [8]. Interviews and observations are conducted with teachers, students and guardians of the school, while documentation is obtained through tang documents given to school administration and photo documentation. While data analysis requires a series of phases of data reduction, data exposure and a withdrawal of conclusions and data fragmentation [9][10].

3. RESULTS AND DISCUSSION

Researchers are conducting research at Special needs School SLB-C Pertiwi Ponorogo with interview, obsevation, written documentation. As we know that a school for special need children is different from a typical school, there are several methods for teachers in SLB-C Pertiwi Ponorogo so that man students and woman students can receive learning and self-reliance. One of the factors influencing the increased quality of self-reliance learning is self-building. The first discussion that researchers will consider is this:

3.1. Teacher's efforts to train student's self-reliance at the SLB-C Ponorogo

The special education in SLB-C Pertiwi Ponorogo and learning to develop a life of self-help teachers SLB-C Pertiwi Ponorogo with self-building, this self-building learning is the learning that trains the life's independence of the blind child. The independence become one of the most important ability for every individual including the children with special need [11]. The finding of this study showed

that there are several method to teach independence, including:

3.1.1 Self-help

For blind children, self-help is a skill that must be had because they will live in the midst of society and for others around them. Self-help are include the basic skill such as washing, ironing, praying etc. This ability become importan because it can become a basis for self-improvement [12]. The skills that teach in SLB-C Pertiwi Ponorogo such as:

3.1.2 Wash their own clothes

This ability is one that teachers teach small disabled children because their lives will continue until they reach adulthood, and are studied once a week.

3.1.3 Iron clothes

Just as with washing clothes, ironing clothes is one of the things teachers teach small disabled children to learn in turns with previously taught materials.

3.1.4 caring for the vegetation

of this activity is one of the additional activities of bodybuilding

3.1.5 learn to wash and wash yourself

It is an essential necessity for each submissive child to have access to this activity because it includes personal attachment.

3.1.6 Learning to wear sanitary pads during menstruation

for women is like the shamanism of the practice of shampooing, which is vital for the subjugation of the tunagrahite child because of the trespassing of private activities.

3.1.7 Worship Practices Such As Prayer

The practice of prayer is an activity that a Muslim must rule over is no exception for small, disabled children.

The purpose of this learning is to train students and students to live independently for themselves as well as for others around them through this method and learning that students are truly taught to live independently for their future lives.

This vital learning factor in the practice of self-reliance, the teaching method a teacher does to disciples, there are several methods given among them the methods of speech, discussion, questions, repetition, uswah hasanah, visually, and practice. The above methods are factor advocates for teachers based on the ponorogo barrier in training the survival of light tuna students at the driver's wheel. The emphasis and education correspond to the remarkable vision and mission of the special needs school SLB-C Pertiwi Ponorogo: (1) Educate students to do the things he believes, (2) Increase students' confidence through various activities, (3) Nurture students' skills, through programmed coaching for self-reliance, (4) Prepare students to meet the challenges and developments of The Times.

A teacher in SLB-C Pertiwi Ponorogo said that:

"Pembelajaran yang menunjang para siswa dan siswi dalam melatih kemandirian mereka adalah pembelajaran Bina Diri, pembelajarn ini menggunakan metode praktek dan visul, untuk tahap awal kami berikan gambaran dan selanjutnya kami praktek bersama para siswa dan siswi."

This developing learning is a very important learning because the scope of its learning includes the self-reliance of the students in 24 hours, the students learn something that other normal children think is ordinary, but not for those who are mentally retarded and IQ, for them to wear their own clothes, wash their own clothes and fold their own clothes. that's an achievement and this learning is a fundamental learning. As a result of the great benefit for the children of the tuna for their survival, this study teaches students and students things that play a crucial role when they get older, such as coping with menstruation, and the education of a couple, as one teacher and principal said when interviewed regarding the teacher's efforts to train light tunagrahita student's independence:

"Mata pelajaran yang khusus untuk meningkatkan kemandirian mereka, BINADIRI atau pelajaran kekhususan bagi anak tunagrahita, contoh belajar mandi sendiri, belajar nyuci sendiri belajar memasang kancing, itu pelajaran sangat rinci sekali, ada tingkatanya juga, nanti kalau sudah beranjak dewasa ada pembelajaran menolong diri sendiri, contoh ketika HAID itu mereka harusbisa nah itu kalau perempuan, kalau laki-laki contohnya membedakan yang sudah memasuki dewaasa bisa membedakan ada jakunya atau tidak, bisa juga mengenal rambu-rambu di jalan, namanya kalau sekarang PROKUS(program khusus) kalau dulu ya BINA DIRI itu."

The teaching that teachers teach themselves can encourage students and students to train their own self-reliance, the purpose of which is for students and students to be more motivated in home-building learning, to lose saturation in the classroom, so teachers give several of the methods, discussions, questions, and repeated, uswah hasanah, visually, and practice. These-these methods are not just presented in class but teachers use the environment around the school, such as the field. The auditorium, the schoolyard. The prevailing methods are the factor supporting teachers teachers with the ponorogo region in training the life and well-being of light tunagrahita students at the driver's wheel. As the following subject presents it,

"...dalam hal pemebelajaran binadiri, ada juga yang mendukung anak-anak untuk lebih meningkatkan kemandirian hidup, misalnya selalu mengulang-ngulang apa saja yang telah di praktekan, ..."

There are some very postive effects of students and students while studying outside the classroom, and when using different methods than those in the class, the students are excited and motivated to increase themselves further in training life's self-reliance. As for the discussion above being just like what researchers are interviewing, the researcher interviewing a continuation of the question discussed above, he pointed out that:

"...dalam hal lainnya memberikan metode mengulang-ngulang hal yang telah di berikan, semisal dalam praktek shalat, terus melakukan ulang-ulang agar mereka selalu ingat, dan memang seperti itu mas".

Some of the foregoing explanations are an immediate reflection of the interviews the homeroom teachers obtained from the field regarding the teacher's efforts to train self-reliance in life. Next, researchers asked questions related to self-reliance when it came to sahalat worship. In pig-c studies at the ponorogo regional school, the teacher always used more than one method. The use of one method is used to achieve one end, while the use of the other method to achieve the other. Interviews and observations carried out by researchers at the slb-c ponorogo, teachers' efforts to train religious independence using various methods, such as visual methods. Study outside the classroom, question and companion most enjoyed by students is the paract-like method, for the method parents practice self-reliance in matters of worship is the uswatun hasanah and the consort, the above exposure according to what a teacher said, when interviewed a researcher in the faculty room, The interview process was running a little

late because he had previously entered the classroom and had to give material to students and students ":

"Kalau untuk metode biasanya kami menggunakan metode visual, atau gambar atau biasanya kami ajak keluar ruang kelas, itu untuk metode visual kami lakukan dalam kelas mas."

The wide variety of learning at the advanced schools called the ponorogo terga, is the study using methods for students and students to be attracted to the learning in both classes and classes, teachers should be able to take the students into the learning process, by the methods that the researchers discussed the teachers can both attract the students' motivation in the classroom and outside the class. In training the teachers' independence at slb-c ponorogo using visual methods, commerce, and practice, what the researchers described above fit what a teacher described as being interviewed in the teachers' room, interview process it's 08.00 am until 10.00 am in teacher lounge who was in the schoolyard SLB-C Pertiwi Ponorogo. He expounds:

"Dalam metode penyampaian pembelajaran PAI langsung menggunakan metode praktek dan visual, kalau untuk visual mungkin kami berikan ketika materi kisah-kisah nabi tapi untuk praktek kami gunakan ketika menyampaikan materi ibadah shalat."

The presence of students and students at school is only limited to 7:00 to 13.30 and rather the activities of students and students at home, including self-reliance activities in life such as washing clothes, washing dishes, folding clothes, iron clothes, and teachers in worship when dzuhur alone has the responsibility of parents, Teachers at school can't be sure the self-reliance of the students and students at home, but there are methods teachers use to know how to control students and students when at home, teachers always control students and students by going to their homes, or by calling their parents to control how the child's independence is at home.

"untuk kemandirian ketika di rumah sepenuhnya atas tanggung jawab orang tua, para guru hanya bisa mengontrol dengan mendatangi para murid ke rumahnya, bisa dengan menelepon agar semua kemandirian yang terjadi di rumah dapat terkontrol dengan baik oleh para guru di sekolah."

Parents have a crucial role in the self-reliance of a child with respect to both life and religious independence, teachers at school cannot fully control what students and students do at home. The method parents use in training self-reliance in matters of worship is uswatun hasanah and

consort with. Uswatun hasanah's method is the method that should be done by parents who have small children, because it has a positive effect on the change of children in self-reliance, both worship and life independence, from their parents students and students will copy the actions done, the preferred method of supervision is to control what students and students do after example. And to correct any mistakes that occur when students and students practice activities that they example from their parents.

Life self-reliance and worship play a crucial role in the survival of children of the tuna for their future life and for the life they live, for the small self-reliance tuna can be applied to those around them, but for the medium and heavy tuna just on themselves it's been an achievement, Because they have managed to help themselves by accomplishing all their own personal shortcomings without the help of others.

Researchers have done interviews with student parents, researchers can conclude that, parents are doing some of the methods for training child independence at home, maybe a little different from what teachers do at school, because each parent's background is different from that of all people in the education world, Some entrepreneurs are also educated, but the background does not influence parents to stop educating their children in order to improve their independence. The methods in between. Set an example (uswatun hasanah), always reminding, controlling the activities of the child.

And finally, the role of parents become important because they can strengthen the independence in home [13]. Some of the foregoing is an exposure to the parents' interviews that are obtained directly from the field about the teacher's efforts to train the lightweight tunagrahita student's self-reliance.

3.2. Teacher constraints in training blind children's self-reliance in the SLB-C Ponorogo

Self-resilience also become important because the children should follow the rule, learning process and other activity in school. Without self-resilience, children will be difficult to improve their ability [14] Teachers throughout the SLB-C have, of course, noticed the flaws in their protege's children, and it is a noble duty to educate children of a nation different from other normal children, each protege has obstacles - obstacles that differ from the other

children, which is different in its kind of womanhood and age, for the mild tunagrahita The light barrier in the blind is what is most striking is the memory of the learners that have to be repeated in every study despite previously learned, and it is a challenge for teachers to learn the self-reliance of life. For teachers special needs school SLB-C Pertiwi Ponorogo is a must because they are children of a nation that has the same rights and obligations as any normal child of learning and school, just like any normal child who has the hope of reaching a goal. While there are some obstacles that prevent them from learning and practicing self-reliance, the motivation of students and students is nothing more than the persistent encouragement of parents and teachers.

“anak-anak yang sudah mau menginjak dewasa tidak terlalu sulit dalam pembelajaran. Tapi dalam hal melatih yang membutuhkan kemandirian seperti kegiatan sehari-hari, kita sebagai guru harus terus mengulang apa yang telah di pelajari sebelumnya, karna memang anak-anak itu sangat sulit untuk menghafal, apalagi kegiatan-kegiatan yang sudah lama di ajarkan. begitu juga dalam ibadah sangat sulit menghafal, terus mengulang-ngulang apa yang telah di ajarkan”

One of the effort to teach self-resilience is through worship. And worship is one of the important character education for children [15]. In worship the teachers use more practice methods, this method is much preferred by students and students the method is the most effective because students and students come face - to - face with the media through which to study, the problem with teachers is to repeat what has been learned before, It's a natural thing for teachers with advanced degrees, with ponorogo repeating what was learned earlier, as Ms. Yamiati said when interviewed by the researchers in the teachers' room.

“...di ulang-ulang dalam semua kegiatan yang berkaitan dengan kemandirian, dalam kemandirian hidup maupun dalam ibadah, harus telaten sebagai guru dalam melatih jangan sampai hanya sekedarnya saja”.

This explanation is supported by observations made by researchers. Before researchers studied the hydrologic school and the ponorogo researchers had first asked for permission to teach students, the purpose was that researchers could clearly know what teachers and students at slb-c ponorogo and feel how to teach and educate students who had to khususan and, more closely with students and students at slb-c. At another time researchers followed the religious activities of maulid the prophet

muhammad (peace and blessings be upon him) held on November 15, 2019.

Some of the foregoing is exposure from an interview to a teacher and a principal obtained directly from the field about the teacher's efforts to train the student's life self-reliance at the SLB-C Pertiwi Ponorogo.

4. CONCLUSION

Based on the qualitative deitization researchers at the SLB-C Ponorogo, where the teacher's efforts to teach the lives of light tuna students at the slb-c at the ponorogo bottom-line, researchers use observation, interview, and documentation. Researchers finally reached the chapter, which is conclusion and advice. Research that researchers do during interviews, observation and documentation according to what researchers find in activities in the classroom as well as in those in the field. Researchers may conclude that learning to train the independent life of the tuna student is a very difficult thing, rather than using multiple gifts of children that are an impediment to delivering material, but it's an amazing school that is a special school for extraordinary children, of outstanding quality and quantity as well.

The teachings by teachers at SLB-C ponorogo use several methods similar to methods-methods by which teachers in general in public schools, there are several methods and materials different from normal schools. The methods the teacher presents in the class use the lecture, demonstration, discussion and question-and-answer method, but there are very different things in his learning that make them more learned to live on their own, that is, building up, learning about the ordinances of daily life such as doing your own laundry, ironing your own clothes, and even the female tattoo of menstruating, But the difference is frequent or repetitive delivery and this is not without equivocation, because they have below average mental retardation and IQ which causes them to have to study harder than normal children in general. There must be a child attraction to participate in the classroom learning activities with the learning media such as movies or pictures.

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