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Islamic Religious Education for Children with Social Emotional Barriers

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ABSTRACT

Some experts in the United Kingdom mention that the homeless are children who have emotional disorders. In this research discussed how a person's self-identity inhibits the development of his emotions. There are three aspects that need to be explored related to one that is inherent in a person and his environment. These three aspects are ego, an identity that shows its existence in the outside world. and social identity in the solidarity of a person in line with the ideals of a group. As for the research related to the homeless how a homeless person or adolescent can carry out his duties as a person and social, of course this is related to the identity and social of homeless adolescents. The child's self-identity is formed through the development of stable and good emotions and social. Of course, the environment also greatly affects the process. The development of children's emotions and social in forming self-identity together also forms a good understanding of children's lives. Therefore, the need for religious education to form an understanding of life that will be realized in the behaviour of children. The results of this study showed that there is a change in behaviour and emotions in children with disabilities with the granting of religious guidance to children with disabilities.

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1. INTRODUCTION

Children with special needs have a broader meaning than the meaning of special children. Children with special needs are children who require specific services according to their needs, so they are different from children in general. Children with special needs require different educational services because they have obstacles in learning and development.

Children with special needs can generally be divided into two categories, namely permanent and temporary. Children with temporary special needs who do not receive appropriate intervention and according to their learning obstacles can become permanent. Children with special needs can be classified into several barriers, such as children with visual impairments, hearing impairments, intellectual, physical, emotional barriers and so on, with different characteristics for each obstacle.

Children with special needs who have social and emotional barriers are usually called children with disabilities. Children who are categorized as mentally retarded are children who have different behavioural disorders where these disorders can cause disturbances to their surroundings or emotional obstacles and behaviour that is not in accordance with their environment (Suyadi, 2020).

Disturbances and obstacles that can be caused by disabled children in their emotions and behaviour can be addressed through education. Where education is closely related to the transmission of knowledge, attitudes, beliefs, skills, and other aspects of behaviour to students. Therefore, education is very necessary. Likewise, moral education has a very important role in life. This is important because humans must be good individuals and directed on the right path. In this case, religion becomes a guide in efforts to make life meaningful and useful. Religious education is one of the subjects taught in formal schools, starting from elementary school to high school (Bela et al, 2023).

Moral education for children with disabilities plays an important role, as an effort to instill values. Regarding educational services for children with special needs, it is mandated in Law Number 20 of 2003 concerning the National education system that states that "Citizens who have physical, emotional, mental, intellectual and/or disabilities social groups have the right to obtain special education (Hidayat, 2017).

Based on this description, the author conducted a literature study regarding the discussion of moral education for children with disabilities. This is very interesting and important to study, especially for writers as prospective teachers. Instilling moral education for both children with special needs and children in general is very important and a necessity.

2. METHODS

The research method used to study the research problem raised is the qualitative research method. Qualitative research method provides a systematic and detailed description, based on facts and problems that exist in the research object. The research carried out does not carry out manipulation or changes but describes an actual condition.

The data collection methods in this research are library research and document analysis. Nana Syaodih (2008) calls library research non-interactive research (non-interactive inquiry), also called analytical research, conducting studies based on document analysis. This research method observes events directly or indirectly. The data source is documents.

In this research, the authors conducted a literature study from various journals discussing Islamic religious education for children with disabilities. With documentation studies, researchers collect data through research and reviewing various literature that is in accordance with research material to be used as argumentative material, such as journals regarding learning Islamic religious education for children with hearing impairments.

Apart from that, researchers also use data collection methods using non-participant observation or indirect observation, but by reviewing the journal articles that have been collected. Then record, select, and analyse according to research needs.

3. RESULTS AND DISCUSSION

Islamic Religious Education for Children with Disabilities. In general, what is meant by learning about the Islamic religion for children with disabilities is education about the Islamic religion which is intended for children who have emotional and behavioural disorders. The process of teaching children who have emotional disorders and behaviour that deviates from social control or what is usually called control disorder, learning related to religious worship such as prayer, fasting, zakat, reciting the Koran, correct eating and drinking etiquette and many more. When dealing with problems with children who have emotional and behavioural disorders, you need to use extra patience and determine appropriate methods to minimize emotions and behaviour that sometimes act aggressively or are aggressive. Learning to worship the disabled can use the following methods.

3.1 Moral Education of Disabled Children at an Early Age

The moral education that must be taught to early childhood (school age children), as well as the morals that the Prophet commanded and taught in his daily activities; Honesty is one of the morals in showing one's faith; trustworthiness is important, it is a sign of one's faith and avoiding one's betrayal and its consequences which can ensure human rights and property are maintained; Patience means enduring suffering, being steadfast, accepting everything and being calm. Patience is a commendable moral in experiencing joy or sorrow, so humans will avoid their desires; a Muslim must be kept away from bad things and have a shy nature.

3.2 Learning the Koran to Children with Disabilities

This Al-Qur'an learning program is carried out by children who are guided by a religious teacher to read the Al-Qur'an starting with the 30th Juz until correct and then continuing with other Juz contained in the Al-Quran (Kusumawati, 2018). For students with hearing impairments who cannot yet read, efforts are being made and accompanied so that they are able to read with taktil. The efforts and hard work of supervising teachers continue to fight for students with disabilities to overcome their emotions and behaviour.

Teaching slowly but regularly using smooth language is the way which can help students with hearing impairments to change behaviour (Bengtsson). In learning the Qur'an for children with disabilities, you can also use the *al-Barqy* method, namely, a method of learning the Qur'an which is designed to use language that is closer to the child, namely forming institutional words such as *ada-rajaja*, *mahakaya*, *katawana*, *sama-laba*.

And equipped with varied learning media. To overcome the condition of children who easily shift attention and move a lot. Astuti (2013) believes that the *al-Barqy* method needs to be combined with the ABA (Applied Behavior Analysis) method.

ABA therapy is a non-violent teaching method which basically uses a behavioural approach. This method focuses on providing positive reinforcement every time the child responds correctly according to the instructions given (Handojo, 2009). Reinforcement is the action of following a certain response with reinforcement (Omrod, 2008). There is no punishment in this therapy, but if the child responds socially (wrongly or inappropriately) or does not respond at all then he will not get the positive reward (reinforcement) that he likes.

3.3 Learning Prayers for Children with Disabilities

Teaching prayer procedures to children with disabilities is the same as children in general, where they are given a gradual deepening of theory and practice in front of the child. Then the child is expected to practice the movements that have been demonstrated, such as takbir to bowing, by showing and demonstrating to the child using slow words so that the child's emotions do not escalate.

By demonstrating prayer learning directly to the child, the child can control his behaviour, where during prayer he must stand facing the Qibla and is not allowed to behave outside of the prayer period, such as playing by himself because of deviations in the child's behaviour (Al-Apufi, 2012).

3.4 Learning Eating and Drinking Etiquette for Children with Disabilities

Children with hearing impairments are usually taught the etiquette of eating and drinking like other people or children out there. The first thing is to recite the *bismilah* by reciting it in front of the child, then they are told if they take food or drink starting with the right hand.

Then tell the etiquette for eating and drinking that you are not allowed to stand and must sit, then the child with a hearing impairment is immediately directed and given an example so that the child understands. Another study also conveyed that children with hearing impairments pray after eating (Sohrah, 2016).

3.5 Learning Manners

The cultivation of good manners is one of the Islamic guidance programs at *Madrasah Ibtidaiyah Keji* which is carried out every day both in class and outside of class. Instilling good manners is done by paying attention to the child's behaviour. We know that the deviant behaviour of children with disabilities, both in terms of behaviour and emotions, requires special attention from all parties involved. If a child engages in impolite behaviour, the supervisor reprimands him, directs him directly to the right direction and provides an example of polite behaviour.

Instilling good manners in children with hearing impairments is carried out in stages, namely repeatedly so that the child can imitate and understand what has been taught. Such as saying hello when you meet Mr or Mrs teacher, saying *bismilah* before eating and hamdalah after finishing eating, as well as praying after finishing prayer. Children with hearing impairments already understand things like this, but because their behaviour is inappropriate, this causes them to ignore them. This program aims to ensure that children know good manners, speak good words, and can socialize with the surrounding environment such as parents, teachers, and friends.

3.6 Learning to socialize and build friendships.

Friendly/communicative, educators at special school for children with special needs in the learning process and activities outside class hours often interact with students by asking questions and getting to know each other's students' personalities. Introduce and teach socializing with other students to have friendly relationships and provide direction regarding how to make friends and communicate with other students. Apart from that, good group work is introduced in collaboration with other students. This is done so that students want to mingle with other students. Sometimes there are some students who have problems with things.

Friendly/communicative, such as not wanting to mingle with other friends, liking to be alone during breaks, etc. However, with Islamic Religious Education, children's socialization activities become closer to each other when carrying out joint worship activities. This is also the focus of the teacher's attention to recognize each character and provide solutions by accompanying and inviting them to join in during lessons and practice.

3.7 Learning to Care for the Surrounding Environment

Children are taught to protect and preserve the environment at school and at home, by teaching children to plant plants in front of the school, water the plants planted by the students, and look after and care for them so they don't die. To instill this concept of gardening, Islamic religious education is carried out by telling stories of previous prophets. This is done by teachers to train students to love.

The environment closest to their daily activities. The character values implemented in special school for children with special needs are running well, although the implementation process takes a bit of time. This is in line with the explanation above, regarding training materials for strengthening learning methodologies based on cultural values to shape competitiveness and national character in implementing character education in special school for children with special needs. Students with special needs are different from normal students, and teachers implement it in stages by providing stimulus first and demonstrating so that the character values they want to convey can be well received by students.

4. CONCLUSION

Moral education in children with social emotional barriers is how Islamic religious education contributes to children's morals by habituating them to morals, practice of good manners, habituation of honesty to children will change behaviour which is good with the application of values morals in children. Process teach children who have emotional and behavioural disorders which deviates from social control or what is usually called control disorders of learning related to religious worship such as prayer, fasting, zakat, reciting the Quran, correct eating and drinking etiquette etc. Worship learning in children with hearing impairments can go through Moral education, learning Al- Quran, prayer learning, learning eating etiquette and drinking, learning manners learning in social interaction in friendship, as well learning to care about environment.

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6. AUTHORS' NOTE

The author ensures that there are no conflicts in this authorship. This writing is free from plagiarism and is compiled based on ethics and rules of writing that should be.

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