



Enculturation of Islamic Education Values for Children with Special Needs

Sri Widyastri ^{1)*}, Isman Iskandar ²⁾, Nila Murtadhiyah Hakim ¹⁾, Windy Ajeng Kartini ¹⁾, Haneen Mustafa Milad Muhaireth ³⁾

¹Islamic Education Religion/Postgraduate, Institute for Qur'anic Studies. Jakarta, Indonesia

²Islamic Communication / Institute for Qur'anic Studies. Jakarta, Indonesia

³Al-Arab Medical University. Benghazi, Libya.

Accepted: 06 August 2023

Revised: 20 August 2023

Approved 31 August 2023

Abstract

Children with special needs have equal rights in accessing and practicing Islamic religious values in schools. Islamic values need to be enculturated from generation to generation regardless of differences in student backgrounds. But in reality, children with special needs do not have the ability to think and understand well the Islamic material taught by their teachers. This paper wants to analyze the process of enculturation of the values of Islamic education in children with special needs at the Nur Asih Special School. To study this problem, researchers use the theory of enculturation. The research method is descriptive qualitative with observation techniques, interviews, and documentation. The research findings show that the inheritance of Islamic educational values such as the values of monotheism, worship, and morals occurs through a process of enculturation within the Nur Asih Special school environment. Several stages of enculturation occurred at the Nur Asih Special School, namely the process of introducing Islamic values through audio-visual, the process of imitation as well as the process of training and coaching. The process of enculturation occurs formally, especially on Fridays. Children with special needs at the Nur Asih Special School have delayed intelligence functions and face obstacles in the learning process. The process of enculturation of Islamic values also experienced delays in students with special needs children at Nur Asih School compared to normal children in general.

Keywords: *enculturation; islamic education; special need children.*

INTRODUCTION

Education in the scientific concept is a dynamic and continuous process that aims to develop and explore the potential in the aspects of knowledge (cognitive), attitudes and behavior (affective), and skills (psychomotor). According to (Muhith, 2021) Knowledge ('ilm) plays a central role in Muslim attitudes towards life, work, and existence. (Ahmed, 1987). In the final process of this education, humans must be able to meet their needs and live in harmony and achieve happiness in the world and the hereafter. (Mohd Nor & Maksum, 2015) The achievement of a Muslim when successful in the educational process is being able to implement Islamic values in everyday life.

The implementation of values is also known as enculturation or the acculturation process. Enculturation is an attempt to pass on or tradition something (values, knowledge, beliefs, norms, attitudes, and behavior) so that it becomes a habit. According to (Harlenda, 2016) In another definition, enculturation is also the process of socialization experienced by individuals in their native culture. (Somani, 2008) Enculturation in Islamic Religious education is at least a form of implementing Islamic values such as having good morals, honesty, responsibility, and fairness with awareness full. An individual learns with a level of awareness to know the

* Korespondensi Penulis. E-mail: widi@iiq.ac.id

behavior he accepts in society. On the other hand, a child with special needs is considered unable to carry out worship and implement Islamic values in everyday life. This is because children with special needs need extra assistance from teachers or their level of dependence on other people is very high. The designation as a child with special needs is because in meeting their needs, this child needs assistance with education services, social services, guidance and counseling services, and various other types of special services (Putra et al., 2021).

Islamic education for children with special needs is critical and becomes the foundation for them to carry out Shari'a. According to (Zulaikhah et al., 2020) Implementing Shari'a means having an understanding of Islamic values in learning. (Hidayat et al., 2020) Even in Abdullah's study, it is presented that a student and teacher place more emphasis on things -things that are practical, easy to grasp, and can be immediately implemented without the slightest deep thought. (Abdullah, 2022) With these Islamic values, a Muslim always presents and prioritizes Allah's pleasure over the pleasure of man himself. (Widyastri et al., 2022)

Many children with severe physical problems start school in segregated settings and transition to more normal programs. (Crockett & Kauffman, 1999) Although attention to educational programs for students with mild intellectual disabilities or special needs children has declined in recent decades. However, scientific studies that focus on children with special needs continue to be developed from various scientific disciplines. They are students with mild intellectual disabilities with a unique population of students with disabilities. (Bouck, 2017) Individuals with special needs are considered a child as a problem so individuals are considered unable to learn, different from others, requiring special teachers and environment. (Muhibbin & Hendriani, 2021) So schools for children with special needs are called Special Schools (SLB), specifically established for children who experience obstacles from one or several types of abnormalities, namely physical and mental or social. (Akib et al., 2022)

This research was conducted at one of the special schools in South Tangerang City. The school is a school that provides education for special needs that is highly dedicated and also a place for people with disabilities to make their dreams come true. This is motivated by the life experience of the owner of the foundation who also has children with disabilities, which prompted him to establish the Nurasih Foundation. The Nurasih special school guides so that great special children are able to be independent without dependence on other people, and teach entrepreneurship and skills for their future provision. The selection of the object of this study was based on direct observations made by researchers on several Nurasih Special School students who were praying. In this observation, the researcher considered that these students were unique in religious activities. Based on empirical studies, researchers are interested in studying further digging up information about how these Islamic values are enculturated in children with special needs at Nurasih Special Schools.

This research borrows the theory of enculturation by (Herskovits, 1955). To analyze the phenomena of cultural implementation or values experienced by students with special needs (inclusive education). Enculturation closely intersects with culture. Robert states that a competitive way of thinking and living is unnatural (natural) but is culture (culture) (Augros & Stanciu, 1991). Judging from the type of research, this research includes qualitative research (field research). According to Sugiyono, qualitative research methods can be interpreted as research methods based on the philosophy of postpositivism, used to examine natural object conditions. (Sugiyono, 2014) Qualitative research is a multi-method focus, involving interpretation, a natural approach to the subject matter. According to (Pradoko, 2017) Researchers collected data by observing participants to find out the essential phenomena of participants in their life experiences. In accordance with the definition of the object under study, namely children with special needs.

RESEARCH METHODS

This research uses qualitative research methods to analyze broadly and in-depth the objective conditions of students with special needs. The process of data analysis in this study used data analysis techniques with qualitative descriptive models, namely data reduction, data presentation, and data verification. The analysis process was carried out on an ongoing basis by analyzing new data, namely after research at the Nur Asih Special School on the basis of previous data, namely temporary observation data on students at the Nur Asih Special School.

Data collection techniques were carried out through interviews, observation, and documentation. The researcher interviewed teachers and students at the School with the following details: 1 school principal, 3 teachers, and several students.

RESULTS AND DISCUSSION

The Process of Enculturation of Islamic Educational Values at the Nur Asih Special School, Ciputat. In the observations that researchers do, researchers observe the Nur Asih SLB Foundation has a total of 60 students but in reality, during the fasting month, only 5-10 people attend. Transition to elementary school is an important and complicated event in any child's life, but even more so for children with special health needs and their families. (Janus et al., 2017).

Children with special needs need motivation, health, attention, and affection more than their parents because they have limitations in accessing and doing everything. As Nv stated:

“Maybe parents are lazy to take their children to school because only 5-10 people attend during the fasting month. The effect after 3 years of the pandemic, I taught from scratch, they were not taught by parents, especially if parents have normal children, they are more concerned with what is more normal than what is not normal.” (Interview Nv, Teacher, 2022)

The values of Islamic education in the Nur Asih Special School are formally enculturated. Held in full on Friday every week. Every Friday there is memorization and some even have memorized Surah An-Naba. These students with special needs already have good independence because they are trained every day by their teachers and almost all of them have memorized the Qur'an and their memory is strong.

The process of enculturation of the values of Islamic education in the Nur Asih Special School occurs through learning delivered by the teacher through an example model. Each student is educated according to his needs, and given an example of how to cover his private parts. As happened through the observations of researchers, there were female students who wore school uniforms but were open on one part of their body so the teacher had to help cover them up.

The process of teaching Islamic values starts with parents encouraging their children to do something better. The teachers at school are only able to direct and motivate in a limited time. Reilly in his research stated that parents need to push their children to do better and children learn respect through strict discipline. (Reilly & Platz, 2003) According to Sc:

“I have to cover my private parts even though I have been reminded many times but still students cannot do it independently. The most taught at a glance, we use an independent approach because they cannot be taught only the theory, for example, they do not memorize the intention to take a mandatory bath. It only introduces what menstruation is and has not been taught how to practice purification. Some are also taught by their parents at home about the mandatory bath. But in school, it has not been taught in depth.” (Interview Sc, Teacher, 2022)

The challenges faced in the teaching process are that teachers cannot last long due to their inability to deal with children with special needs. In general, the learning conditions in special schools are different from other schools. Educators in special schools have minimal knowledge of sign language in teaching and are able to understand the values of Islamic education for children with special needs.

Researchers observed teachers guiding them to read prayers before eating and teaching girls to cover their private parts. Even though they have been taught, they cannot remember it. Researchers see students who open their private parts and the teacher helps close them. Teachers teach Islamic values with an exemplary approach, guide, and provide rewards to students. The researcher observed that when the researcher spoke, the teacher conveyed and repeated it to the children so that the children did not misunderstand it. These children have not been able to properly understand the commands and sentences from the teacher.

In observation, the researcher observed the teacher conducting a question and answer session stating Nv "Who is praying?" then the children raise their hands and say I pray. Then Mrs. Nv asked again "Who doesn't pray?" (Observation, 2022) Then some of the children who had raised their hands before raised their hands again. This shows that they do not understand well the meaning of Islamic values taught by the teacher. Echa reprimanded Ns by using a hand gesture to cover her mouth meaning she asked Nisa to listen to advice carefully. Even though Echa also has limitations, she respects and invites her friends to respect others.

Researchers saw a teacher helping students who had difficulty walking. This shows that the teacher does not only teach theoretically but also teaches the practice of the values of mutual assistance in kindness to fellow students. Friday is a religious study day, starting with Duha prayer, memorizing, listening to lectures, and ending with watching together about the Pillars of Faith and the Pillars of Islam and giving students the opportunity to ask questions if they don't understand the material well.

According to the researcher, what was conveyed by Nv did require habituation and had to be reminded, so that it was not just once but needed many times. This is in accordance with the observations of researchers where Rehan led the prayer by reading surah Al-Asr and other students followed along. Children with special needs are more open and friendly toward new people. Nv explained that

"They have their own character, can judge others, and are closer to teachers compared to parents. (Interview Nv, November 2023

Children with special needs need to get more attention from parents and from the surrounding environment. According to Aly, children with needs must be given special attention and efforts to ensure the fulfillment of their rights in learning Al-Qur'an literacy. (Aly & Bustomi, 2022) Al-Qur'an literacy is limited to the terminology of teaching hijaiyah letters and rules for reading the Koran with the aim of increasing reading (tahsin). (Arlina et al., 2022) Fulfillment rights not only in learning the Qur'an but also in other rights that must be fulfilled.

Researchers observed teachers teaching each other to help and maintain cleanliness. This can be seen when Rehan helped the teacher to open the carpet so his friends could sit together. In Islam, Muslims are taught to help each other in good and not to help each other in bad. As Allah SWT says: "and help each other in doing good deeds and piety, and do not help each other in committing sins and enmity. Fear God, indeed God is very severe in punishment." (QS Al-Maidah [5]: 2).

The Islamic values that are taught to children with special needs are about kindness, namely helping fellow human beings. They tend to approach through audio and visual. When they are asked about the second pillar of Islam they can answer but are sometimes mistaken because they follow the wrong friends. As Gh stated that

"Fasting starts at dawn, breaking the fast after evening". (Interview, Gn Student 2022).

In fact, Children at the Nurasih Special School have an IQ below the average, namely 60, so they are very poor from an academic perspective. Their academic aspects are very lacking, this can be seen from their writing which is not in accordance with the alphabet. Although there are some who cannot write their names properly, such as the Ajis. Meanwhile, religious activities such as midday prayers and Friday prayers are carried out under the guidance of an ustad.

As stated by Sc that "Every Monday to Thursday they go home after performing the noon prayer together and Yanto is the priest. Yanto guides them to the mosque for Friday prayers." (Holy Interview, 2022). Children with special needs at Nur Asih School are also able to make academic and non-academic achievements at the national level. They contributed to National Disability Day and won prizes such as singing and painting champions, but they were taught shalawat every day.

The researcher heard one of the students, namely Rehan, humming blessings on the Prophet SAW. Thus Islamic values such as the third pillar of faith, namely belief in the Prophets, can be well internalized in everyday life. This form of internalization cannot be applied by students without teaching and guidance from the teacher. Like Yanto, he helps facilitate audio-visual learning on television screens that display animated videos on learning the pillars of faith and the pillars of Islam. Likewise, Novi helped provide an explanation of the values of Islamic education from the presentation of the animated video. Several stages of enculturation occurred at the Nur Asih Special School, namely the process of introducing Islamic values, the process of imitation as well as the process of training and coaching.

CONCLUSION AND SUGGESTIONS

The process of enculturation occurs formally, especially on Fridays. Starting with the practice of Duha prayer and tahfidz Al-Qur'an. The teacher shows an animated video containing content on the pillars of faith and Islam to ensure that these Islamic values can be understood properly and correctly. Based on the results of observations, it was found that several students could not understand the material properly and correctly due to delays in the function of intelligence. Enculturation of Islamic values in children with special needs runs programmatically in routine training, guidance, and habituation. The values of Islamic education that are enculturated in children with special needs are that female students practice covering their private parts properly, students practice disposing of trash in its place, and male students are guided in Friday prayers at the mosque.

This research provides a scientific contribution related to Islamic education for children with special needs in schools, especially in the implementation of Islamic values. The researcher suggests to future researchers to conduct further research related to the implementation of Islamic values for children with special needs in society.

REFERENCES

- Abdullah, M. A. (2022). Islamic Religious Education Based on Religious Intersubjectivity : Philosophical Perspectives and Phenomenology of Religion, *19*(1).
- Ahmed. (1987). Muslim Education Prior to the Establishment of Madrasah. *Islamic Studies*, *26*(4), 321–349.
- Akib, I., Husniati, A., Kusumah, F., Kristiawati, K., & Fayanto, S. (2022). Thinking Processes of Mentally retarded: Students Disabled at Junior High School in Solving Fractions Problems. *AL-ISHLAH: Jurnal Pendidikan*, *14*(2), 2185–2196. doi:10.35445/alishlah.v14i2.1773

- Aly, H. N., & Bustomi. (2022). Quran Literacy for Students With Special Needs. *Jurnal Pendidikan Islam*, 8(2), 177–190. doi:10.15575/jpi.v8i2.17609
- Arlina, Pulungan, Enny, N., & Siregar, Nurul, A. (2022). Elderly Tahsin Recitation of Al-Qur'an : Efforts to Eliminate Al-Qur'an literacy. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 10(2), 59–69.
- Augros, R., & Stanciu, G. (1991). Competition and the Enculturation of Science. *World Futures*, 31(2–4), 85–94. doi:10.1080/02604027.1991.9972228
- Bouck, E. C. (2017). Division on Autism and Developmental Disabilities Educational Outcomes for Secondary Students with Mild Intellectual Disability Published by : Division on Autism and Developmental Disabilities Linked references are available on JSTOR for this article : Ed, 52(4), 369–382.
- Crockett, J. B., & Kauffman, J. M. (1999). *The Least Restrictive Environmet Its Origins and Interpretations in Special Education*. Lawrence Erlbaum Associates (Vol. 5). New Jersey, London.
- Harlenda, M. R. (2016). Sejarah Dan Enkulturasasi Musik Gambang Kromong Di Perkampungan Budaya Betawi. *Jurnal Seni Musik*, 5(1), 22–30.
- Hidayat, T., Rizal, A. S., Abdussalam, A., & Fawwaz, A. G. (2020). Designing Islamic Values Integration into Sociology Learning. *Jurnal Pendidikan Islam*, 6(1), 37–56. doi:10.15575/jpi.v6i1.8119
- Janus, M., Lefort, J., Cameron, R., Kopechanski, L., Janus, M., Lefort, J., & Cameron, R. (2017). Starting Kindergarten : Transition Issues for Children with Special Needs Published by : Canadian Society for the Study of Education Stable URL : <http://www.jstor.org/stable/20466656> Starting Kindergarten : Transition Issues For Children With Special Need, 30(3), 628–648.
- Mohd Nor, M. R., & Maksum, M. (2015). Revisiting Islamic education: the case of Indonesia. *Journal for Multicultural Education*, 8(August), 261–276.
- Muhibbin, M. A., & Hendriani, W. (2021). Tantangan Dan Strategi Pendidikan Inklusi di Perguruan Tinggi di Indonesia: Literature Review. *JPI (Jurnal Pendidikan Inklusi)*, 4(2), 92. doi:10.26740/inklusi.v4n2.p92-102
- Muhibbin, A. (2021). Model of Strengthening the Pedagogic Competence of Islamic Religious Education Teachers in Improving the Quality of Education in Junior High Schools in Jember Regency. *Jurnal Pendidikan Agama Islam*, 18(1), 125–144. doi:10.14421/jpai.2021.181-07
- Pradoko, A. M. S. (2017). *Paradigma Metode Penelitian Kualitatif*. Yogyakarta: UNY Press.
- Putra, P. H., Herningrum, I., & Alfian, M. (2021). Pendidikan Islam Untuk Anak Berkebutuhan Khusus (Kajian tentang Konsep, Tanggung Jawab dan Strategi Implementasinya). *Fitrah: Journal of Islamic Education*, 2(1), 80–95.
- Reilly, T., & Platz, L. (2003). Characteristics and challenges of families who adopt children with special needs: An empirical study. *Children and Youth Services Review*, 25(10), 781–803. doi:10.1016/S0190-7409(03)00079-3
- Somani, I. S. (2008). *Enculturation And Acculturation Of Television Use Among Asian Indians In The U.S*. University of Maryland.

- Sugiyono. (2014). *Metode Penelitian Pendidikan, pendekatan kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta.
- Widyastri, S., Nata, A., Al-Munawar, S. A. H., & Suparto. (2022). Transmission of Al-Qur ' an Learning in Saudi Arabia and Indonesia. *International Journal of Islamic Thought and Humanities*, 1(2), 117–131. doi:<https://doi.org/10.54298/ijith.v1i2.37>
- Zulaikhah, D., Sirojuddin, A., & Aprilianto, A. (2020). Analisis Pembelajaran Pendidikan Agama Islam Kurikulum 2013 Bagi Anak Berkebutuhan Khusus. *Tafkir Interdisciplanry Journal of Islamic Education*, 1(1), 54–71.