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Integration of the Fitrah Concept with the Role of Islamic Religious Education Teachers in Fostering the Character of Children with Disabilities at SLB ABC TPI Medan

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Abstract

This study aims to determine how the role of Islamic religious education teachers in fostering religious character, independence and mutual cooperation. Supporting and inhibiting factors for teachers in developing the character of mentally retarded children in SLB ABC TPI Medan. This study uses a qualitative type of research method with a phenomenological approach, to see naturally the phenomena and to understand the condition of mentally retarded children with all limitations to have good character with the role of Islamic religious education teachers as the front guard. This study uses observation data collection techniques, interviews and documentation. The data analysis technique used in this research was data reduction, data presentation and data verification / conclusion drawing. The results of this study indicate that (1) the role of Islamic religious education teachers in fostering the religious character of mentally retarded children can be seen from attitudes that are never forgotten by children at school such as praying and praying as a form of tolerance and servitude to God Almighty. (2) The independent character seen when writing hurut hijaiyah the teacher requires children to do it themselves as a form of being lifelong learners, working hard, and courage. (3) The character of mutual cooperation can be seen in the material of sacrifice, and the habit of giving alms and giving at the mosque or in the charity box the manifestation of caring, mutual assistance and voluntary attitudes. (4) The supporting factors in fostering character are the existence of good school facilities, monthly and annual religious activities, mutual cooperation programs for the cleanliness of the school environment and competition activities for children. While the inhibiting factors are the types of mental retardation that are moderate, mild and severe, weak intelligence and unclear communication.

Keywords: Role of Islamic Religious Education Teachers; Character of children with intellectual disabilities

Integrasi Konsep Fitrah dengan Peran Guru Pendidikan Agama Islam Dalam Membina Karakter Anak Tunagrahita Di SLB ABC TPI Medan

Abstrak

Penelitian ini bertujuan untuk mengetahui Bagaimana peran guru pendidikan agama Islam dalam membina karakter religius, mandiri dan gotong royong. Faktor pendukung dan penghambat guru dalam membina karakter anak tunagrahita di SLB ABC TPI Medan. Penelitian ini menggunakan metode penelitian jenis kualitatif dengan pendekatan fenomenologis, untuk melihat secara alamiah fenomena dan memahami keadaan anak tunagrahita dengan segala keterbatasan untuk memiliki karakter yang baik dengan peran guru pendidikan agama Islam sebagai garda terdepan. Penelitian ini menggunakan teknik pengumpulan data observasi, wawancara dan dokumentasi. Teknik analisis data penelitian ini menggunakan reduksi data, penyajian data dan verifikasi data/penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa (1)



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peran guru pendidikan agama Islam dalam membina karakter religius anak tunagrahita terlihat dari sikap yang tidak pernah dilupakan oleh anak ketika di sekolah seperti berdoa dan salat sebagai bentuk toleransi dan penghambaan pada Tuhan Yang Maha Esa. (2) Karakter mandiri terlihat ketika menulis huruf hijaiyah guru mengharuskan anak untuk mengerjakannya sendiri sebagai bentuk menjadi pembelajar sepanjang hayat, bekerja keras, dan keberanian. (3) Karakter gotong-royong terlihat pada materi kurban, dan pembiasaan sedekah dan berinfaq di mesjid atau kotak amal perwujudan sikap perduli, saling membantu dan sikap kerelawanan. (4) Faktor pendukung dalam membina karakter adanya fasilitas sekolah yang baik, kegiatan keagamaan bulanan dan tahunan, program gotong royong kebersihan lingkungan sekolah dan kegiatan perlombaan bagi anak. Sedangkan faktor penghambat adalah jenis tunagrahita yang sedang, ringan dan berat, lemahnya intelegensi dan komunikasi kurang jelas.

Kata Kunci: Peran Guru Pendidikan Agama Islam; Karakter Anak Tunagrahita

INTRODUCTION

The essence of an educator in Islam is a human being who is responsible for the development of students by developing all the potential of students, both affective, cognitive and psychomotor potential. According to Moh. Fadhil al-Djamali (in Syafaruddin) explains that educators are humans who show the right path to others for a better life so that the degree of humanity is raised according to their nature. (Syafaruddin, et al, 2010: 54)

Education is an investment in human resources in the long term that has strategic value for the sustainability of human civilization. Therefore, almost all countries in the world place education as the main spear in the context of national development and progress. In the context of education, teachers have a big and strategic role. This is because it is a teacher who is at the forefront of the world of learning, from this the teacher has a mission and task that is heavy but very noble..(Kunandar, 2007: 1)In Law No. 14 of 2005 Chapter 1 Article 1 Paragraph 1 explains that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal education, basic education, and secondary education (Law Number 23 of 2003 concerning the National Education System and Law Number 14 of 2005 concerning Teachers and Lecturers, 2007:5).

Teachers are one of the important factors in the world of education that must get special attention to improve the quality of themselves to give birth to quality students as well. This happens because the main thing that is in the public's spotlight is a teacher when something happens to their students, both when the child does good or bad, therefore the role of the teacher is very important in fostering the character of students. In addition, the teacher is also the main role to develop the potential of students in achieving the life goals of students optimally (Amos Neolaka, 2019: 192).

As a teacher, you are not allowed to choose and distinguish each student. All must be treated equally in every teaching and learning activity, as well as teachers for Children with Special Needs (ABK). In the 2002 Law Article 51 Paragraph 23 concerning Child Protection states that children with physical and mental disabilities are given equal opportunities and accessibility to obtain ordinary and extraordinary education (Febri Yatmiko, et al, 2015: 78). Children with Special Needs (ABK) are often considered as different humans because they have shortcomings, even though children with different conditions are a gift from God, because behind their limitations they have a myriad of extraordinary privileges.

Children with Special Needs (ABK) are also entitled to education like normal children. This is because all children with any background have the right to get a proper education, this is based on Law Number 4 of 1997 Article 5 concerning Persons with Disabilities explains that every person with disabilities

has equal rights and opportunities in all aspects of life and livelihood. Continued in Article 6 Paragraph 1 that every person with a disability has the right to receive education in all units, pathways, types, and levels of education (Lathifah Hanum, Journal of Islamic Religious Education, 2014:222).

The term "Children with Special Needs (ABK)" developed along with the birth of a new paradigm of inclusive education that adorns the journey of every Indonesian child in facing all the negative labeling directed at them. In Indonesia, in the Regulation of the Minister of National Education Number 70 of 2009 Article 3 Paragraph 1 it is explained that students with special needs are discussed as students who have disabilities. Children with special needs is another term to replace the term "Extraordinary Children (ALB)" which shows that there are differences in the characteristics of each individual (David Wijaya, 2019:4). The use of the term children with special needs has consequences for a different perspective with the term special needs children that have been used previously. If in extraordinary terms it focuses more on conditions (physical, mental, emotional and social), then on special needs it is more on the needs of children to achieve achievements according to their potential (Jati Rinarki Atmaja, 2018: 5).

Mental retardation is a condition of children whose intelligence is far below average and is characterized by limited intelligence and inability to communicate socially. Children with special needs are also often known as mentally retarded because of their limited intelligence. Rafael Lisinus, Pastiria Sembiring, 2020: 88). A pedagogic in classifying mentally retarded children based on research on educational programs in children, from this assessment it can be grouped into mentally retarded children who are able to educate, mentally retarded children are able to train, mentally retarded children are able to care for. (Jati Rinarki Atmaja, 2018:101).

Guru comes from Sanskrit, namely gu and ru, gu means darkness, dullness or darkness, while ru means to let go, get rid of or free. Therefore, the teacher is a human being who struggles continuously to free humans from darkness, he frees humans from stagnation/stagnation of mind. Master is also a human being who releases someone from the ignorance that keeps their life away from God's teachings. In the history of Islamic education, the Muslim community knows some terminology that is always used to refer to or call people who serve as educators. The terms are mu'allim, murabbi, mu'addib, mursyid, mudarris, sheikh, and ustadz (Al Rashidin, 2018: 133)

In the Law of the Republic of Indonesia Number 14 of 2005 Chapter 4 Article 8 it is stated that Teachers are required to have academic qualifications, competencies, educator certificates, physically and mentally healthy, and have the ability to realize national education goals (Law Number 23 of 2003 concerning the National Education System and Law Number 14 of 2005 concerning Teachers and Lecturers, 2007: 5).

The problem of this research according to the phenomenon, background of the problem, and the focus of the research is formulated as follows:

1. What is the role of the teacher in fostering the religious character of mentally retarded children at SLB ABC TPI Medan?
2. What is the role of the teacher in fostering the independent character of mentally retarded children at SLB ABC TPI Medan?
3. What is the role of the teacher in fostering the mutual cooperation character of mentally retarded children at SLB ABC TPI Medan?
4. What are the supporting and inhibiting factors for teachers in fostering the character of mentally retarded children at SLB ABC TPI Medan?

RESEARCH METHODS

This research is a qualitative type of research. In qualitative research the data collected is in the form of words, pictures and not numbers. The data in question can come from interviews, field notes, photos, videotapes, personal documents, notes, memos, and other documents (Lexy J. Moleong, 2014: 11). The method used is a descriptive method with a phenomenological approach.

The subjects in this study were Islamic religious education teachers and besides that the researchers also involved students, namely mentally retarded children. The retrieval and determination of the subject of this study used a purposive sampling technique, namely the retrieval of information sources based on pre-determined intentions (A Muri Yusuf, 2014: 9).

Data collection techniques that researchers used were observation, interviews, and documentation. Observations are carried out to see, observe, understand, and study the environment around the school which has good supporting facilities to shape and foster student character and observe the learning process. The interview technique above, the researcher will conduct a structured interview, the interview used in this study is a type of structured interview. Researchers interviewed PAI teachers, mentally retarded students, school principals, other teachers and parents of students. The steps taken by the researcher are to make interview questions first and arrange the questions neatly and sequentially so that respondents are easy to answer and comfortable when the interview takes place. Documentation The data included in this study is the profile of the SLB ABC TPI Medan school, photos of learning activities, school facilities and infrastructure, student grade notes and the teacher's agenda book about the development of SLB ABC TPI Medan students. Data analysis in this study uses data reduction, data presentation and conclusion drawing

RESULTS AND DISCUSSION

RESULTS

The Role of Islamic Religious Education Teachers in Fostering the Religious Character of Mentally Impaired Children at SLB ABC TPI Medan.

Islamic religious education teachers act as educators, teachers, mentors, evaluators, trainers, mediators and facilitators. All of these roles can be seen from the success of the teacher in fostering the religious character of the child which is seen in the attitude of the child when at school never forgets to pray before and after studying both Muslims and non-Muslims as a form of tolerance and respect for differences in religion and belief, always greets the teacher before entering class as a form of respect for elders, doing yaumiyah worship at home as a form of servitude to God Almighty, getting children to love each other as a form of friendship and love of peace and always inviting children to maintain cleanliness as a form of loving the environment.

The Role of Islamic Religious Education Teachers in Fostering the Religious Character of Mentally Impaired Children at SLB ABC TPI Medan

Islamic religious education teachers act as mentors, coaches, teachers and models for students. All of these roles can be seen from the success of the teacher in fostering the independent character of the child which is seen in the process of implementing the practice of ablution, prayer and writing hijaiyah letters, the teacher does not immediately hold the child to make the movement, but the teacher gives the opportunity for the child to do it himself then if there is a shortage of teachers join This is done by the teacher as a form of embodiment of the child's courage. Then when writing hurut hijaiyah, the teacher requires the child to do it himself as a form of being a lifelong learner and being a hard-working human being.

The Role of Islamic Religious Education Teachers in Fostering the Religious Character of Mentally Impaired Children at SLB ABC TPI Medan.

Islamic religious education teachers act as mentors, exemplary models, motivators and advisors. All of these roles can be seen from the success of the teacher in fostering the character of the mutual cooperation of children which is seen when the teacher teaches material about sacrifice and familiarizes children to always give alms and donate in mosques or when they see infaq boxes anywhere, this is done to realize the character of children by having an attitude caring, helping each other, and volunteering. Then the teacher always advises children so that when they see friends or anyone around them who are sad to be comforted, this is done to foster an attitude of sympathy and empathy for children in the surrounding environment.

Supporting Factors for Islamic Religious Education Teachers in Fostering the Character of Mentally Impaired Children at SLB ABC TPI Medan.

Good infrastructure facilities can support the implementation of good learning so that it is easier to foster children's character. Then there are religious activities that are held monthly and annually, then there is a mutual cooperation program to clean the school environment by all students and finally there is a competition activity for children to hone talents, courage and good group cooperation between students. Meanwhile, the inhibiting factors for teachers in fostering the character of mentally retarded children are the types of moderate, mild and severe mental retardation and weak intelligence that makes the behavior, communication and attitudes of each child very different and makes teachers have to be extra patient in order to be able to understand all the children's characters.

DISCUSSION

Mental retardation as a type of child with special needs who has weaknesses in terms of intelligence and limitations in doing various jobs must also be instilled and nurtured into children who have religious character, are independent and work together. This can be realized by the existence of extraordinary schools that are able to educate their students well. But good things will not be created well if there is no person who is the main character. As in SLB ABC TPI Medan, this extraordinary school has an Islamic religious education teacher who is sincere, patient, compassionate and competent.

The role of Islamic religious education teachers in fostering religious, independent and mutual cooperation characters in mentally retarded children at SLB ABC TPI Medan is carried out with a learning approach to action, using the lecture method, story method, singing method, demonstration method and habituation method. In addition to using approaches and methods, in the learning process of planting and fostering religious characters in mentally retarded children, Islamic religious education teachers always use a variety of appropriate media to encourage children's enthusiasm so that they do not get bored when learning, while the media used by teachers are picture and puzzle media. The lecture method is used to convey theory to children and when giving advice to children. The story method if done when the material is about the stories of the Prophets and Apostles. Demonstration method when practicing ablution and prayer, cleaning the school environment when cleanliness and how to speak politely to teachers and friends. The method of singing when memorizing the pillars of faith, the pillars of Islam, the names of angels, prophets and apostles. Finally, the habituation method is carried out by repeating what has been taught, the teacher familiarizes children with telling the truth, caring about the surroundings, helping people who need help, preparing for sympathy and empathy, not fighting with friends, and always doing daily worship according to their abilities. . This refracted method is also communicated with the child's parents so that what is learned at school is always applied at home. Finally, the

habituation method is carried out by repeating what has been taught, the teacher familiarizes children with telling the truth, caring about the surroundings, helping people who need help, preparing for sympathy and empathy, not fighting with friends, and always doing daily worship according to their abilities. . This refraction method is also communicated with the child's parents so that what is learned at school is always applied at home. Finally, the habituation method is carried out by repeating what has been taught, the teacher familiarizes children with telling the truth, caring about the surroundings, helping people who need help, preparing for sympathy and empathy, not fighting with friends, and always doing daily worship according to their abilities. . This refraction method is also communicated with the child's parents so that what is learned at school is always applied at home.

The evaluation process is also carried out by Islamic religious education teachers to see, assess and follow up on children's development. Mental retardation is a type of child who cannot be punished with violence if he makes a mistake, besides physical punishment is not justified and not good, it can make the child's character bad. Therefore, for the evaluation process of Islamic religious education teachers using a special method, namely by advising children, then being asked well, then if the punishment is indeed necessary then the best way is to have mentally retarded children memorize, sing and take out the garbage. Punishment with the intention of educating children will make children not grudge and hate the teacher. Even such punishment will shape the character of the child into someone who is responsible, honest, hard working, able to respect others and have a higher sense of caring. In addition to evaluating mentally retarded children, Islamic religious education teachers also always and never get tired of giving enthusiasm and motivation to children before and after studying. Thus, Islamic religious education teachers have a dual role in fostering the character of mentally retarded children, namely acting as educators, teachers, mentors, advisors, evaluators, motivators, mediators and facilitators.

The inhibiting factor for Islamic religious education teachers in fostering the character of mentally retarded children at SLB ABC TPI Medan did not dampen the teacher's enthusiasm to continue to try to educate and guide children to become insan kamil (perfect humans), who are able to fight for themselves. As a child who has limitations in socializing and learning, Islamic religious education teachers consider all of these things a privilege for a child who has been entrusted to him as the biggest charity field in his life. So that no matter how big and difficult the factors that hinder him from fostering religious, independent and mutual cooperation characters in children, he continues to try his best.

CONCLUSION AND SUGGESTION

The results of this study obtained several conclusions, namely: The role of

Islamic religious education teachers in fostering the religious character of mentally retarded children can be seen from attitudes that are never forgotten by children at school such as praying and praying as a form of tolerance and servitude to God Almighty. (2) The independent character is seen when writing hurut hijaiyah, the teacher requires the child to do it himself as a form of being a lifelong learner, working hard, and having courage. (3) The character of gotong royong is seen in the material for sacrifice, and the habit of giving alms and giving infaq in mosques or charity boxes embodies caring, mutual help and volunteerism. (4) Supporting factors in fostering the character of good school facilities, monthly and annual religious activities, mutual cooperation program to clean the school environment and competition activities for children. While the inhibiting factors are the type of mental retardation that is moderate, mild and severe, weak intelligence and unclear communication.

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