



Implementation of Islamic Religious Education in Inclusive Schools: Historical Study of Islamic Education in Muzdalifah Special School Medan

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Abstract

This study aims to determine the development of Special School C Muzdalifah, 2) to determine the curriculum and teaching methods of Special School C Muzdalifah, and 3) to determine the Implementation of Islamic Religious Education at Special School C Muzdalifah. In this study the author uses a historical method or historical method. The historical method consists of data collection, source criticism, interpretation and finally historiography. The research approaches used in this study are the geographical approach, sociological approach, educational approach and historical education. The results of this study are 1) Special School (SLB) C Muzdalifah is an educational unit that is managed in an integrated manner (one roof) consisting of SDLB, SMPLB, and SMALB. Based on its geographical location, SLB C Muzdalifah is located at Latitude 3 Longitude 98 which is near the Medan city crossroads, North Sumatra. Initially, before changing its name to an educational unit, SLB C Muzdalifah was established as a halfway house for street children and scavengers. They were given an education and skills so that the Foundation Management found children who were physically good and good but experienced intellectual delays. The Foundation Mother was motivated to collect mentally retarded students to be given education so that the education office gave advice and recommendations and gave permission for the establishment of a special school in 2000 so that with the passage and development of time, SLB C Muzdalifah was established. 2) The curriculum used at SLB C Muzdalifah is the independent curriculum. In the implementation of this curriculum, children are given the opportunity to develop themselves with their desires and can develop their potential, and teachers are only facilitators. and 3) Implementation of Islamic Religious Education at Special School C Muzdalifah, namely a) Learning and Practicing Prayer, b) Learning Morals, c) Learning pronunciation and writing of hijaiyyah letters, d) memorizing prayers, and muroja'ah Al-Quran.

Keywords: History of Islamic Education, Special Schools.

Abstract

Penelitian ini bertujuan untuk mengetahui perkembangan Sekolah Luar Biasa C Muzdalifah, 2) untuk mengetahui kurikulum serta metode pengajaran Sekolah Luar Biasa C Muzdalifah, dan 3) untuk mengetahui Implementasi Pendidikan Agama Islam di Sekolah Luar Biasa C Muzdalifah.

Dalam penelitian ini penulis menggunakan metode sejarah atau metode historis. Metode sejarah terdiri atas pengumpulan data, kritik sumber, interpretasi dan terakhir historiografi. Pendekatan penelitian yang digunakan dalam penelitian ini adalah pendekatan geografi, pendekatan sosiologi, pendekatan pendidikan dan pendidikan historis. Adapun hasil penelitian ini adalah 1) Sekolah Luar Biasa (SLB) C Muzdalifah merupakan satuan

pendidikan yang dikelola secara terpadu (satu atap) yang terdiri dari SDLB, SMPLB, dan SMALB. Berdasarkan letak geografis SLB C Muzdalifah terletak di Lintang 3 Bujur 98 yang berada di dekat jalan lintas kota Medan Sumatera Utara. Pada awal mulanya, sebelum berubah nama menjadi satuan Pendidikan, SLB C Muzdalifah didirikan sebagai rumah singgah untuk anak jalanan dan pemulung. Mereka diberikan sebuah pendidikan dan keterampilan sehingga Pengurus yayasan menemukan anak yang secara fisik bagus dan baik tetapi mengalami keterlambatan intelektual. Ibu Yayasan termotivasi mengumpulkan anak didik tunagrahita untuk diberikan pendidikan sehingga dari dinas pendidikan memberikan saran dan merekomendasikan serta memberikan izin untuk berdirinya sekolah luar biasa di tahun 2000 sehingga dengan berjalan dan berkembangannya waktu berdirilah SLB C Muzdalifah. 2) kurikulum yang digunakan di SLB C Muzdalifah ialah kurikulum merdeka. Pada penerapan kurikulum ini anak diberikan kesempatan untuk mengembangkan dirinya dengan keinginan mereka dan dapat mengembangkan potensi mereka, dan guru hanya sebagai fasilitator. dan 3) Implementasi Pendidikan Agama Islam di Sekolah Luar Biasa C Muzdalifah yaitu a) Belajar dan Peraktek Shalat, b) Belajar Ahklak, c) Belajar pelafalan dan penulisan huruf hijaiyyah, d) menghafalkan doa-doa, dan muroja'ah Al-Quran.

Keywords: Sejarah Pendidikan Islam, Sekolah Luar Biasa.

Introduction

Education equips humans with knowledge and enables humans to develop their attitudes in order to achieve their life goals. This is in accordance with the goals of Indonesian education. The goals of education are a critical aspect because they direct the implementers of education in the right direction. The goals of education are the foundation for implementing education.

The design of educational goals always changes over time in response to the demands of progress and growth of community life internationally, especially in Indonesia. According to the 2003 National Education System Law, the goal of national education is to educate the nation and develop the whole Indonesian person, namely a person who believes in and is devoted to God Almighty and has noble character, knowledge and skills, physical and spiritual health, a strong and

independent personality, and a sense of social and national responsibility. (Undang-Undang Nomor 20. Tahun 2003 tentang Sistem Pendidikan Nasional).

Islam places importance on receiving education. One of the principles discussed is morality, which is following all instructions and avoiding all prohibitions that come from the Qur'an and Hadith. Because Islamic law is quite clear, both fardhu 'ain are the same as taking care of the body.(Frimayanti, 2017) However, not all humans are created equal. Not every child is born with perfect God-given gifts. Some of them are born with disabilities that hinder their development. Intellectual retardation, mental retardation, simple emotional difficulties, speech delays, slight physical stiffness, and other abnormalities may occur. In such cases, it is usually considered that the individual is worthless and incapable of helping themselves in any way. In fact, it is possible to improve their

abilities by performing certain interventions.

In Law No. 4 of 1997 concerning persons with disabilities it is stated:

“In the implementation of national development which aims to create a just and prosperous society based on Pancasila and the 1945 Constitution, people with disabilities are part of Indonesian society who also have the same status, rights, obligations and roles” (Undang-Undang Nomor 4 Tahun 1997 tentang Penyandang Cacat).

Article 5 paragraph 2 of Law Number 20 of 2003 concerning the National Education System states that people with physical, emotional, mental, intellectual, or social disabilities are entitled to special education. Article 32, line 1, also states that "Special Education" is education for children with learning difficulties due to physical, emotional, mental, or social problems or who have special talents or potential.

Children with Special Needs (ABK) are individuals who have abnormalities in their bodies, whether physical, organ, or spiritual. In order for them to reach their full potential and adapt to their

environment as is often expected of children their age, children with special needs (ABK) usually require a higher level of care than children in general. (Atmaja, 2018, p. H. 46) Children with special needs (ABK) require different guidance and guidance. Learning to pray for people with special needs must be taught according to ability and cannot be the same as learning to pray for children in general. This is necessary so that children with special needs can learn faster and receive knowledge from teachers according to their IQ level.

Ministerial Regulation Number 70 of 2009 point 1 states that One approach to addressing the educational needs of children, especially those with disabilities, is to provide them with inclusive education. The term “inclusive education” refers to a teaching method that provides children with disabilities with equal access to educational opportunities. In addition, it teaches students about the possibilities of intelligence and/or abilities that they have. Everyone has the right to education and the opportunity to learn with their peers in the same class (Direktorat Sekolah Dasar Jenderal PAUD Dikdas dan DIkmen,

Penuhi Hak Pendidikan Anak Melalui Pendidikan Inklusif, 2021, <https://ditpsd.kemdikbud.go.id/artikel/detail/penuhi-hak-pendidikan-anak-melalui-pendidikan-inklusif>).

The inclusive education policy refers to the laws and regulations in force in Indonesia. Article 28H paragraph (2) of the 1945 Constitution states that everyone has the right to receive facilities and special treatment to obtain the same opportunities and benefits in order to achieve equality and justice (UUD 1945 Pasal 28H ayat (2)).

One of the subjects that must be taught at every level and special school unit (SLB) is Islamic Religious Education, abbreviated as PAI. This is because the management of Islamic religious learning is planned, practiced, and evaluated carefully, so that the implementation of PAI can have a significant influence on children with special needs, such as noble morals, obedience to worship, self-confidence, and so on. (Hanum, 2014, p. h. 220)

Islam is a religion that teaches its people not to differentiate between one group and another, whether in terms of

wealth, heredity, physical form, and so on. The Islamic view is that all humans are equal in the eyes of the Creator and what differentiates them is their devotion. This is according to the Word of Allah in the surah Al-Hujarat ayat 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O people, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant (Q.S. Hujarat: 13)

Special School C MUZDALIFAH is one of the SLB level schools with private status located in the Medan Amplas District, Medan City, North Sumatra. SLB C MUZDALIFAH was established on August 1, 2001 with Operational Permit Decree Number 420/8156 PPD/2014. In learning activities, this school which has 85 students is guided by 15 professional teachers in their fields. The current Principal of SLB C MUZDALIFAH is Dr. Mhd. Iqbal, Msi. The operator in charge is

Mohammad Arif Ifandi (MHD. Iqbal, Kepala Sekolah SLB C Muzdalifah, Wawancara, Senin, 30-09-2024, Pukul 09.59 WIB).

History in the Indonesian dictionary is 1) old literature: genealogy, origins, 2) incidents and events that really happened in the past, 3) science, learning stories about events and incidents that really happened in the past. (Nasional, 2008) History is retelling or reviewing events or incidents in the past using various reliable sources in the form of data or non-date and arranged systematically using certain methods and approaches.(Harahap, 2019) Meanwhile, Islamic Education is an event or incident of Islamic religious education that has occurred since the emergence of the Islamic religion, namely from the time of the Prophet sallallaahu 'alaihi wasallam until now.(Zuhairi, 1997) From the statement of opinion above, it can be concluded as stated by Hasan Asari (Asari, 2018, p. h. 4) in Harahap(Muhammad Sapii Harahap, 2022, p. h. 8) that the history of Islamic Education is a science that discusses various aspects or components of Education that have

occurred and have been carried out by the Islamic community.

Hasan Asari (Asari, 2018, p. h. 4-6) in Harahap(Muhammad Sapii Harahap, 2022, p. h. 8-10) explains that the object of study of the history of Islamic Education has 5 points, namely: 1) General historical context; namely knowledge of the context that underlies an event, 2) Educational Institutions; namely human activities that take place for a long time in a container or institution in an Islamic Education institution unit, such as schools, madrasas, universities along with the components of the facilities and infrastructure of the educational institution. 3) Educational Content; namely the curriculum taught in the Islamic Education institution, such as the Qur'an, hadith, and so on, 4) Educational Methods; namely the methods used in delivering the Islamic Education curriculum at certain Educational institutions, and 5) Academic community life; namely the actors who run the wheels of Islamic Education, such as educators, students, and education personnel.

An educational institution before it is established must be planned carefully and

prepared well. An Islamic elementary school educational institution needs to have clear goals, effective teaching methods, and a curriculum that is relevant to Islamic values. In addition, choosing qualified and committed teachers in educating students is also very important.(Saputra, 2020)

Implementation in the Great Dictionary of the Indonesian Language is defined as implementation or application. The process of implementing ideas, concepts, policies, regulations, or innovations in a practical action so that it has an impact, either in the form of changes in knowledge, skills, values and attitudes is said to be implementation. The implementation process in the implementation of programs that have been developed in the previous stage, then tested with the implementation and management of activities. After that, conducting research or studies on the field situation and characteristics of students, both intellectual, emotional and physical development (Inayah, Khudziatul. 2021). Learning implementation activities are divided into three main stages of activity, namely:

a. Planning in management science.

Namely activities in carrying out, compiling a decision in the form of steps to solve a problem for a job that is directed at achieving a certain goal. While learning is a process carried out by teachers in guiding, helping, and directing students to have learning experiences. Parts of learning planning include: (1) formulating competencies clearly and concretely, (2) learning planning must be simple and flexible in forming student competencies, (3) designing activities in learning planning that support and are in accordance with competencies, (4) learning planning that is developed must be complete and comprehensive and its achievements must be clear.(Mulyasa, 2003, p. h. 11)

b. Implementation of Learning.

In the learning process, teachers try with various strategies, methods, and approaches to optimize the potential of students. The expected end result of learning is not only mastery of the material but also the development of student potential, so that learning is said to be successful if the potential of students can develop according to the learning

objectives. While learning is said to be successful if someone is able to repeat the material that has been learned.

The role of teachers in the learning process includes:(Asra, 2009, p. h. 4) 1) Conducting detailed learning planning, namely: formulating learning objectives, determining learning materials, determining learning activities, determining learning methods and media, determining evaluation tools; 2) Implementing learning in it is implementing strategies, methods and so on to achieve learning objectives and competencies; 3) Evaluating learning, which is a component in measuring the level of success in achieving objectives and the effectiveness of the learning process; 4) Providing feedback, according to Stone and Nielson in the book by Sumiati and Asra, that feedback activities can provide interest and enthusiasm for students in carrying out learning tasks.

c. Learning Evaluation.

Evaluation of learning outcomes is a process of collecting information, making considerations regarding information and making decisions based on the considerations that have been made. From

the opinions above, it can be concluded that evaluation of learning outcomes is a planned process to collect data and information in order to make a decision.

In essence, evaluation is an activity to measure behavioral changes that have occurred. Evaluation is a tool to measure the achievement of goals. On the other hand, because evaluation is a tool to measure the achievement of goals, the benchmark for planning and development is the learning objectives. The role of policy evaluation in the curriculum, especially in general education, is at least related to three things, namely: evaluation as moral judgment, evaluation and decision making, evaluation and consensus of values.(Sukmadinata, 2008, p. h. 179)

Based on the background of the problem above, the researcher is interested in conducting a study entitled "Implementation of Islamic Religious Education at the Special School C Muzdalifah Medan (Study of the History of Islamic Education)". This study will discuss the planning, implementation, and evaluation of Islamic Religious Education at the Special School C Muzdalifah Medan.

Methodology

In this study, the author uses the historical method or historical method. The historical method consists of data collection, source criticism, interpretation and finally historiography (Lubis, 2020). The research approaches used in this study are the geographical approach, the sociological approach, the educational approach and historical education (Kartodirdjo, 1993). Hasan Asari(Asari, 2018, p. h. 4-6) in Harahap(Muhammad Sapii Harahap, 2022, p. h. 8-10) explained that the object of the study of the history of Islamic Education has 5 points, namely: 1) General historical context; namely knowledge of the context that underlies an event, 2) Educational Institutions; namely human activities that have been going on for a long time in a container or institution in an Islamic Education institution unit, such as schools, madrasahs, universities along with the components of the facilities and infrastructure of the educational institution. 3) Educational Content; namely the curriculum taught in the Islamic Education institution, such as the Qur'an, hadith, and so on, 4) Educational Methods;

namely the methods used in delivering the Islamic Education curriculum at certain Educational institutions, and 5) Academic community life; namely the actors who run the wheels of Islamic Education, such as educators, students, and education personnel. The research entitled "Implementation of Islamic Religious Education at the C Muzdalifah Medan Special School (Study of Islamic Education History)" is included in the type of Qualitative Descriptive research. In this study, the primary data sources were obtained from observation data, interviews and documentation. Data collection in this study was carried out using three methods commonly used in qualitative research, namely interviews, observations and documents (Ronald H. Heck, 2004: 226-227). The data analysis techniques used in this study include data reduction, data presentation, as well as conclusions and verification. In this study, data analysis was carried out continuously from the beginning to the end of the study, both in the field and outside the field using techniques such as those proposed by Miles and Huberman using the following steps: 1) *Data Reduction*; 2) *Data Display*;

3) *Conclusion Drawing/Verivication* (Mattew B. Miles and A. Michael Huberman, Terj. Tjetjep Rohendi Rohidi, 1992: 16-19). (Sugiyono, 2010: 388);

Result and Discussion

In this study, the researcher presents the results of this study in two parts, namely 1) the development of Special School C Muzdalifah, 2) the curriculum and teaching methods of Special School C Muzdalifah, and 3) Implementation of Islamic Religious Education at Special School C Muzdalifah. The details are as follows:

1- Development of Special School C Muzdalifah

The development of Special School C Muzdalifah, researchers divide it into 3, namely: a) History of the establishment of Special School C Muzdalifah, b) Teachers of Special School C Muzdalifah, and d) Students of Special School C Muzdalifah. The details of this discussion are as follows:

a) History of the establishment of Muzdalifah C Special School

Special School (SLB) C Muzdalifah is an educational unit that is managed in an integrated manner (one roof) consisting of SDLB, SMPLB, and SMALB. Based on its

geographical location, SLB C Muzdalifah is located at Latitude 3 Longitude 98 which is in a densely populated residential area, located near the Medan city crossroad, North Sumatra, not far from bus terminals such as, Bus Antar Lintas Sumatera (ALS), KUPJ, PINEM, Batang Pane, PT RAPI and others. SLB C Muzdalifah stands on land that has a wide area of land that is still inadequate (SLB C Muzdalifah School Guidebook, 2024).

In the beginning, before changing its name to an educational unit, SLB C Muzdalifah was established as a halfway house for street children and scavengers. They were given education and skills so that the Foundation Management found a child who was physically good and good but had intellectual delays. Previously, the Foundation Mother did not know why this child was and why until a non-Muslim friend of the Foundation Mother came to the house and communication took place and it turned out that the child was a disabled child who had intellectual disabilities (mentally retarded). The Foundation Mother was motivated to gather mentally retarded students to be given education so that the education

office gave advice and recommendations and gave permission for the establishment of a special school in 2000 so that over time SLB C Muzdalifah was established (Mhd. Iqbal, Kepala Sekolah SLB C Muzdalifah, Diwawancarai Pada Tanggal 06 September 2024, Pukul 10:05 WIB).

Currently, SLB C Muzdalifah is one of the 2nd batch of driving schools determined through the decree of the Head of the Standards, Curriculum, and Assessment Agency of the Ministry of Education and Culture Number 0301/C/HK.00/2022. With this status, SLB C Muzdalifah is not inferior to other special schools and has and participates in programs to improve the quality of educational units and also programs to improve the quality of human resources through programs organized by the Ministry of Education, Culture, Research and Technology, the North Sumatra Provincial Education Office, and other relevant activities (Mhd. Iqbal, Kepala Sekolah SLB C Muzdalifah, Diwawancarai Pada Tanggal 06 September 2024, Pukul 10:05 WIB).

SLB C Muzdalifah has a Vision and Mission, namely: a) The vision of SLB C

Muzdalifah is to create quality education for special and inclusive education in accordance with the profile of Pancasila students (Mhd. Iqbal, Kepala Sekolah SLB C Muzdalifah, Diwawancarai Pada Tanggal 06 September 2024, Pukul 10:05 WIB). As for b) Its mission is: 1- Carrying out teaching and learning activities based on faith and piety to God Almighty and having noble morals and culture, 2- Forming students who are active, creative, innovative, and independent and in accordance with the development of the times, 3- Improving student development in developing interests and talents according to the nature of students, and 4- Establishing partnerships with the business world and small industry world, in the surrounding environment to develop the entrepreneurial potential of students in accordance with the principles of human rights, namely the principle of justice, the principle of dignity and *humanity* (Mhd. Iqbal, Kepala Sekolah SLB C Muzdalifah, Diwawancarai Pada Tanggal 06 September 2024, Pukul 10:05 WIB).

b) Special School Teacher C
Muzdalifah

There are 15 teachers at SLB C Muzdalifah consisting of 1 doctoral graduate, 12 undergraduates (S1), 1 State Religious Teacher Education (PGAN), and 1 Senior High School (SLA). All teachers

needs. This is because each teacher has attended training, socialization, workshops or discussions with colleagues as a form of improving the quality of teacher resources in providing learning to students.

multiple disabilities such as Deaf-Mental Disability. The following is the data on students at SLB C Muzdalifah (Mhd. Iqbal, Principal of SLB C Muzdalifah, Interviewed on September 6, 2024, at 10:05 WIB), (School Guidebook for SLB C Muzdalifah, 2024). In this discussion, the researcher will provide details of students with 3 details, namely: a) Details Based on

at SLB C Muzdalifah are non-PLB graduates. However, each educator has adequate competence and expertise in handling students with special

c) Students/pupils of Special School C Muzdalifah

There are 85 students at SLB C Muzdalifah consisting of 3 (three) types of disabilities, namely Deaf (B), Mentally Disabled (C), and Autistic (F) and with

disabilities, namely: a) Deaf 9 people, b) Mentally Disabled 36 people, c) Autism 7 people, and d) Deaf-Mental Disability 6 people. 2) SMPLB totaling 21 people with disabilities, namely: a) Deaf 9 people, b) Mentally Disabled 11 people, and c) Deaf-Mental Disability 1 person. And 3) SMALB

Student Table Based on Disabilities

disabilities, b) based on age, and c) based on religion. The details are as follows:

a) Students Based on Details of Disabilities

Students based on level are:

1) SDLB totaling 57 people with

totaling 6 people, namely mentally disabled. The details can be seen in the table below:

Level	Tunarungu	Tunagrahita	Autism	Tunarungu-Tunagrahita	Jumlah
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SDLB	9 Orang	36 Orang	7 Orang	6 Orang	57 Orang
SMPLB	9 Orang	11 Orang	-	1 Orang	21 Orang
SMALB	-	6 Orang	-	-	6 Orang
TOTAL	18 Orang	53 Orang	7 Orang	7 Orang	85 Orang

b) Students Based on Age



Students based on age are: 1) aged 6-12 years totaling 46 people with details of 25 males and 21 females, 2) aged 13-15 years totaling 22 people with details of 15 males and 7 females, 3) aged 16-20 years

totaling 14 people with details of 10 males and 4 females, and 4) aged over 20 years totaling 3 people with details of 2 males and 1 female. The details can be seen in the table below;

b- Table Based on Age Details

Usia	L	P	Total
< 6 tahun	0	0	0
6-12 tahun	25 Orang	21 Orang	46 Orang
13-15 tahun	15 Orang	7 Orang	22 Orang
16-20 tahun	10 Orang	4 Orang	14 Orang
> 20 tahun	2 Orang	1 Orang	3 Orang
Total	52 Orang	33 Orang	85 Orang

c) Students based on religion

Students based on religion are: 1) Islam, 81 people with details of 51 men and 30 women, and 2) Christianity, 4 people with details of 1 man and 4 women.

The details can be seen in the table below;

c- Table Based on Religious Details

Agama	L	P	Total
Islam	51 Orang	30 Orang	81 Orang
Kristen	1 Orang	3 Orang	4 Orang
Total	52 Orang	33 Orang	85 Orang

2- The curriculum used at Muzdalifah
Special School C

The curriculum used in SLB C Muzdalifah school is the independent curriculum. In the implementation of this curriculum, children are given the opportunity to develop themselves according to their desires and can develop their potential, and teachers are only facilitators for this (Mhd. Iqbal, Kepala Sekolah SLB C Muzdalifah, Diwawancara Pada Tanggal 06 September 2024, Pukul 10:05 WIB).

The organization of learning used in the SLB C Muzdalifah Education Unit refers to applicable provisions by carrying the principle of flexibility, so that the education unit can adjust to the conditions of the needs and abilities and characteristics of students. The structure and content of the

subjects applied in SLB C Muzdalifah refer to the structure and content of the curriculum set by the government. The structure and content of the subjects in SLB C Muzdalifah are as stated in the curriculum structure below. As a supporting service in order to provide services to children with special needs, SLB C Muzdalifah also provides guidance and counseling services (Buku Panduan Sekolah SLB C Muzdalifah, 2024).

The goal is to help students achieve maturity and independence in their lives and carry out their developmental tasks that include personal, social, learning, and career aspects in a complete and optimal manner. Guidance and counseling services at SLB C Muzdalifah are carried out to help students understand and accept themselves and their environment, plan activities to complete their studies, develop their careers and lives in the future, develop their

potential to the maximum, overcome obstacles or difficulties faced in their lives and actualize themselves responsibly (Buku Panduan Sekolah SLB C Muzdalifah, 2024).

The structure of the subject content at SLB C Muzdalifah is adjusted to the needs of students, namely functional and subjects supporting those needs. There are special needs program subjects that aim to maximize the senses they have and overcome their limitations. The following are the objectives of each special need: for deaf students, implementing a communication development program, sound and rhythm perception, mentally retarded students implementing a self-development program, and autistic students implementing a communication development program, social interaction, and behavior (Buku Panduan Sekolah SLB C Muzdalifah, 2024).

3- Implementation of Islamic Religious Education at Muzdalifah C Special School

Educational institutions are institutions that teach something that is desired and aspired to by the institution itself. At the Special School C Muzdalifah Educational Institution, there is a special program for learning Islamic religion, the program activities are a) Learning and Practicing Prayer, b) Learning Morals, c) Learning pronunciation and writing of the hijaiyyah letters, d) memorizing prayers, and muroja'ah Al-Quran. In implementing the program, the researcher saw directly at the research location on August 7, 2024, namely;

- 1- Kelas B (Tunarungu): a) Learn to pronounce the hijaiyyah letters, b) Learn to read and write hijaiyyah letters, and c) Learn morals.
- 2- Kelas C (Tunagarita), congregational dhuha prayer activities

Conclusion

The conclusion of this study is 1) Special School (SLB) C Muzdalifah is an educational unit managed in an integrated manner (one roof) consisting of SDLB, SMPLB, and SMALB. Based on the geographical location, SLB C Muzdalifah is located at Latitude 3 Longitude 98 which is near the Medan city crossroads, North Sumatra. Initially, before changing its name to an educational unit, SLB C Muzdalifah was established as a halfway house for street children and scavengers. They were given education and skills so that the Foundation Management found children who were physically good and good but experienced intellectual delays. The Foundation Mother was motivated to collect mentally retarded students to be given education so that the education office provided advice and recommendations and gave permission for the establishment of a special school in 2000 so that over time SLB C Muzdalifah was established. 2) the curriculum used in SLB C Muzdalifah is the independent curriculum. In the implementation of this curriculum, children are given the opportunity to develop themselves according to their desires and can develop their potential, and teachers are only facilitators. and 3) Implementation of Islamic Religious Education in Special School C Muzdalifah, namely a) Learning and Practicing Prayer, b) Learning Morals, c) Learning pronunciation and writing of hijaiyyah letters, d) memorizing prayers, and muroja'ah Al-Quran.

Researchers suggest parents to see and trace the schools that are the main targets for their children's future education. Researchers express their gratitude to all parties for physical and non-physical assistance in completing this research, especially to the academic community of STAI As-Sunnah who have helped materially in completing this research.

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