Original Article

Learning Humanist Islamic Religious Education For Children With Special Needs

Gigih Setianto1,2, Risdiani2
1,2Fakultas Ilmu Kesehatan, Universitas Muhammadiyah Pekajangan Pekalongan
Correspondence Author: gigihsetianto@gmail.co.id2

Abstract:

This study aims to find out how the implementation of Humanist Islamic Education learning for children with special needs in SLB Negeri Wiradesa Pekalongan. This research is qualitative research. The results of this study show that PAI learning planning at SLB Negeri Wiradesa Pekalongan is carried out by taking into account the individual needs of students. Then the implementation of PAI learning emphasizes an individual approach that respects the uniqueness of each student. Learning evaluation is carried out according to the disabilities and abilities of students, this evaluation includes cognitive, affective, and psychomotor components, and focuses on practical application in everyday life. There are several obstacles in learning PAI at SLB Negeri Wiradesa Pekalongan, such as the shortage of teachers with special education specialties, the limited curriculum specifically designed for PAI in SLB, and the lack of availability of religious books suitable for students with special needs. This shows the need for better resources and planning to support the success of the humanist approach in PAI learning at SLB Negeri Wiradesa.

Keywords: learning, pai, humanist, children with special needs

Introduction

Children with Special Needs (ABK) are faced with various educational problems, which include issues such as lack of support from parents, neglect, and lack of adequate educational services. Parents often do not provide enough education to ABK. This is due to a variety of reasons including the inability to address the special needs of ABK. In addition, there is also a social stigma that is not good for ABK. Children with disabilities continue to have difficulties because society sees them the wrong way. This shows that society itself causes social problems for children with disabilities. The community itself suppresses and provides limitations to them (Jauhari, 2017), (Maisarah, et al., 2018).
As a result, children with special needs are unable to participate fully in community life.\(^{\text{(Hanum, 2017)}}\). In fact, children who have special needs should be empowered and freed from their physical and mental limitations\(^{\text{(Maftuhin & Fuad, 2018)}}\). To achieve this, education rights must be granted consistently, integrated, and responsibly.\(^{\text{VUndang-Undang Dasar 1945 Pasal 31 Ayat 1}}\) explains that every citizen has the right to education. This is reinforced in the Universal Declaration of Human Rights with the concept of "Education For All". Thus, the slogan should encourage us to continue to pay attention to education issues including education for children with special needs. Everyone has the right to education regardless of gender, class, race, religion, or form\(^{\text{(Maftuhatin, 2014)}}\).

Islamic religious education is defined as the conscious effort of educators to prepare students to believe, understand, and practice Islamic teachings through guidance, teaching, or training activities to achieve goals. Islamic religious education aims to educate students so that they can understand and practice the teachings of the religion and make the teachings of Islam a way of life. The function of Islamic religious education is to increase students' faith and piety to Allah SWT, instill values in them, and adapt students to their physical environment\(^{\text{(Baroroh &; Muyasaroh, 2020)}}\). Islamic religious education is very important for children, including children with special needs. This is in line with the objectives of national education which stipulates that every student has the right to receive religious education in accordance with the student's religion and taught by teachers of the same religion. Children with special needs also have the right to enjoy their rights in society and state. In the National Education System Law No. 20 of 2003 Chapter IV Article 5 paragraphs 1 and 2 it is stated that everyone has the right to quality education. Meanwhile, citizens who have physical, emotional, intellectual and social disorders are entitled to special education". So, from the article above, it can be concluded that citizens with special needs are also entitled to quality education\(^{\text{(Elsa et al., 2023)}}\). Every human being has the right to religious education and be taught by educators who are of the same religion. This applies to every education unit, both in regular and special schools. For special schools, the educational services provided must be adjusted to the characteristics of students so that they can achieve their learning targets\(^{\text{(Hanum, 2017)}}\).

In Permendiknas No. 32 tahun 2008, it is explained that Islamic Religious Education applied to children with special needs begins with understanding the child's character, then making subject matter, then developing curriculum, utilizing technology, facilitating the development of talents of children with special needs, conducting assessment and evaluation and finally utilizing the results of the evaluation as improvements and guidelines\(^{\text{(Elsa et al., 2023)}}\). Good management is needed in learning Islamic religious education for children with special needs which includes planning, implementation and evaluation. This is important to do in order to have a significant impact on children with special needs. The impact is seen in morals, worship, self-confidence and so on.\(^{\text{(Nisa, 2020)}}\). One of the approaches used in learning is a humanistic approach. The humanistic approach in PAI learning aims to humanize students by paying attention to meeting their needs in learning. This approach focuses on developing the potential and personality of learners. Some of the initiators of the humanistic approach to education include Abraham Maslow and Carl Rogers. They emphasize the importance of viewing learners as unique individuals who have the potential to grow. The application of a humanistic approach in PAI learning can be done
by: (1) Providing opportunities for students to think critically and creatively about PAI material. (2) Connecting PAI materials with the real world and student experiences. (3) Using learning strategies that are creative, fun, collaborative, contextual, and inquiry. (4) Involve learners' personal emotions and experiences in learning. (5) Empowering learners to be active in the learning process. The results of applying a humanistic approach in PAI learning include increasing student motivation and interest in learning, better understanding of the material, and changing students' attitudes and behaviors in a more positive direction (Mohammad, 2018) (H. A. Nasution & Suyadi, 2020). This article will explain how to learn Islamic Religious Education through a humanist approach to Children with Special Needs in SLB Negeri Wiradesa Pekalongan Regency.

Learning can be defined as the process of interaction between educators and students which can be through face-to-face or through learning media. The success of learning is largely determined by several elements. People, matter, facts, tools, and procedures are elements that influence each other to achieve goals. All these elements must be present and organized in learning activities (Darman, 2020). Learning can also be defined as the process of helping or guiding students in learning activities (Pane & Darwis Dasopang, 2017). In addition, learning can be defined as activities in which a person strives to acquire knowledge, abilities, and morals through the use of various learning resources (Budiman, 2016). Learning can also be defined as the process that students carry out with the help of teachers to change their behavior so that they are more mature in interaction with their environment (Setiawan, 2017). In National Education Law No. 20 of 2003, it is explained that learning is a process of interaction between students and educators and learning resources in a learning environment. In other words, learning is a learning process designed by teachers with the aim of increasing the creativity of learners so that they can improve their own thinking skills. From some of the above understandings, it can be concluded that learning is an interactive process that involves teachers and students, both directly and through the media, to obtain knowledge, abilities, and moral values. This includes joint efforts to develop students' behavioural maturity and enhance creativity and independent thinking skills. Learning combines people, materials, and learning resources in an environment aimed at achieving specific educational goals.

Islamic Religious Education (PAI) is defined as a learning process that aims to understand, practice, and disseminate Islamic teachings through teaching, habituation, and guidance. This process includes physical and spiritual aspects, with the aim of shaping human personality as Muslims who believe, are pious, and have good morals in accordance with Islamic teachings. Islamic religious education is not only limited to theoretical knowledge, but also practical, integrating faith and charity in everyday life. This education also involves transinternalizing Islamic values to learners, so that they can become obedient servants of God and achieve worldly happiness and ukhrawi (Mappasiara, 2018). Islamic religious education is also defined as a deliberate and organized effort to train students to know, understand, live the teachings of Islam, have faith, piety, and have noble morals. Islamic religious education is teaching, learning, and practical application of values derived from the Qur'an and Hadith (Dahwadin & Nugraha, 2019). In addition, Islamic Religious Education is also interpreted as an effort to nurture students so that they can understand Islamic teachings well (Hasan, 2013). From some of the above understandings it can be concluded that Islamic Religious Education is a comprehensive process that aims to shape the personality of Muslims who believe, have piety, noble character, through coaching, habituation, and guidance,
integrating the theory and practice of Islamic teachings in life based on the Qur'an and Hadith. Islamic religious education must be taught at all levels of education to build a moral, intelligent, peaceful, open, and democratic society (Nur Hadi, 2018). According to the Government Regulation of the Republic of Indonesia Number 55 of 2007 article 1 paragraph 1 clearly stated that religious education is education that not only focuses on mastering knowledge but also shapes the attitudes, personalities, and skills of students by practicing their religious teachings, which is realized through subjects at all levels of education.

Islamic Religious Education consists of several components: (1) Educator: Teachers in Islamic education are often referred to by the names murabbi, mu'allim, or muaddib. Educators play an important role in directing and guiding students in the learning process. (2) Learners: Learners in Islamic education are individuals who are experiencing growth and development both physically and psychologically to achieve their educational goals through educational institutions. (3) Curriculum: The Islamic education curriculum is a set of components that help an educational institution achieve its educational goals, and this curriculum includes learning materials relevant to Islamic teachings. (4) Method: Islamic education method is an approach used to teach students. (5) Evaluation: In Islamic education, evaluation is the process of assessing student learning outcomes. It's important to know how far the student has achieved academic goals. (6) Purpose: The purpose of Islamic education is to shape students into people who have knowledge, abilities, and attitudes in accordance with Islamic teachings. (6) Material: Islamic educational material is a learning material that includes Islamic teachings and values that students must understand and apply. All these elements interact with each other and contribute to the learning process of Islamic Religious Education. (Juwariyah, 2009).

One paradigm that is in harmony with Islamic religious education is the humanist paradigm. According to the humanist paradigm, man is considered a being created by God with a certain nature that must be optimally developed; therefore, education that truly humanizes humans must be used to develop human nature (Mohammad, 2018). The concept of humanist education is highly valued in Islamic education because it is closely related to Islamic religious education, which considers humans as the most perfect beings in this world, and includes the purpose of human life, their rights and obligations, and their potential (Safitri & Azzafi, 2020). Humanist education allows others to pay more attention to their rights and obligations. This also applies to human potential; Without the application of this concept in education and learning, human beings will not be able to develop their potential. (Zhafiroh & Zaman, 2020). The concept of Islam itself already contains Islamic education that focuses on developing human values. In Islam, man is highly regarded as God's most precious creature. They were given the freedom to decide to follow or defy His commands, a priceless gift. Therefore, it is expected that Islamic education can improve and optimize all human nature and potential to produce ideal, humanist, and happy human lives (M. Arif, 2019). Humanist Islamic Religious Education (PAI) learning is an educational approach that emphasizes respect for human dignity, individual freedom, and the development of students' potential in a whole and balanced manner. In the context of PAI, humanist learning includes the following aspects: (1) Respect for Individuality: Acknowledging and respecting individual differences of learners, including diverse needs, interests, and ways of learning. (2) Potential Development: Encouraging students to develop their potential, both intellectually, spiritually, emotionally, and socially. (3) Fun Learning: Creating a
fun and supportive learning environment, so that learners feel comfortable and motivated to learn. (4) Warm and Supportive Interaction: Interaction between educators and learners based on mutual respect, empathy, and warmth. (5) Student-Centered Learning: Prioritizing the needs and experiences of students as the center of the learning process. (6) Relevant Learning: Learning materials and methods that are relevant to the lives of students and society. (6) Reflective Learning: Encourage learners to think critically and reflectively about the material learned. (7) Collaborative Learning: Encourage cooperation and positive interaction among learners. (8) Democratic Learning: Provide opportunities for students to participate in decision-making related to their learning process (Zhafiroh & Zaman, 2020) (Maula, 2021) (Ussyarifah, 2022). Humanist learning in PAI also emphasizes the development of inclusive and moderate Islamic values, and avoids dogmatic or authoritarian approaches. This approach aims to form learners who not only have good religious knowledge, but also have attitudes and behaviors that reflect universal and humanist Islamic values.

The humanitarian potential of children with special needs can be fully developed through special services. Children with special needs need education services, social services, counseling and other services (Nuryati, 2022). The Directorate of Special Education defines children with special needs as children who in their growth and development have abnormalities or deviations either physical, mental, intellectual, social or emotional so that they require special education services. In Undang Undang No. 23 tahun 2002 concerning Child Protection, the government is required to fulfill the rights of children with special needs. Article 21 explains that children's human rights need to be guaranteed and protected by the government regardless of ethnicity, religion and race and so on. In addition, Keputusan Presiden No. 36 tahun 1990 on the Ratification of the Convention on the Rights of the Child, as contained in article 23 of the Convention, stipulates that children suffering from mental and physical disabilities should enjoy a decent life, gain greater self-confidence, and make it easier to be part of society and participate in social activities. Children with disabilities are protected by the state, particularly the government, by providing access to education, training, health, rehabilitation, preparation for work, and recreational opportunities. While there are laws guaranteeing children's rights to play, learn, and be independent, family members largely ignore it. So does the accessibility of education and health services for children with special needs. Services for children with special needs have not been optimal in the social and labor fields (Nuryati, 2022). Children with physical and mental limitations must be liberated and empowered because they are part of society. So that they are no longer considered as second-class citizens who are only underestimated by some people, these efforts are carried out by providing equal rights in the field of education consistently, integrated, and full of responsibility (Noor, 2017). Children with special needs are classified as blind, deaf, mentally impaired, mentally impaired, socially impaired (barreled, gifted children, and autistic children), and physical impairments (physical, mental-intellectual, social-emotional, and communication barriers) (Sulthon, 2020). Extraordinary Schools provide education to students who have special intelligence and talent potential but face a level of learning difficulties due to physical, emotional, or mental abnormalities (F. Nasution et al., 2022). Undang-undang Republik Indonesia No.2 Tahun 1989 concerning the National Education System stipulates that Special Schools are educational institutions that offer educational programs for blind, deaf and speech impaired children, hearing impaired, hearing impaired, double blind, and retarded children. Children with special needs are classified based on their
disabilities, such as blind, deaf, mentally impaired, physically impaired, and hearing impaired. For children attending SLB, their placement is also tailored to their needs. SLB A is for blind students, SLB B is for deaf students, SLB C is for students with intellectual disabilities, SLB D is for students with disabilities, SLB E is for students with disabilities and SLB G is for students with double disabilities (Pratiwi & Mutiningsih, 2013).

Methods

This research was conducted at SLB Negeri Wiradesa, which is located on Jl. Mrican Kepatihan, Wiradesa District, Pekalongan Regency. This research is qualitative research with the researcher as an important tool. Interviews, documentation, and observations were used to collect data. Observation of the target environment of the study was carried out through documentation and observation, as well as in-depth interviews with the Principal and teachers of Islamic Education SLB Negeri Wiradesa Pekalongan Regency. This study aims to get an overview of humanist Islamic Religious Education learning for children with special needs in SLB Negeri Wiradesa Kab. Pekalongan. This study discusses how Islamic Religious Education learning is planned, carried out, and evaluated. Also to find out the obstacles or obstacles that hinder the learning of humanist Islamic Religious Education in children with special needs.

Primary and secondary data were collected from the research subjects, namely principals and teachers of Islamic Education SLB Negeri Wiradesa in Pekalongan Regency. Secondary data sources include school condition documents, such as school profiles, vision and mission, curriculum, syllabus, and PAI learning implementation plans. The process of data reduction, submission, and verification is used to analyze the data collected (Murdiyanto, 2020).

Results
Wiradesa State SLB Profile

SLB Negeri Wiradesa is one of the educational facilities of Special Schools for children with special needs which is located at Jalan Mrican Kepatihan, Wiradesa District, Pekalongan Regency, Central Java Province. Established on 1 Juli 1983 SK dated 1 April 1985 No 421.2/120/-/50/85. It has been accredited B (Good) in 2008. Has SDLB, SMPLB and SMALB education levels. accept types of disorders: Blind (A), Speech Impaired (B), Light Blind (C), Moderate Impairment (CI), Disabled (D), Medium Blind (DI), Double Blind (G).

The Vision and Mission of SLB Negeri Wiradesa Kab. Pekalongan are:

Visi : Unggul Dalam Prestasi, Santun Dalam Perilaku, Berakar Pada Budaya Bangsa dan Dapat Hidup mandiri

Misi :

1. Unggul dalam perolehan Ujian Sekolah/Nasional
2. Unggul dalam Lomba Olah raga dan Seni
3. Unggul dalam Lomba Akademis
4. Sopan di rumah, di sekolah dan di masyarakat
5. Peduli terhadap masalah sosial dan kemanusiaan
6. Gemar berlatih dan berkarya
7. Menghargai nilai – nilai budaya daerah dan Nasional

SLB Negeri Wiradesa has 36 teachers consisting of class teachers and subject teachers, 2 TU staff and 4 school guards.
PAI Humanist Learning Planning at SLB Negeri Wiradesa

The teacher functions as a subject in making a lesson design or plan. Teachers must be able to compile various learning programs with the right approach and method. In addition, teachers must also have competence. This is in line with Wahyunis's affirmation that teachers must be able to play an important role in planning and implementing the learning process. The planning stage is very important to ensure that the learning process runs smoothly and achieves its goals. Well-planned lessons can prevent learning failure and help students achieve desired learning outcomes. To create an effective lesson plan, teachers need to understand learning objectives, get to know their students, determine expected abilities, manage study time, use various forms of interaction, and maximize their teaching style. Learning plans must be adaptable to conditions (Wahyunis et al., 2022). Learning planning at SLB Negeri Wiradesa Pekalongan Regency is tailored to the special needs of students. Education at SLB Negeri Wiradesa is not significantly different from other regular schools, but the material taught and the methods used are adjusted to the physical conditions and needs of students.

Teachers at SLB Negeri Wiradesa group students according to the type of impairment. In addition, teachers also try to understand the characteristics of students first. In relation to lesson planning, teachers first compile a Syllabus and Learning Implementation Plan (RPP) as a guide and guideline in the learning process. This Learning Implementation Plan is made in the same format as RPP in regular schools. It's just that the material, approach, strategies and learning models are tailored to students including learning media. The approach used in learning Islamic Religious Education (PAI) is an individual approach, which pays attention to the emotional condition and mood of students, and does not distinguish between one student and another even though they have various kinds of disabilities. The PAI learning strategy used is a conditional and flexible heart approach. The PAI teacher at SLB Negeri Wiradesa, M. Nafiudin, S.Pd. he explained that there were several important things that he prepared before the implementation of PAI learning at SLB Negeri Wiradesa, including identifying the type of impairment, identifying the characteristics of students, and formulating goals or achievements of Islamic Religious Education learning. After that, prepare a syllabus and lesson plan, where the syllabus and lesson plan are based on the general school curriculum, namely Merdeka Belajar, which is adjusted to the conditions of students in the SLB. This adjustment is in accordance with humanist learning theory which states that one of the characteristics of humanistic learning is Respect for Individuality, namely recognizing and respecting individual differences in learners, including diverse needs, interests, and ways of learning (Ussyarifah, 2022). Still according to M. Nafiudin, S.Pd., after compiling the syllabus and lesson plan, then prepare methods and strategies and media that will be used in the learning process which certainly consider the conditions and characteristics of students. In addition, teachers also design an evaluation system as an assessment that will be used to measure the ability of students, as well as the achievement of learning objectives. Adjustments like this are very much in line with humanist learning theory, namely Relevant Learning, namely by using learning materials and methods that are relevant to the lives of students and society (Ussyarifah, 2022).

Implementation of PAI Humanist Learning at SLB Negeri Wiradesa

SLB Negeri Wiradesa Kab. Pekalongan uses models, approaches, methods and various media in the learning process to maximize student potential. Likewise, the PAI learning process for children with special needs at SLB Negeri Wiradesa Pekalongan Regency. The models, approaches, methods and various learning media used are certainly in accordance with the Learning Implementation Plan. The results of an interview with M. Nafiudin, S.Pd., Teacher of Islamic Religious Education at SLB Negeri Wiradesa Pekalongan Regency, found that there are several approaches that are commonly used in the learning process of Islamic Religious Education for children with special needs. Among the methods in question are lectures, questions and answers, demonstrations, habituation or repetition, and assignment. These methods are usually
combined and adapted to the circumstances and readiness of learners to learn. In addition, according to M. Nafiudin, S.Pd., the type of student impairment is an important factor in determining the method to be used.

According to M. Nafiudin, S.Pd., the process of implementing PAI learning for children with special needs is usually teacher-centered, where the teacher remains the center or source of learning. In the learning process, PAI teachers teach several students in one class, each of which has a different type of impairment. PAI teachers will accompany and guide each student individually, which is also referred to as individual learning. For students with visual impairments, the teaching method that is often used is lectures, where teachers deliver material directly. This is so that students understand the material, such as prayer procedures and ablution, which is explained and described by the teacher. Audio media is used to aid the learning process, allowing students to listen to prayer and ablution readings repeatedly. Because PAI Braille books are not yet available, teachers use existing media. The demonstration method is used to teach students with this type of hearing impairment. The teacher shows material, such as certain procedures or objects, either in real or imitation. PAI teachers use posters that explain ablution procedures and show them with lip movements. PAI teachers also use audio-visual media to teach ablution reading. This medium is very useful because teachers have limitations in using sign language.

For students with intellectual and hearing impairments, the methods that are often used are demonstration and repetition, according to M. Nafiudin, S.Pd. PAI teachers may also combine this method with cooperative learning, where students work in small groups to help each other, adapted to their ability to receive material. Audio visual media are used in the teaching of these students. This is in accordance with the concept of humanist education where humanist education emphasizes respect for the individuality of each student, recognizing their special needs, and supporting the full development of their potential. In a humanist approach, it is important to understand the specific needs of each individual. In the context of students with special needs such as blind or deaf, the use of adapted lecture methods, such as intensive verbal description and the use of audio media, reflects a student-centered approach, in accordance with humanist principles.

Humanist education recognizes that every student has diversity in the way he learns. The use of learning media such as audio, audio-visual, and practice demonstrations shows an effort to reach students with a variety of learning styles, especially for those with sensory limitations. Humanist education also focuses on developing all aspects of students’ personalities. In these cases, the teaching methods used aim not only to overcome physical barriers in learning but also to ensure that students with special needs have equal opportunities to develop their knowledge and skills. In addition, humanist education values diversity and inclusion. By tailoring teaching methods for blind, deaf, mentally impaired, and disabled students, this approach reflects a commitment to inclusive education, where every student, regardless of physical or intellectual limitations, is given opportunities to learn and develop. Humanist education also emphasizes the importance of collaboration and social interaction in learning. The use of cooperative learning, where students work in small groups, supports social interaction and assists students in building relationships as well as interpersonal skills, which are important aspects of humanist education (Hibana et al., 2015). Thus, the learning process of Islamic Religious Education at SLB Negeri Wiradesa reflects the values of humanist education, where every student is valued and supported to reach their full potential in an inclusive and student-centered learning environment.

**Evaluation of PAI Humanist Learning at SLB Negeri Wiradesa**

The end of the learning cycle and an important part of the learning process carried out by PAI teachers of SLB Negeri Wiradesa Kab. Pekalongan is evaluation. At this stage, teachers can find out how effective and how well they achieved the learning objectives. In addition, evaluation can also help PAI teachers improve their learning.
activities, both in the classroom and outside the classroom. The results of an interview with M. Nafiudin, S.Pd. showed that the evaluation of PAI learning in SLB Negeri Wiradesa Pekalongan Regency uses different evaluation methods for each student. This evaluation method is adjusted to the impairment and ability level of each student. Therefore, the teachers involved must prepare various types of questions for the evaluation of PAI learning. During the evaluation of PAI learning conducted by M. Nafiudin, S.Pd., the focus remained on three aspects: cognitive, affective, and psychomotor. In addition, the exam includes written and unwritten (practice) tests. Students with special needs for the deaf and mentally impaired can undergo a written test, while students with special needs for the blind and visually impaired can use the question and answer method. In addition, evaluations are conducted for each student based on his or her disability, not simultaneously.

For example, when deaf students do evaluation questions, teachers usually write questions on the blackboard or prepare printed question sheets. In contrast, students with intellectual disabilities read out questions and are accompanied while working on them. Teachers who handle PAI learning evaluations usually use the question and answer method, in contrast to deaf and hearing impaired students. As a result, the evaluation of PAI learning takes a long time, and M. Nafiudin, S.Pd. said that sometimes the answers given are not in accordance with the questions given. However, the PAI teacher said in the evaluation that cognitive ability was not the main focus; More important is how learners apply it in everyday life. Therefore, the PAI teacher concerned conducts practice and observation directly in addition to assessing the cognitive abilities of students. This is closely related to the evaluation theory of humanist learning. Humanist learning evaluation theory emphasizes the full development of individual potential, understanding the uniqueness of each student, and providing feedback that strengthens students' personal and social development (Mustakim, 2014). At SLB Negeri Wiradesa, the evaluation is tailored to a humanist approach to meet the unique needs of each student. This method corresponds to humanist values, which value and recognize individual differences. The humanist evaluation assesses the cognitive, affective and psychomotor aspects. This is reflected in the evaluation practice used by M. Nafiudin, S.Pd., which combines written and practice tests to measure various aspects of learning. In humanist education, it is important to measure how students apply what they have learned in everyday life. This corresponds to the emphasis on practice evaluation and direct observation made by PAI teachers, reflecting the understanding that the practical application of knowledge is as important as theoretical understanding. Evaluation in a humanist approach is more than just assessment; This is an opportunity to provide constructive feedback. In practice at SLB Negeri Wiradesa, PAI teachers use evaluation as a tool to improve learning programs, reflecting the humanist principle that evaluation should be a continuous learning process. Humanist learning evaluation theory emphasizes on students' personal and social growth. In this context, the evaluation is not only focused on cognitive abilities, but also on the development of students' social and personal skills, which is seen in the diverse and focused evaluation practices of students in SLB Negeri Wiradesa. Overall, the evaluation practice at SLB Negeri Wiradesa reflects the principles of humanist education, where each student is given individual attention, the evaluation is tailored to their needs, and the focus is on the holistic development of students, including cognitive, affective, and psychomotor aspects.

Inhibiting Factors of PAI Humanist Learning at SLB Negeri Wiradesa

Inhibiting Factors in the Implementation of PAI Learning at SLB Negeri Wiradesa Kab. Pekalongan According to M. Nafiudin, S.Pd. who teaches PAI subjects for children with special needs, said that he faced many challenges during the learning process because the educational specifications provided were not in accordance with the field. To facilitate teaching, teachers must be able to recognize
and identify students based on their disabilities. The preparation of teaching materials for students who are distinguished by their disability is an additional challenge that needs to be prepared before teaching. For example, M. Nafiudin, S.Pd. teaches students with different types of disabilities at once: blind, deaf, and mentally impaired. M. Nafiudin, S.Pd. will create the same class material but use a different teaching approach. The Principal of SLB Negeri Wiradesa stated that there are several problems currently faced in the implementation of learning at SLB Negeri Wiradesa, including; First, SLB Negeri Wiradesa does not have PAI teachers with extraordinary educational qualifications. Second, the existing PAI curriculum comes from public schools and needs to be adapted for children with special needs. Third, SLB still lacks religious books for students with special needs, especially for blind students, who have visual impairments who need braille books. M. Nafiudin, S.Pd. added that students really need emotional closeness because students with special needs tend to be more comfortable and more easily compromise with lessons given by teachers who have emotional closeness. Taking this emotional approach certainly requires time and habituation, especially for students who have special needs.

Conclusion

In SLB Negeri Wiradesa Kab. Pekalongan, PAI learning planning requires special attention to the individual needs of students. Teachers play an important role in structuring learning programs that include the use of appropriate methods, strategies, and approaches. This planning involves an in-depth understanding of learning objectives, learner characteristics, and adapting learning methods relevant to their conditions. Education at SLB Negeri Wiradesa emphasizes an individual approach that respects the uniqueness of each student, including in PAI learning. Teachers prepare learning materials by considering the type of impairment and the characteristics of students, and adjust the syllabus and lesson plans based on the general curriculum that has been modified. The learning process in this school uses various methods adapted to student conditions, including lectures, demonstrations, repetitions, questions and answers, and cooperative learning. Learning evaluations are tailored based on learners’ disabilities and abilities, include cognitive, affective, and psychomotor components, and focus on practical application in everyday life. There are several obstacles in PAI learning, such as the shortage of teachers with special educational specialties, the limited curriculum specifically designed for PAI in SLB, and the lack of availability of religious books suitable for students with special needs. This shows the need for better resources and planning to support the success of humanist approaches in PAI learning at SLB Negeri Wiradesa. Overall, the learning and evaluation practices at SLB Negeri Wiradesa reflect the principles of humanist education, focusing on holistic development of students and adapting learning approaches to meet their specific needs.

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