

ISLAMIC GUIDANCE COUNSELING AS THE SOLUTION OF EDUCATION PROBLEMS FOR PEOPLE WITH DISABILITIES

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Abstract

The purpose of this study is to describe Islamic counseling guidance techniques in dealing with learning difficulties for people with disabilities. This research used a qualitative approach to the type of library research by analyzing the related literature sources concerning the main and formulated research problems and also choosing the relevant reading sources in the field of study. People with disabilities has their own limitations, physically as well as mentally, intellectually, and sensory. They has rights to interact with other without any discrimination. Disability is not an obstacle, rather it is a different condition experienced by someone. To fulfil the rights of people with disabilities, there needs an inclusion school. In terms of education, not only people with disabilities who experience problem in learning but also normal people are facing problems in the process of learning. As the solution to tackle the learning problem is to hold Islamic counseling guidance, including starting with diagnosis, technically it can be done directly or indirectly. It can also be done in some Islamic guidance counseling services by creating a healthy learning atmosphere, provide learning motivation, direct guidance counseling service, giving advice, services through cooperation with other parties, group and individual guidance method.

Keywords: people with disabilities, education problems, Islamic guidance counseling.

A. Introduction

Disability is a term that recently becomes a trending topic to address child or someone who suffers physical disorder or deficiency. Someone who has disability needs help to support their activities, so they are people with special needs. Disability is not merely a health problems, but it is more as a complex phenomenon which reflects the interaction from someone's body with the society where he lived.¹

The problematic aspect from this disability term is that the social perspective about the functional analysis of health and disease.² Disease is close to social deviations, because it is a thread for the implementation of roles for normal people and more broadly the legitimacy for sick people. It happens to reach the balance between

¹ Muntaha, Tobroni, Ishomuddin, and Khozin, "The Development of Ecological Intelligence through 'Madrasah' Culture," *Int. J. Psychosoc. Rehabil.*, vol. 24, no. 7, pp. 9805–9817, 2020.

² H. Y. A. Zaid, "The Syndromes of Anxiety for Students with Disabilities from the Parents' Perspective in Ajloun Governorate," *Univers. J. Educ. Res.*, vol. 8, no. 6, pp. 2276–2288, 2020.

recognizing incompetence and preventing deviant motivation.³ It is needed to look at the serious handling for people with disabilities based on Islamic guidance counseling, so the approach taken is adjusted with the condition and problems faced by the child as the people with disabilities.⁴

The main objective of the disability terminology is to refine the title and lift the dignity of people with disabilities because the meaning affects the perspective, assumptions, and mindset of a people with some disabilities.⁵ Besides people with disabilities, normal child also faces learning problems, they also need Islamic guidance counseling to handle and help them so they can solve their problem, adapt with the environment, and do something by themselves to be an independent individual.⁶ The purpose of this study is to describe Islamic counseling guidance techniques in dealing with learning difficulties for people with disabilities.

B. Methods

The main objective of the disability terminology is to refine the title and lift the dignity of people with disabilities because the meaning affects the perspective, assumptions, and mindset of a people with some disabilities.⁷ Besides people with disabilities, normal child also faces learning problems, they also need Islamic guidance counseling to handle and help them so they can solve their problem, adapt with the environment, and do something by themselves to be an independent individual.⁸ The purpose of this study is to describe Islamic counseling guidance techniques in dealing with learning difficulties for people with disabilities.

³ Mubasyaroh, "Pendidikan Bagi Penyandang Disabilitas dan Anak Berkesulitan Belajar; Analisis Penanganan Berbasis Bimbingan Konseling Islam," *Elementary*, vol. 3, no. 2, pp. 254–273, 2015.

⁴ A. Sholeh, "Islam dan Penyandang Disabilitas: Telaah Hak Aksesibilitas Penyandang Disabilitas dalam Sistem Pendidikan di Indonesia," *Palastren*, vol. 8, no. 2, pp. 293–320, 2015. dan U. F. Rizky, "Identifikasi Kebutuhan Siswa Penyandang Disabilitas Pasca Sekolah Menengah Atas," *Indones. J. Disabil. Stud.*, vol. 1, no. 1, pp. 52–59, 2014.

⁵ I. Triutari, "Persepsi Mahasiswa Penyandang Disabilitas tentang Sistem Pendidikan Segregasi dan Pendidikan Inklusi," *E-Jupekhu (Jurnal Ilm. Pendidik. Khusus)*, pp. 221–229, 2014. dan S. Thohari, "Pandangan Disabilitas dan Aksesibilitas Fasilitas Publik bagi Penyandang Disabilitas di Kota Malang," *IJDS (Indonesian J. Disabil. Stud.)*, vol. 1, no. 1, pp. 27–37, 2014.

⁶ A. Sholeh, "Islam dan Penyandang Disabilitas: Telaah Hak Aksesibilitas Penyandang Disabilitas dalam Sistem Pendidikan di Indonesia," *Palastren*, vol. 8, no. 2, pp. 293–320, 2015.

⁷ I. Triutari, "Persepsi Mahasiswa Penyandang Disabilitas tentang Sistem Pendidikan Segregasi dan Pendidikan Inklusi," *E-Jupekhu (Jurnal Ilm. Pendidik. Khusus)*, pp. 221–229, 2014. dan S. Thohari, "Pandangan Disabilitas dan Aksesibilitas Fasilitas Publik bagi Penyandang Disabilitas di Kota Malang," *IJDS (Indonesian J. Disabil. Stud.)*, vol. 1, no. 1, pp. 27–37, 2014.

⁸ A. Sholeh, "Islam dan Penyandang Disabilitas: Telaah Hak Aksesibilitas Penyandang Disabilitas dalam Sistem Pendidikan di Indonesia," *Palastren*, vol. 8, no. 2, pp. 293–320, 2015.

C. Result and Discussion

1. Islamic Perspective towards People with Disability

Human in Islamic perspective is Allah the Almighty most perfect form of creation. There is no higher perfection than human except Allah the Almighty, though some humans are created with imperfect physical condition. It is due to what happen to human is Allah the Almighty giving.⁹ All humans have equal rights and obligations no matter their social, educational, or physical backgrounds, yet what differentiate between them is the aspect of his piety and faith.¹⁰

Islamic history taught the way people should view and treat people with disability equally. As described in the asbab an-nuzul surah 'Abasverse 1-4, in Jalalain's Interpretation, that one day someone named Abdullah Ibn Ummi Maktum came to the Prophet. He said in a loud voice to the Prophet: "Teach me all that God has taught you." Because he was blind, then at that time Abdullah Ibn Umm Maktum did not know that the Prophet was busy meeting the leaders of the Quraysh. The Prophet longed for them to convert to Islam, and this caused the Prophet to turn his face away from him to meet the Quraysh leaders.¹¹

Feeling neglected, Abdullah Ibn Umm Maktum said: "Did what I say disturb you, sir?" The Prophet answered: "No." And then, there came a revelation that rebuked the Prophet's attitude. After that, every time he came to visit, the Prophet always said: "Welcome the one who caused my Lord rebuke me for this" and then the Prophet presented his turban as a seat for Abdullah Ibn Ummi Maktum. Then the Prophet gave him trust and appointed him as the mayor, he was the second person in the early days of Islam before the emigration that the Prophet sent as a missionary to Medina.

Islamic legal experts in 1981 put forward the "Universal Islamic Declaration of Human Rights" which was adopted from the Qur'an and Sunnah. The Declaration of Human Rights consists of 23 chapters and 63 articles covering all aspects of

⁹ R. Sa'adillah, Tobroni, Ishomuddin, and Khozin, "The Meaning Construction of a Scientific Approach on Teaching Islamic Education," *Int. J. Psychosoc. Rehabil.*, vol. 24, no. 9, pp. 2525–2532, 2020.

¹⁰ M. Mustakim, S. Arifin, M. N. Hakim, A. In'am, and T. Tumin, "Indonesian Islamic Modernist Movement: Study on The Background of Islamic Organization Muhammadiyah," *Int. J. Psychosoc. Rehabil.*, vol. 24, no. 8, pp. 4961–4970, 2020. dan Tobroni, "Spiritual leadership: a solution of the leadership crisis in islamic education in indonesia," *Br. J. Educ.*, vol. 3, no. 11, pp. 40–53, 2015.

¹¹ A. Sholeh, "Islam dan Penyandang Disabilitas: Telaah Hak Aksesibilitas Penyandang Disabilitas dalam Sistem Pendidikan di Indonesia," *Palastren*, vol. 8, no. 2, pp. 293–320, 2015.

human lives. Some of the basic rights mentioned in the declaration are the right to life, get freedom, get equality, justice, protection against power abuse, protection from torture, get respect and dignity, freedom to think and speak, freedom to choose religion, freedom to get along and organize, to regulate economic life, to have social security, to have a family and everything related to it, the right for women in household life, and the right to get education.¹²

Education is a right and obligation for all humans without any exception, includes for people with disability. Because in its essence, a man is a learning being, he is born without any knowledge, attitude and skills and then he grows up and develops, knows, recognizes and masters many things.¹³ This process occurs through a learning that employs the self-potential and capacity they have (Surah An-Nahl, 16:78; Az-Zumar, 39:9; At-Taubah, 9:122, and Ali-Imran, 3:187).

Human needs knowledge to understand the universe and its surroundings. With knowledge, human can explore the universe and use it for the good of life in the world.¹⁴ The pious person grows eternal happiness by educating his morals based on the demands of science. It means that people with disabilities who are blind, deaf, mute, physically disabled and mentally disabled, are also part of humanity who have same basic rights and obligations to study as other humans, and there is no prohibition for them to learn and do activities along with other humans (Surah An-Nur, 24:61; Surah 'Abasa, 80:1-4).

2. Education for People with Disabilities

The rule of the State regarding the importance of a person in terms of education are listed in Article 31 paragraph 1 of the Constitution Act 1945 which reads "Every citizen has the right to receive teaching". The article clarifies that all citizens without exception involving the children with special needs have rights to get the education service based on their talents and interests, abilities, and learning needs. Education itself consciously becomes an effort to get the person well-prepared

¹² A. Sholeh, "Islam dan Penyandang Disabilitas: Telaah Hak Aksesibilitas Penyandang Disabilitas dalam Sistem Pendidikan di Indonesia," *Palastren*, vol. 8, no. 2, pp. 293–320, 2015.

¹³ K. Vanková, "Discriminatory Practices in School Environment and Their Elimination Through School Mediation in Slovakia. <https://doi.org/10.24297/jssr.v15i.8634>," *J. Soc. Sci. Res.*, vol. 15, pp. 62–72, 2020.

¹⁴ I. Nur, Tobroni, Ishomuddin, and Khozin, "Islam Misool: Internalization Of Islamic Values In The Frame Of Local Culture In Misool Island, Raja Ampat West Papua," *Int. J. Psychosoc. Rehabil.*, vol. 24, no. 8, pp. 6635–6648, 2020.

through guidance, teaching or training activities and good services for their future roles.¹⁵

Education refers to a process done by the nation to prepare its young generation to live their own life and fulfill their goals effectively and efficiently. Education is a process taken by the nation in fostering and developing self-awareness among individuals. Four basic goals of education has been approved which are: letting the human beings free to expand their personality and dignity; enable the humanity to involve in active-participation within society on the mutual tolerance; widening the respect to parents, national values and natural environment; and developing the tribute on human rights, basic freedoms and nurturing the peace. Thus, education plays an important necessity which is not only needed by an individual or group, but also every person in realizing and developing the morality and lives of his own in a nation.

As the Constitution No.20/2003 concerning the National Education System, regarding the Inclusive Education, the education access for every person with disability is increasingly widespread. Based on two policies, the main principle of education should be on the basis of justice, justice-based that education must be based on the principle of justice, not as discriminatory. It means that a person with disability has right to study either at inclusive school or segregated school (SLB); a person with disability studying at inclusive school owns a Special Assistant Teacher and gets the special services which suits their special abilities and needs; public school is not permitted to turn down the person with disability who has enrolled.¹⁶

Disability is not an obstacle, but a different condition experienced by someone. Inclusive school needs to fulfil the rights of person with disability to obtain the education which is suitable to their abilities and needs. The social model of disability pointed out that the obstacles found by a person with disability in accessing education according to their abilities and needs lies in the system and school environment which is unable to accommodate the needs.

¹⁵ I. Nur, Tobroni, Ishomuddin, and Khozin, "Islam Misool: Internalization Of Islamic Values In The Frame Of Local Culture In Misool Island, Raja Ampat West Papua," *Int. J. Psychosoc. Rehabil.*, vol. 24, no. 8, pp. 6635–6648, 2020. dan Ishomuddin and S. Bin Mokhtar, "Teaching-Learning Model of Islamic Education at Madrasah Based on Mosque in Singapore," *Int. J. Asian Soc. Sci.*, vol. 7, no. 3, pp. 218–225, 2017.

¹⁶ A. Sholeh, "Islam dan Penyandang Disabilitas: Telaah Hak Aksesibilitas Penyandang Disabilitas dalam Sistem Pendidikan di Indonesia," *Palastren*, vol. 8, no. 2, pp. 293–320, 2015.

Historically, education for person with disability began at the specific school which based on the classification of disability and is known as separates school or segregated school. As the time passed by, the rapid development of person with disability means that the education on person with disability also increases rapidly. Person with disability possesses the same right to study at regular school known as an inclusive education.¹⁷

Although the Extraordinary School is still needed, their existence separates the students with disabilities from the general ones. This condition is not capable in fulfilling the needs of students with disabilities to adapt with general students. It is due to the curriculum differences of SLB and Public School which brings up the community's stigma to the SLB graduate students. On the other hand, not all students with disabilities are able to follow the Public School curriculum.

The existences of inclusive school and legislation which protects the rights of person with disability, becomes a progressive step omit the stigma to person with disability. The challenge which will be faced by the inclusive school and SLB is its readiness in facilitating the students with disabilities during their transitions at school. A person with disability is able to unite and get along with the community, for the actualization of the inclusive society. It also works on the community, they have to accept and support them so that they are able to participate properly by dispelling the bad stigma and other stereotypes.¹⁸

3. Disability and Learning Difficulty

Person with disability demands any helps or interventions from others to be able to stud like the other normal students.¹⁹ In fact, the government has already had a legal foundation on the welfare and equality of person with disability, in which it is written on RI Constitution No. 4/1997 concerning a person with disability, and RI Constitution No. 19/2011 regarding the authorization of convention on the right of person with disability, so that there is no excuse to delay. However, it can be

¹⁷ I. Triutari, "Persepsi Mahasiswa Penyandang Disabilitas tentang Sistem Pendidikan Segregasi

¹⁸ Pendidikan Inklusi," E-Jupekhu (Jurnal Ilm. Pendidik. Khusus), pp. 221–229, 2014. dan S. Thohari, "Pandangan Disabilitas dan Aksesibilitas Fasilitas Publik bagi Penyandang Disabilitas di Kota Malang," IJDS (Indonesian J. Disabil. Stud., vol. 1, no. 1, pp. 27–37, 2014.

¹⁹ L. Lee and H. F. Lin, "Music Educational Therapy and the Figurenotes Music Pedagogical Approach for Young Children with Special Needs," *Univ. J. Educ. Res.*, vol. 8, no. 6, pp. 2483–2492, 2020.

understood that the fulfillment of these honorable ideals is a process that requires time and community participation.²⁰

Learning difficulty does not only encounter the students with disabilities. It is undeniable that even the normal students also have learning difficulties.²¹ A person who has disability and learning difficulties are handled with the approach of Islamic counseling, the equality in education is expected to be obtained under the same treatment. At first, learning difficulty is translated from the term ‘learning disability’. Learning difficulty is a multidisciplinary concept used in the fields of education, psychology and medical science.

Learning activities for each individual is not always done as normal as possible, sometimes it is a slow-paced. Learning difficulty is naturally unseen. Learning disabilities does not come physically if compared to the ones without learning difficulties.²² Classifying the learning difficulty is difficult since it becomes a heterogeneous difficulty. Unlike the blind, deaf, or disabled which are homogeneous. It is caused by the learning difficulties which have many types, each of them requires its own diagnosis.

The learning difficulties is influenced by several factors both from internal and external factors of an individual. The causes of learning difficulties consist of two factors, namely: internal factor in the form of the possibility of neurological dysfunction, and external factors, in the form of incorrect learning strategies, management of learning activities that do not arouse learning motivation, and reinforcement tests that are not appropriate.²³ Neurological dysfunction can cause a person to be mentally disabled and have emotional disturbances. As well as anxiety, there is a relationship between anxiety and learning difficulties.²⁴ Some factors that

²⁰ Mubasyaroh, “Pendidikan Bagi Penyandang Disabilitas dan Anak Berkesulitan Belajar; Analisis Penanganan Berbasis Bimbingan Konseling Islam,” *Elementary*, vol. 3, no. 2, pp. 254–273, 2015.

²¹ A. Mehrad, “Community Psychology Perspective on Ecological Issues: Based on Psychological Intervention,” *J. Soc. Sci. Res.*, vol. 14, pp. 3331–3335, 2019. dan T. Adolphus, “Pupil Attainment in Secondary School Physics: The Case of Nigeria, Including Implications for Teachers and Teacher Educators,” *J. Soc. Sci. Res.*, vol. 12, no. 2, pp. 2783–2803, 2018.

²² I. Rohani, “Conflict Management between Students at the Integrated Islamic Elementary School Qurrota A’yun Ponorogo,” in 6th International Conference on Community Development (ICCD 2019), 2019, vol. 349, no. 6, pp. 250–253.

²³ Mahfud, C., Rohani, I., Nuryana, Z., Baihaqi, & Munawir. (2023). Islamic education for disabilities: new model for developing Islamic parenting in Integrated Blind Orphanage of Aisyiyah. *Indonesian Journal of Islam and Muslim Societies*, 13(1), 115–142. <https://doi.org/10.18326/ijims.v13i1.115-142>

²⁴ H. Y. A. Zaid, “The Syndromes of Anxiety for Students with Disabilities from the Parents’ Perspective in Ajloun Governorate,” *Univers. J. Educ. Res.*, vol. 8, no. 6, pp. 2276–2288, 2020.

can cause learning difficulties are; genetic factor, injury to the brain due to physical trauma or due to lack of oxygen, lost biochemistry, biochemical that can damage the brain such as food coloring agents, environmental pollution, inadequate nutrition, as well as psychological and social effects that adversely affect children's development.²⁵

4. Handling the Islamic Guidance Counseling for person with disability

Adaptation and socialization challenge the students with disabilities when they are in inclusive school. They tend to pull out themselves from getting along with the general students since they feel different. The existence of guidance counseling should be conducted at school, so that all students feel equal and are able to socialize without considering the disability that they have.²⁶ The diagnosis of learning difficulties is the beginning for further counseling.

5. Diagnosis of learning difficulties

Handling the children with special needs through guidance counseling should be done by diagnosing the counselee first. The diagnostic procedure covers five steps: determining the child's potential; determining the level of ability in a field of study in which the remedial teaching is required; determining the indications of failure in a field of study; analyzing the related factors; and compiling the recommendation of remedial teaching.²⁷

There are seven diagnostic steps to determine the learning difficulty, including: Identification, teacher should determine the children who needs the remedial services before doing the remediation program. The way how the identification can be done is by having an eye to the report or previous note, the result of intelligence tests conducted en masse, both individual and an informal instrument. The priorities should be on top as not all children who have difficulty learning need remediation. That is why it is important to determine the priorities, in

²⁵ M. Abdurrahman, *Anak Berkesulitan Belajar, Teori, Diagnosis, dan Remediasinya*. Jakarta: Rineka Cipta, 2012.

²⁶ M. B. Santoso and N. C. Apsari, "Pergeseran Paradigma dalam Disabilitas," *Intermestic J. Int. Stud.*, vol. 1, no. 2, pp. 166–176, 2017.

²⁷ Mubasyaroh, "Pendidikan Bagi Penyandang Disabilitas dan Anak Berkesulitan Belajar; Analisis Penanganan Berbasis Bimbingan Konseling Islam," *Elementary*, vol. 3, no. 2, pp. 254–273, 2015.

which the ones who will be given the remedial teaching services by classroom teachers and the ones who needs specific remedial.²⁸

Determining the potential is done through intelligence test. If the result of test shows IQ score is equal or less than 70, the children is then classified as the disabled. The disabled children are not able to be taught at general school, but they are given special guidance. The mastery on the field of study that needs remediation should be determined as well. The remedial teachers need the data concerning the children's learning achievements and then compare it to the level of intelligence. In deciding the indication of difficulties, the remedial teachers do the observation and analysis on how the children learn. The way the children learn a certain field of study is often able to provide diagnostic information about the original cause of a difficulty.

Analyzing the various related indications is done by the teachers who carry out an analysis on the results of examinations done by experts such as psychologists, doctors, counselors and social workers. It means that teachers must have basic knowledge of various related fields of science. Developing the recommendations for remediation is conducted by teachers who compose a certain recommendation in implementing the remedial teaching program for children with learning difficulties as seen from the diagnosis. In maximizing those steps, a further diagnosis needs to be done continuously to improve or enhance the effectiveness so that the guidance counseling program is optimal.

6. The Techniques of Islamic Guidance counseling in dealing with a person with disability

Four characteristics of Islamic guidance and counselling are found, involving: 1) Guidance is the process of helping each individual recognize and use his power which lies within, formulate goals, make plans and solve problems faced during its development; 2) Guidance is an ongoing process: which begins from childhood, adolescence, adulthood, even elderly; 3) The guidance counseling focuses on the problem selection and determination as the unique perceptions possessed by each individual are interrelated with the external factors; 4) Guidance is assistance during the individual's development process and does not merely direct its development, the

²⁸ M. Abdurrahman, *Anak Berkesulitan Belajar, Teori, Diagnosis, dan Remediasinya*. Jakarta: Rineka Cipta, 2012.

objective is to develop the ability to direct, guide and perfect themselves by fostering the understanding of problems, strengths and limitations in solving the problems.

The model of Islamic guidance counseling is based on the Qur'an and Hadith, thus the steps done are as follows: convincing the individuals that the human is a creature created by God, so that there are some provisions that God gives to all humans, concerning the human obedience to God, humans are created to do His commands, humans' faith and obedience is his nature, so that humans have faith on Him, are save in the world and hereafter; The role of counselor is only assisting, the individual himself is the one who must put every effort and ability to live according to the requirements of religion; Encouraging and helping the individuals understand and carry out religious teachings properly; and encouraging and helping the individuals understand and implement faith, Islam and ihsan.

Besides the previous method, there is also religious guidance including; the strengthening of habit and the development of attitude in faith and fear of Allah; understanding of one's ability and its development direction through creative and productive distribution activities; understanding of personal talent and interest as well as its actualization and development through creative and productive activities; the recognition of self-weaknesses and efforts to overcome them; the recognition and understanding of problems; the strengthening of ability to accept and express opinions and argue dynamically, creatively and productively.

Practically, Islamic guidance counseling uses two methods, which are direct and indirect methods. Handling of people with disabilities and children with learning difficulties in their education can be done by implementing several Islamic guidance counseling services including: creating a healthy learning atmosphere; provide learning motivation; direct guidance counseling service; giving advice; services through cooperation with other parties; group guidance method; individual guidance method.

D. Conclusion

Islam views education as a right as well as an obligation for all human beings, without exception, including for people with disabilities. Since human beings are essentially learning creatures, they are born without any knowledge, attitudes and skills and then grow and develop to be knowledgeable, know and master many things. People

with disabilities such as the blind, the deaf, the mute, the physically disabled, the mentally disabled, and so on, are part of humanity who have the same basic rights and obligations to learn and study like other humans, and there is no prohibition for them to learn together and move together with others. However, in reality opportunities and facilities for people with disabilities receive less attention, and experience obstacles, so that supervision, guidance and direction are continuously held. Then the guidance of Islamic counseling in the results of this study can be used as an alternative solution to resolve these problems

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