



## **RELIGIOUS GUIDANCE AND COUNSELING STRATEGIES IN BUILDING THE INDEPENDENCE OF PRAYER SERVICES FOR CHILDREN WITH DISABILITIES AT SLB NEGERI 1 MATARAM**

### **Abstract**

This study aims to determine the strategy or method used to build the independence of prayer for children with disabilities and the inhibiting factors and supporting factors for the implementation of religious guidance and counseling to build the independence of prayer for children with disabilities. The type of research used is descriptive-qualitative, with data collection techniques using observation, interviews, and documentation. The primary data sources in this study were observations and interviews with principals, classroom teachers, and parents of students. Furthermore, secondary data sources in this study were obtained through documentation in the form of photos of student activities and books or literature related to religious guidance strategies and children with disabilities in schools. Data analysis in this study includes data reduction, data display, and verification of data findings, as well as drawing research conclusions. Furthermore, checking the validity of the data through source triangulation and technique triangulation. The results showed that the strategy of religious guidance and counseling in building the independence of prayer for children with disabilities that was applied by teachers in schools did not have a special strategy and that in its implementation it followed the abilities of students and was carried out flexibly. In religious guidance and counseling for children with disabilities, the classroom teacher uses the lecture method, the demonstration method, and individual learning methods. Then, the inhibiting factors in building the independence of prayer for children with disabilities are the lack of teachers and the disturbances that students have. While the supporting factors are adequate facilities and infrastructure and support from parents and guardians of students, no less important is the enthusiasm of children to learn.

**Keywords:** Religious Guidance and Counseling, Independence, Prayer, Tundaksa

**Lalu Abdurrachman Wahid**  
 Universitas Islam Negeri Mataram  
 rahman@uinmataram.ac.id

**Kartika Wijayanti**  
 Universitas Islam Negeri Mataram  
 kartikawijayanti999@gmail.com

**Suharti**  
 Universitas Islam Negeri Mataram  
 suharti@uinmataram.ac.id

## A. INTRODUCTION

Independence is one of the things that every individual must have. Independence will not arise by itself without a process of guidance from both the family environment and the school environment as well as from the community environment. The theory of constructivism by Vygotsky says that the cognitive development of the child is so influenced by the surrounding environment that today many people are aware of the need to start creating a healthy and clean environment for the child's development. The process's expected outcome is that the children will grow up healthy and self-sufficient.<sup>1</sup>

There are two types of education, namely, regular education and special education. The focus of the education system is regular education, also known as public schools, and both teachers and students must adhere to it. Meanwhile, special education, or what can be called an "extraordinary school," is a place for children who have disorders in the physical, mental, emotional, and behavioral domains. Based on data written by Yosepha Puspasari, in 2021 Indonesia will have 2,250 schools for children with special needs, with details of 552 schools with public status and 1,465 with private status. In addition, the number of children with special needs who were recorded as studying was 114,621 students in 2020–2021.<sup>2</sup>

The education system for children with special needs is adapted to the conditions of the students. Because children with special needs have different levels of deafness or disorders, including mild, moderate, and severe, they have different needs. In providing education for exceptional children, a teacher must have a positive performance, such as being cheerful, productive, creative, assertive, a good spreader, and so on. In achieving a goal in the guidance process for children with special needs, a teacher must have a

---

<sup>1</sup> Kustiah Sunarty, *Pola Asuh Orangtua dan Kemandirian Anak*, (Makassar : Edukasi Mitra Grafika, 2015), hlm. 11.

<sup>2</sup> Yosepha Purpasari, "Pelajar SLB Indonesia Tembus 140 Ribu Siswa", dalam <http://databoks.katadata.co.id/datapublish/2021/05/02/pelajar-slb—indonesia-tembus-140-ribu-siswa>, diakses pada Senin, 17 Januari 2022, pukul 08.45 WITA.

strategy or method that will be applied at the time of guidance. This will make it easier for children to understand and apply what is conveyed and exemplified by the teacher and will be adapted to the disorders experienced, such as deafness, being visually impaired, being mentally impaired, being autistic, and others.<sup>3</sup>

Religious guidance and counseling is one of the areas and programs of education, and this program is aimed at helping to optimize student development. According to Tolbert, mentorship is a whole program or all activities and services within an educational institution that are geared towards helping individuals so that they can devise and execute plans and make adjustments in all aspects of their daily lives. Generally, there will be a lot of guidance given by teachers for students to optimize themselves. Of the many mentors, religious guidance is one that a teacher must teach students. In carrying out good guidance, Islamic religious guidance is based on the Qur'an and Hadith, from teaching morals to taking care of yourself, manners, and prayer services.<sup>4</sup>

Prayer is one of the acts of worship that must be carried out by every individual who converts to Islam, and this worship can increase one's spirituality. The performance of prayer services is fardhu'ain, or obligatory. So anyone who converts to Islam is obliged to perform prayers, including for children with special needs. Although there are disturbances in them while understanding even a little, the law requires that prayers be performed for them. It's just that it's done according to the conditions.<sup>5</sup>

---

<sup>3</sup> Khoirul Anwar, "Peran Bimbingan Agama Dalam Mengembangkan Kemandirian Remaja Penyandang Tunanetra di Unit Pelaksanaan Teknis Dina (UPTD) Pelayanan dan Rehabilitasi Sosial Penyandang Disabilitas Tunanetra Kemilang Bandar Lampung", (*Skripsi*, Fakultas Dakwah dan Ilmu Komunikasi, Universitas Islam Negeri Raden Intan Lampung, Lampung, 2018). hlm. 26.

<sup>4</sup> Ruzaipah, Muhammad Munir, dan Agus Ma'sum Aljauhari. "Strategi Pembelajaran Shalat Oleh Guru Pendidikan Agama Islam terhadap Anak Tunadaksa di SDLB Negeri Pangkalpinang" (*Journal of Islamic Education Research*, Vol 1 No. 02, tahun 2020). hlm. 19.

<sup>5</sup> Eki Arti Santia, "Metode Pembelajaran Shalat Bagi Anak Berkebutuhan Khusus di Sekolah Khusus Taruna Al-Qur'an Sleman", (*Tesis*, Fakultas Ilmu Agama Islam, Universitas Islam Indonesia, Yogyakarta, 2020), hlm. 31.

For children with special needs, learning about prayer is simple, but it takes a long time to do it independently. One of the children with special needs who has obstacles to the process of religious guidance during prayer services is deaf. A deaf person is an individual who has locomotor disorders caused by neuro-muscular abnormalities and bone structures that are congenital, sick, or accidental, including cerebral palsy, amputation, polio, and paralysis.<sup>6</sup> In prayer, there are movements that must be done but can be adjusted according to the circumstances. Many people who have locomotor problems use a wheelchair, so they pray while sitting; however, there are those who can stand or walk on both legs, so they pray while standing. To finally be able to carry it out independently, someone goes through a long process with the help of strategies and methods used by parents, teachers in schools, and the community environment.<sup>7</sup>

## B. METHODS

In this study, to obtain data in the field, researchers used a qualitative and descriptive type of approach. The location chosen by the researcher is SLB Negeri 1 Mataram. Researchers choose these locations to make it easier for them to collect data because previous researchers had made preliminary observations at that location. The location of SLB Negeri 1 Mataram is easy to reach and strategically located, so it can save time, money, and energy. The number of learners in the deaf class is eight, with different levels of deafness. Four of them use wheelchairs, and the other four can walk using both legs. The primary data sources in this study are data obtained directly from the source, either through interviews or observations. The informants in this study were the principal, class teacher, and parents. Then the secondary data

---

<sup>6</sup> Faik Silfi Listiani, "Pelaksanaan Bimbingan Ibadah Pada Anak Penyandang Tunadaksa di Yayasan Pembinaan Anak Cacat (YPAC) Kota Semarang", (*Skripsi*, Fakultas Dakwah dan Komunikasi, Universitas Islam Negeri Walisongo, Semarang, 2015). hlm. 21.

<sup>7</sup> Amirul Mahmudy dan M. Bakhrudin. "Pengaruh Pola Asuh Orang Tua terhadap Kemandirian Ibadah Shalat Fardhu Siswa Kelas VII SMP Muhammadiyah 6 Surabaya", (*Jurnal Pendidikan Islam*, Vol. 7 No. 1, tahun 2018). hlm. 32.

sources in this study are books or literature related to religious guidance strategies and children with disabilities.

Data collection techniques To make it easier for researchers to collect or obtain the data needed, the researcher will use several methods, such as observation,<sup>8</sup> Researchers are directly involved in every activity observed so as to know the actual conditions in the field, or what is called "participant observation." What is observed is that the learner is good when he performs the practice of prayer movements and prayer readings. The next data collection technique is the interview,<sup>9</sup> The type of interview used is a planned-structured interview, so that the questions that the investigator will ask the informant are in accordance with the context or formulation of the problem. The informants interviewed in this study were the principal of SLB Negeri 1 Mataram, two elementary, middle, and high school teachers, PAI teachers, and parents. Finally, the data collection technique used is documentation, in this case in the form of school profiles, teacher data, student data, and photos of student activities both in class and outside the classroom.

Data analysis techniques in research are the stage of interpreting data obtained from field research. Data analysis is the effort or step of describing data narratively, descriptively, or through tabulation, and then the inference or explanation of the data analysis performed gives birth to research conclusions. Data analysis in this study includes reducing data, displaying data, verifying data findings, and drawing conclusions.<sup>10</sup> The validity of the data is then checked to determine whether the data obtained is in accordance with the real reality that occurred in the object of study. This is done to ensure the accuracy of the data and information that have been collected. The elements assessed are the length of the research, the observation process that takes place, and

---

<sup>8</sup> John W. Creswell, *Research Design, Qualitative, Quantitative, and Mixed Methods Approaches*, (Yogyakarta : Pustaka Belajar, 2019), hlm. 254.

<sup>9</sup> Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif, dan Penelitian Gabungan*, (Jakarta : Kencana, 2017), hlm. 372.

<sup>10</sup> Lexy J Moleong, *Metode Penelitian Kualitatif*, (Bandung : Remaja Rosdakarya, 2012), hlm. 24.

the process of data analysis that we obtain from various research informants, which we call data triangulation and source triangulation.<sup>11</sup>

## C. RESULTS OF RESEARCH AND DISCUSSION

### 1. Religious Guidance and Counseling Strategies

In the realm of education David defines a strategy as a plan, method, or series of activities/activities designed to achieve the specific objectives of education.<sup>12</sup> Strategies are used by teachers to facilitate the process of providing guidance to their students. Children with special needs have disorders that inhibit their development. For example, children with disabilities attend SLB Negeri 1 Mataram, which has eight students in the disabled class, and two of them are non-Muslims. Of the six students who are Muslim, four of them use mobility aids such as wheelchairs, and the remaining two can use both legs.

Prayer guidance at SLB Negeri 1 Mataram has been included in the school program. So there are two types of religious guidance given to students: classical guidance, namely Imtaq activities on every Friday, and individual guidance in class on Tuesdays. The provision of materials and prayer practices is carried out twice a week, and on Fridays the guidance of routine prayer services to be carried out is different from the provision of material in class that is adjusted to the teacher's RPP of 2 x 30 minutes (1 meeting). The guidance process at SLB Negeri 1 Mataram does not have a specific strategy that distinguishes it from regular schools, but the implementation or treatment will be different or flexible according to the abilities of students. Teachers in the disabled class use several methods during the religious guidance process to build the independence of prayer services for children with disabilities, namely lectures, demonstrations, and individual and group learning.

---

<sup>11</sup> Nursapia Harahap, *Penelitian Kualitatif*, (Medan : Wal Ashri Publishing, 2020), hlm. 68.

<sup>12</sup> Ahmad Suriansyah, dkk, *Strategi Pembelajaran*, (Depok : Rajagrafindo Persada, 2014), hlm. 23.

### a. Lecture Method

The lecture method, also called the Mavidzah Khasanah method, is a very popular method among Islamic religious educators. In its implementation, educators can deliver religious material in a persuasive way and provide motivation, either in the form of tauladan stories or by providing metaphors (amtsal) that students understand well.<sup>13</sup> In terms of guidance and counseling, the lecture method can be referred to as an information service.<sup>14</sup> Information services aim to equip students with a variety of knowledge and understanding of various things that are useful for recognizing themselves, planning, and developing life patterns as students, family members, and community members. The understanding gained from this service is used as reference material for improving learning activities and achievements, developing ideals, organizing daily life, and making decisions.<sup>15</sup>

Based on observations and interviews that have been conducted, the process of providing material with the lecture method is delivered in simple language and is easy to understand by students. Especially in elementary school classes, there are two AM and two OA students. Both of them use wheelchairs and fall into the medium-class category. AM in the guidance process tends not to pay attention, or it is difficult for him to concentrate; he has difficulty speaking, so he cannot recite prayer readings, but he is still willing to pay attention and follow every prayer movement in a wheelchair. Then OA, not much different from AM, has difficulty understanding what the teacher conveys and has problems speaking, so it is difficult to follow prayer readings guided by the class teacher; only follow the prayer movements demonstrated by the class teacher. Even though the participants showed such an attitude, the guidance process was still carried out properly. Its function is

---

<sup>13</sup> Alfauzan Amin, *Metode Pembelajaran Agama Islam*, (Bengkulu : Vanda Marcon, 2015), hlm. 39-40.

<sup>14</sup> Samsul Munir Amir, *Bimbingan dan Konseling Islam*, (Jakarta : Amzah, 2015), hlm. 19.

<sup>15</sup> Faizah Noer Laela, *Bimbingan dan Konseling Keluarga dan Remaja Edisi Revisi*, (Surabaya : UIN Sunan Ampel Press, 2017), hlm. 21.

so that they can practice someday, considering that they will still grow and develop, so they will continue to be guided until they can finally do it themselves.

As for the middle and high school deaf classes, SN, LI, and AF, All three fall into the category of mild deafness, so the guidance process with this lecture method tends to be more relaxed but must remain firm. The lecture method is still used with students; they must be taught and repeated in order to remember to begin with the prayer reading on every movement and movement of the prayer. In addition, to build their independence, the class teacher also provides an explanation of the virtues of prayer in children's daily lives in the hope that they can perform prayers independently.

#### **b. Demonstration Methods**

According to Darajat, the demonstration method is a method that uses demonstrations to clarify an understanding or show students how to do something. Demonstration is a very effective teaching method because it helps students find answers with their own efforts based on the correct facts. This method can be applied to materials such as prayers, reading the Qur'an, performing hajj, and others.<sup>16</sup>

The school created classical programs such as imtaq activities, which are carried out every Friday, to familiarize students with the movements and prayer readings. These activities begin with the children taking ablution water, followed by dhuha prayers, thinking, praying, reading yasin, and a kultum delivered by the teacher. In the fasting month yesterday, before the children had a holiday, the school held an event with the theme "Ramadhan Camp" in SLB Negeri Kota Mataram for one night and two days. The series of activities is the same as imtaq, except that there are some additional activities such as reading the Qur'an or tadarusan, congregational prayers, competitions, and

---

<sup>16</sup> Maliki, *Bimbingan Konseling di Sekolah Dasar Suatu Pendekatan Imajinatif*, (Jakarta : Kencana, 2016), hlm. 55.

sholawat together. This activity was carried out with the intention of instilling more Islamic religious teachings in children.

### **c. Individualized Learning Methods**

This method is applied whenever there is a practical exam, and its function is to see to what extent each student understands the movements of prayers and prayer readings. That way, there will be an evaluation from the teacher for future actions. Based on the findings of researchers' observations, this method is implemented in the last week of each month. Before the end, there will be a prayer practice exam that will be tested by other teachers instead of the class teacher. Through this method, the teacher will pay attention to the students very observantly to see if there are still difficulties in carrying out prayers.

Prayer readings will follow, especially for those in elementary school, until the children can speak clearly. But it is still read or led by the teacher so that they know. After practicing, the teacher will carry out an evaluation. If someone is still unable to carry out the prayer movement, then there will be remedial or repeated instruction until they can do it independently. Education for children with special needs has always been about independence, no matter what form that independence takes. In order to get students used to the parts of the body that can still be used, the class teacher often does motion habituation by giving them a lot of writing and copying it in books.

## **2. Inhibiting and Supporting Factors to Build Independence for Children with Disabilities**

### **a. Inhibiting Factors**

In every guidance process, there must be things that support and hinder it, one of which is the guidance of the independence of prayer services. The development of children's independence can be said to be quite good for large classes, but for small classes, both kindergarten and elementary schools are still at the building stage, which of course still needs more guidance and

attention. Based on the results of the researchers' observations, it was found that several things were factors that hindered the implementation of guidance at SLB Negeri 1 Mataram, including:

#### 1) Teacher or Guide

The number of teachers at SLB Negeri 1 Mataram is 34, from various educational backgrounds, from general to special. From the explanation submitted by the research informant, one of the inhibiting factors in the implementation of this guidance is the lack of educators, especially those with religious backgrounds and special education. So, while children's religious guidance is slightly hampered due to a lack of teachers, the class teacher is still attempting to maximize the provision of religious knowledge for children. Teachers with special education backgrounds do not imply that general education teachers cannot educate or develop independence in children, but rather how to deal directly with children with special needs. Because of the general education background, of course, the knowledge only focuses on normal children, so teachers need to adapt long enough until they can finally handle it. Therefore, the school really needs a teacher with a special educational background.

#### 2) Child Condition

Children with special needs, commonly referred to as "extraordinary children," can be interpreted as children who are different both mentally, physically, emotionally, or behaviorally. So it must be extra work for a teacher to guide children with special needs, especially when they are in kindergarten and elementary school. For a small class of mentally impaired people, the condition is fine; it's just that there is a phase where the child will have a bad mood. For example, in the independence of prayer services, some of the children have difficulty both moving and practicing prayer readings. So a teacher must find the right strategy to minimize children's difficulties.

### **b. Supporting Factors**

Supporting factors in the implementation of religious guidance in building the independence of prayer services for children with disabilities at SLB Negeri 1 Mataram are:

#### **a) Facilities and Infrastructure**

The facilities and infrastructure available at SLB Negeri 1 Mataram have met the standards for the children's guidance process. There is a prayer room, complete with an ablution place and bathroom, and in each class there is also a bathroom.

#### **b) Parental Support and Children's Learning Spirit**

The smoothness of a guidance process cannot be separated from parental support. The support provided makes teachers enthusiastic about guiding children without hesitation. Similarly to the enthusiasm for children's learning, even if children have a specialty in themselves, it is not an impediment to them learning new things. Not a few of them have great aspirations or desires for the future, so they are always enthusiastic about studying at school.

### **3. The Values of Guidance and Counseling in Building Independence for Prayer Services for Children with Disabilities**

It makes it difficult for children with special needs and disorders to participate in activities, which disrupts their development. The guidance process in schools appears to have counseling values, namely assisting children with special needs who have difficulties in their activities and development, such as independence. Counseling, according to Carl Rogers, is a therapeutic relationship with clients that aims to promote self-change on the part of the client. Likewise, according to Pietrofesa in his book *The Authentic Counselor*, counseling is a process that involves a professional

person trying to help others in achieving self-understanding, making decisions, and solving problems.<sup>17</sup>

In the process of religious guidance and counseling that takes place to build the independence of worship for children with disabilities at SLB Negeri 1 Mataram, it can be said that it can build the independence of prayer services for children with disabilities, but through a fairly long process. The supervisor carries out his duties in forming the independence of the prayer service of children with disabilities step by step. Independence is formed not only in prayer but also in terms of taking care of yourself, such as by bathing, dressing, eating, drinking, being able to do tasks by yourself, and so on. One of the things that is done to make children enthusiastic about learning is to reward them if they can answer a question or succeed in doing what the teacher tells them to do. Giving gifts takes the form of books, pens, pencils, and snacks. It applies to all classes, not only in the deaf class, but to the entire class of both the deaf and the hearing impaired, the visually impaired, and the autistic.

Giving gifts or rewards is a form of appreciation from the teacher for children, because with gifts, children will be more enthusiastic to learn and continue to try. Rewarding and punishment is a theory that has existed for a long time and was put forward by B.F. Skinner in "The Theory of Learning Operant Behavior." B.F. Skinner emphasizes the role of the environment in terms of the consequences that result from it. According to him, the behavior of individuals is formed or maintained largely by the consequences that accompany it. If the consequences are pleasant (obtaining rewards or reinforcement), then the behavior tends to be repeated or maintained; on the

---

<sup>17</sup> Latipun, *Psikologi Konseling*, (Malang : Universitas Muhammadiyah Malang, 2017), hlm. 3-4.

contrary, if the consequences are unpleasant (obtaining punishment or punishment), then the behavior will be reduced or eliminated.<sup>18</sup>

The religious guidance process carried out by Mr. and Mrs. Guru at SLB Negeri 1 Mataram uses several methods. First, lectures. In counseling, the term "lecture" has a similar meaning to "information services." According to Nurihsan, information services are counseling services that allow clients to receive and understand various information that can be used as material for consideration and decision-making for the benefit of clients.<sup>19</sup>

Second, demonstrations. The demonstration method is a method of presenting material to students that involves showing them an actual or simulated process or object being studied, accompanied by an oral explanation.<sup>20</sup> In addition to using the lecture method, religious guidance to build the independence of prayer services for children with disabilities also uses the demonstration method. With this method, it will be easier for students to say what the teacher said in class. Because in SLB there are those who use wheelchairs, the teacher practices how to worship by sitting. The guidance process will adjust to the needs of students; if that is not possible, it will continue to be guided until it can finally be done independently.

In practice, the guidance process for children with special needs is always included in the value of counseling, if a demonstration method is used in guidance and a theory of learning by example is used in counseling, as suggested by Albert Bandura. According to Bandura, behavior can be achieved through direct observation (called imitation) or indirect observation (called vicarious conditioning). Human behavior can occur by modeling behavior in their environment. If rewarded, both modeling and vicarious

---

<sup>18</sup> Rifda El Fiah, *Dasar-Dasar Bimbingan dan Konseling*, (Yogyakarta : Idea Press, 2014), hlm. 7-8.

<sup>19</sup> Henny Syafriana Nasution dan Abdillah, *Bimbingan Konseling Konsep, Teori, dan Aplikasinya*, (Medan : Lembaga Peduli Pengembangan Pendidikan Indonesia, 2019), hlm. 111.

<sup>20</sup> Rahmi Dewanti dan Fajriwati, "Metode Demonstrasi Dalam Meningkatkan Pembelajaran Fiqih", (*Jurnal Kajian Islam Kontemporer*, Vol. 11, No. 1, Tahun 2020), hlm. 91.

modeling can be powerful. <sup>21</sup> Later in Ivan Pavlov and J. B. Watson's theory of behavioristic classical conditioning, basically, behavior can be formed by repeatedly provoking that behavior with something that does give rise to that behavior. so that it can be known that the aspect of repetition is important in influencing children's behavior. <sup>22</sup> In providing guidance for children with special needs, it requires various strategies or methods in order to achieve the goals of education. The repetition or remedial process will continue to be carried out before the children complete their studies at school.

According to Kustawan, guidance and counseling for children with special needs is given so that children know themselves better, accept their situation, know their weaknesses and strengths, and can direct themselves according to their abilities. Guidance and counseling are carried out according to their characteristics, services that are made tailored to the needs of children in order to get good achievement, this is strengthened by the opinion of Kustawan who states that guidance and counseling is programmed for children who have obstacles or abnormalities in the education unit must be based on and adapted to the special needs of the child. <sup>23</sup>

Third, individualized learning. Individualized learning was initiated by Samuel Gridley Howe in 1871, which is a form of abk education service. This service exists to tailor the needs of exceptional children so that they get services that suit their needs by focusing more on the abilities and weaknesses of students. <sup>24</sup> In counseling, there are two types of guidance and counseling approaches, namely individual guidance and group guidance. In the process

---

<sup>21</sup> Bimo Walgito, *Bimbingan dan Konseling (Studi & Karier)*, (Yogyakarta : Andi Offset, 2010), hlm. 62.

<sup>22</sup> Nurhidayah, dkk, *Psikologi Pendidikan*, (Malang : Universitas Negeri Malang, 2017), hlm. 88-89

<sup>23</sup> Amka, *Manajemen Pendidikan Khusus*, (Sidoarjo : Nizamia Learning Center, 2020), hlm. 92-93

<sup>24</sup> Darmanysah, *Strategi Pembelajaran Menyenangkan Dengan Humor*, (Jakarta : Bumi Aksara, 2010), hlm. 17-19.

of implementing prayer services, in practice the teacher will focus more on one by one of the students, it is done so that it can be known the extent of students' mastery of prayer, both theory, movement, and prayer readings. Meanwhile, the process of giving material will be carried out in groups, but it is conditioned or see how the condition of students is classified as mild, moderate, or severe.

With the method used by the teachers who really help children to be able to develop themselves well, until there are several children who graduated from SLB Negeri 1 Mataram who are known to have carried out college education outside the area with a special education major, some were drawn to work at Alfamart and Indomart. The success of children in developing themselves is one of the goals of their education, the joys and sorrows are well passed by them. It is also thanks to parents and teachers' fathers/mothers in schools who are ready to guide children to become great children, who can accept their existence

#### **D. CONCLUSION**

Guiding children with special needs will certainly be different from guiding normal children in general. To facilitate religious guidance strategies, classroom teachers use several methods, including lectures, demonstrations, and individual learning. The use of this method is seen from the students' situation, in order for the guidance process to run smoothly. Please note that there are 3 levels of mild, moderate, and high indeterminacy. In SLB Negeri 1 Mataram, the level of poverty in the elementary school class is medium, while that in the middle and high school classes is low. In building their own worship

independence, teachers constantly remind students to continue to perform prayers at home 5 times a day, and parents must also help with the guidance process at home. In the process of implementing religious guidance and counseling, there are several inhibiting factors and supporting factors. A factor that hinders the implementation of guidance is the lack of educators with religious and special educational backgrounds. Then there are obstacles related to the disability condition in children with disabilities. The supporting factors are adequate means and infrastructure, the enthusiasm of children, and, no less important, the support of parents.

## DAFTAR PUSTAKA

- Abdurrachman Wahid, Lalu dan Etty Setiawati. "Upaya Meningkatkan Kecerdasan Spiritual Untuk Mengatasi Kasus Korupsi Persepektik Bimbingan dan Konseling Islam", (*Jurnal Tasamuh*, Fakultas Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Mataram, Vol. 19, No. 01, Juni 2021).
- Amin, Alfauzan. *Metode Pembelajaran Agama Islam*. (Bengkulu : Vanda Marcon, 2015).
- Amka. *Manajemen Pendidikan Khusus*. (Sidoarjo : Nizamia Learning Center, 2020).
- Anwar, Khoirul. "Peran Bimbingan Agama Dalam Mengembangkan Kemandirian Remaja Penyandang Tunanetra di Unit Pelaksanaan Teknis Dina (UPTD) Pelayanan dan Rehabilitasi Sosial Penyandang Disabilitas Tunanetra Kemilang Bandar Lampung". (*Skripsi*, Fakultas Dakwah dan Ilmu Komunikasi, Universitas Islam Negeri Raden Intan Lampung, Lampung, 2018).
- Arti Santia, Eki. "Metode Pembelajaran Shalat Bagi Anak Berkebutuhan Khusus di Sekolah Khusus Taruna Al-Qur'an Sleman". (*Tesis*, Fakultas Ilmu Agama Islam, Universitas Islam Indonesia, Yogyakarta, 2020).
- Asrori. *Psikologi Pendidikan Pendekatan Multidisipliner*. (Purwokerto : Pena Persada, 2020).
- Creswell, John W. *Research Design, Qualitative, Quantitative, and Mixed Methods Approaches*. (Yogyakarta : Pustaka Belajar, 2019).
- Darmanysah. *Strategi Pembelajaran Menyenangkan Dengan Humor*. (Jakarta : Bumi Aksara, 2010).

- Dewanti, Rahmi dan Fajriwati. "Metode Demonstrasi Dalam Meningkatkan Pembelajaran Fiqih". (*Jurnal Kajian Islam Kontemporer*, Vol. 11, No. 1, Tahun 2020).
- El Fiah, Rifda. *Dasar-Dasar Bimbingan dan Konseling*. (Yogyakarta : Idea Press, 2014).
- Harahap, Nursapia. *Penelitian Kualitatif*. (Medan : Wal Ashri Publishing, 2020).
- Hikmawati, Fenti. *Bimbingan dan Konseling*. (Jakarta : Raja Grafindo, 2016).
- Latipun. *Psikologi Konseling*. (Malang : Universitas Muhammadiyah Malang Press, 2017).
- Mahmudy, Amirul dan Bakhrudin. "Pengaruh Pola Asuh Orang Tua terhadap Kemandirian Ibadah Shalat Fardhu Siswa Kelas VII SMP Muhammadiyah 6 Surabaya". (*Jurnal Pendidikan Islam*, Vol. 7 No. 1, tahun. 2018).
- Maliki. *Bimbingan Konseling di Sekolah Dasar Suatu Pendekatan Imajinatif*. (Jakarta : Kencana, 2022).
- Meleong, Lexy J. *Metode Penelitian Kualitatif*. (Bandung : Remaja Rosdakarya, 2012).
- Munir Amir, Samsul. *Bimbingan dan Konseling Islam*. (Jakarta : Amzah, 2015).
- Noer Laela, Faizah. *Bimbingan dan Konseling Keluarga dan Remaja Edisi Revisi*. (Surabaya : UIN Sunan Ampel Press, 2017).
- Nurhidayah, dkk. *Psikologi Pendidikan*. (Malang : Universitas Negeri Malang, 2017).
- Puspasari, Yosepha, "Pelajar SLB Indonesia Tembus 140 Ribu Siswa", dalam <http://databoks.katadata.co.id/datapublish/2021/05/02/pelajar-slb—indonesia-tembus-140-ribu-siswa>, diakses pada Senin, 17 Januari 2022, pukul 08.45 WITA.
- Ratri Desiningrum, Danie. *Psikologi Anak Berkebutuhan Khusus*. (Yogyakarta : Psikosain, 2016).
- Ruzaipah, Muhammad Munir, dan Agus Ma'sum Aljauhari. "Strategi Pembelajaran Shalat Oleh Guru Pendidikan Agama Islam terhadap Anak Tunadaksa di SDLB Negeri Pangkalpinang". (*Journal of Islamic Education Research*, Vol 1 No. 02, tahun 2020).
- Samsu, *Metode Penelitian, Teori dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, serta Research & Development*. (Jambi : Pusat Studi Agama dan Kemasyarakatan, 2017).

- Silfi Listiani, Faik "Pelaksanaan Bimbingan Ibadah Pada Anak Penyandang Tunadaksa di Yayasan Pembinaan Anak Cacat (YPAC) Kota Semarang". (Skripsi, Fakultas Dakwah dan Komunikasi, Universitas Islam Negeri Walisongo, Semarang, 2015).
- Somantri, Sutjihati. *Psikologi Anak Luar Biasa*. (Bandung : Refika Aditama, 2018).
- Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. (Bandung : ALFABETA, 2013).
- Sunarty, Kustiah. *Pola Asuh Orangtua dan Kemandirian Anak*. (Makassar : Edukasi Mitra Grafika, 2015).
- Suriansyah, Ahmad dkk. *Strategi Pembelajaran*. (Depok : Rajagrafindo Persada, 2014).
- Syafriana Nasution, Henny dan Abdillah. *Bimbingan Konseling Konsep, Teori, dan Aplikasinya*. (Medan : Lembaga Peduli Pengembangan Pendidikan Indonesia, 2019).
- Walgito, Bimo. *Bimbingan dan Konseling (Studi & Karier)*. (Yogyakarta : Andi Offset, 2010).
- Yusuf, Muri. *Metode Penelitian Kuantitatif, Kualitatif, dan Penelitian Gabungan*. (Jakarta : Kencana, 2017).