

IMPLEMENTATION OF THE SMART SOLAT CAMP FOR SPECIAL NEEDS STUDENTS IN YAN DISTRICT

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ABSTRACT

Learning in Islamic Education is the ultimate goal in enhancing the character and faith for muslim's students. Among the things that are emphasized in the subjects of Islamic Education is the prayer of worship. Children with special needs are not exempt from performing prayers as long as fulfilling obligations and can perform solah just as much as they can. Parents and teachers play a role in guiding children with special needs so they can perform the prayers. This study aims to examine the approaches used by teachers of Islamic education in implementation of the worship service through the Special Education Smart Prayer Camp Model which is available in the J-QAF programme at three Special Education Class Learning (SECL) in Yan district involving special education teachers of Islamic education. The servay methodology used interviews and observations to involve qualitative data. Because of that, the implementation of the J-QAF programme in Special Education is one of the government's initiatives to special needs students. The J-QAF's programme is part of the efforts of the Special Education Division to produce human capital and further the gap education that is the goal of the Ministry of Education Malaysia.

Keywords: Islamic education, solah, Special Education Smart Prayer Camp, j-QAF

1. Introduction

Every child is born with a different intelligence that allows the child to learn and adapt to the environment. This intelligence of the mind is based on the perfect senses and will help children explore things around them better. In order to produce knowledgeable and independent individuals, children from an early age should need a beneficial educational process because learning from such education is something that begins with stimuli received from the senses which are then processed through psychomotor and finally stored as knowledge and experience. (Mohd Sharani 2004).

No less so for children with special needs, the basics and values of religion are also important to be inculcated and practiced for the purpose of enslaving themselves to the divine nature. The main basis that is highly emphasized is the practice of prayer that is symbolic to Muslims regardless of individuals with special or typical needs (Hamdi 2011).

There are many problems associated with students with special needs who still do not practice prayer even at the basic level. This refers to the achievement statistics of students with special needs with learning difficulties in the subject of Islamic Education in the field of prayer worship in the teaching and facilitation session (PdPc)

the lowest and lowest with a blank achievement percentage (Examination Board 2003).

1.1 Problems Of The Study

Research problems are very important in a study that involves the reason or reason for the research is conducted. Through this study, researchers found that there are still many students with special needs who have not mastered the basics of prayer even though they are 12 and 13 years old. This matter is considered a concern because students with special needs who study in KPKP schools should have the potential to improve their abilities at least at the basic level.

The main problem that arises stems from parents who play a big role in guiding and educating children to get used to performing prayers in daily life. Religious values in a child are inculcated starting from the education of parents from birth. As the Malay saying goes, let the curved bamboo shoots. Parents who begin to shape their children to either be pious human beings or vice versa (Zainuddin & Norazmah 2011). Due to this problem, it was found that the implementation of the Bestari Solat Special Education Camp in schools experienced several constraints, among others through the factor of the arrival of students who did not attend the Bestari Solat Camp program. This may be due to the perception of the parents of students with special needs themselves who assume that children with special needs do not need prayer and are guaranteed heaven.

Prayer is a pillar of religion. Thus, every Muslim individual should carry out the duties that have been commanded by Allah s.w.t. Prayer acts as a strengthening wall to the awakening of Islam. In addition, the success of a religion depends on the strength of its adherents' worship. Every Muslim is obliged to establish prayers even in any physical situation, place and atmosphere, so that in war situations it is also obligatory to establish prayers (Al-Ghazali 1994). Similarly, those involving the limitations of a person's physical and mental condition, such as students with special needs, are not spared in fulfilling the obligation of prayer so that they also get the same or more benefits than typical children.

Therefore, considering that the Ministry of Education Malaysia places great emphasis on the Special Education Smart Prayer Camp (KBS) Model Program in improving and advancing the mastery of Islamic Education subjects in Special Education. Therefore, a detailed study is needed to identify the improvement and mastery of students with special needs through the implementation of the Special Education Smart Prayer Camp (KBS).

1.2 Objectives Of The Research

This study aims to find out the practices, perceptions and problems faced by Islamic Education teachers in Special Education Learning Classes (KPKP) in implementing the Special Education Prayer Smart Camp Model Program.

The Smart Prayer Camp Model Program for Students with Special Needs in particular, the objectives of this study are:

1. To identify the practices or approaches of Special Education Islamic Education teachers in Yan District in implementing the Special Education Bestari Solat (KBS) program.
2. To know the teacher's perception of students' interest in the involvement of KBS Special Education program.

3. Identify the problems faced by teachers for students with special needs in the implementation of the KBS Special Education model program.

1.3 Research Questions

Based on the objectives of the study, the results of this study in response to the following questions:

1. What is the approach of Special Education Islamic Education teachers in Yan District in implementing the KBS Special Education program.
2. What is the teacher's perception of students' interest in the involvement of the KBS Special Education program.
3. What are the problems faced by teachers for students with special needs in the implementation of the KBS Special Education model program.

2. Research Methodology

This study uses a qualitative research approach. Special Education Islamic education teachers were selected by the researcher as respondents of the study involving three schools of Special Education Learning Class (KPKP) in Yan district, Kedah. The selected schools are in rural areas where the distance of each school is not very far, about 5 to 10 kilometers. Because the study respondents did not involve many people, the researcher used observation and interview instruments to obtain the study data.

This study uses a descriptive qualitative approach. Research that uses descriptive studies aims to describe the conditions and phenomena that occur in a study (Majid 2005). The design of this study is to obtain the relationship between the variables that have been stated by the researcher. The study design that is usually used to provide a systematic description of the facts or characteristics of a population or field of choice precisely is a descriptive study design (Sidek 2005).

Studies that use observation and interview methods are qualitative in nature because they are usually more accurate and state the actual situation of the study being implemented.

3. Findings Of The Research

Table 1 discusses the background of Special Education Islamic Education teachers viewed in terms of gender, as many as 3 people (50%) are male teachers and the rest are female teachers (50%). While in terms of the age range of Special Education Islamic Education teachers is between 30 to 50 years. Overall, the majority of Islamic education teachers in special education are in the age range of 30 to 40 years (66.7%). This was followed by only 2 people (33.2%) of them aged between 41 to 50 years.

In terms of position status, Special Education Islamic Education teachers with a permanent status are all inclusive (100%). However, it differs in terms of the level of approval obtained. A total of 3 (50%) Special Education Islamic Education teachers have a Diploma in Education through Postgraduate Teaching Courses, while 1 (16.7%) Special Education Islamic education teachers have a Bachelor of Education (ISMP). The rest are 2 teachers (33.3%) with a degree in Education Course Mode During Holidays (KDC).

In terms of experience teaching Islamic education in special education, only one (16.7%) teacher has 4 years of teaching experience. Then followed by 2 people (33.3%) teachers with teaching experience for more than 5 years. While a total of 3 people (50%) who have been teaching for more than 9 years.

The Islamic Education teachers who teach Special Education Classes (KPKP) in this study all have academic qualifications and are holders of bachelor's degrees from various institutions of higher learning. Only one (16.7%) teacher continued his studies abroad from Al-Azhar University, Egypt while the rest with a majority of 5 people (83.3%) were students from within the country or local universities. While studying at Institutions of Higher Learning, the specialization taken by Islamic education teachers who teach in Special Education classes is Islamic Studies which is 4 people (50%), followed by specialization in Arabic only one (16.7%) and specialization in Education Islam is also one (16.7%). For teachers who have a degree in Islamic Studies and Arabic is required to take a Diploma in Education at any Institute of Teacher Education as the main condition to work in the field of teaching.

Table 1: Latar Belakang Guru Pendidikan Islam Pendidikan Khas

Perkara		F	%
Jantina	Lelaki	3	50
	Perempuan	3	50
Umur	30-40 tahun	4	66.7
	41-50 tahun	2	33.3
Jawatan	Tetap	6	100
	Latihan	0	0
	Sandaran	0	0
Pengalaman mengajar pendidikan Islam di Pendidikan Khas	4 tahun	1	16.7
	5-8 tahun	2	33.3
	9 tahun ke atas	3	50
Tahap Pendidikan Tertinggi (Akademik)	Diploma	0	0
	Ijazah Sarjana Muda	6	100
Universiti	Luar Negara	1	16.7
	Tempatan	5	83.3
Pengkhususan	Pengajian Islam	4	66.7
	Pendidikan Islam	1	16.7
	Bahasa Arab	1	16.7

Findings obtained from the views and monitoring of Special Education Islamic education teachers on the interest of students with special needs with learning difficulties towards the Bestari Solat Camp program as a whole showed that, most (66.7%) of Islamic education teachers who teach Special Education informed that students showed interest in participating in the Bestari Camp Special Education Prayers. Teachers (83.3%) were also able to identify that the students also showed seriousness in each activity carried out in the KBS. In addition, there are a handful of students who are able to dare to ask questions if there is confusion and lack of clarity about manners and the correct way to establish prayers (50%).

Teachers responded to questions about the response of students with special needs regarding their interest in the suggestions and instructions to perform the midday prayer at school before returning home. As a result of the action, there are 2 people (33.3%) Islamic education teachers told the researcher that there are students who are less interested in performing prayers in school. Therefore, the initiative to

implement the Bestari Solat Camp for students with special needs with learning difficulties can be used as an initiative for students who are less interested in praying. There are 66.3% of teachers who are able to discipline students to perform prayer activities through this program. Table 2 shows the detailed information of the findings on teachers' perceptions regarding the interests of students with special needs with learning difficulties when participating in the Bestari Solat Camp.

A survey of the interests of students with special needs through their participation in the Bestari Solat Camp program through the perceptions of Special Education Islamic education teachers and they also contributed ideas on approaches taken to attract students in learning the theory and practice of prayer. The majority of special education Islamic education teachers (83.3%) stated that they would observe the behavior of each student in the practice of prayer. They (66.7%) also strongly agree or agree that the use of study aids can attract students to prayer activities. In addition, all (100%) Special Education Islamic education teachers allocate more time to strive to increase the feelings of love and interest of students with special needs with learning difficulties in performing worship and prayer activities either outside or in the classroom.

Table 2: Persepsi Guru Pendidikan Islam Pendidikan Khas Terhadap Minat Murid dalam Model Kem Bestari Solat Pendidikan Khas

Pernyataan	Tidak setuju		Kurang setuju		Tidak pasti		Setuju		Amat setuju	
	f	%	f	%	F	%	f	%	F	%
Murid suka mengikuti program Kem Bestari Solat	0	0	0	0	1	16.7	1	16.7	4	66.7
Murid mendisiplinkan diri ketika aktiviti solat	16.7	1	1	16.7	0	0	2	33.3	1	33.3
Murid-murid bersungguh-sungguh menunaikan solat	0	0	0	0	1	16.7	0	88.3	0	0
Murid-murid menyoal cara-cara menunaikan solat dengan sempurna	0	0	2	33.3	1	16.7	3	50	0	0
Murid-murid tidak berminat menunaikan solat di sekolah	1	16.7	2	33.3	1	16.7	1	16.7	1	16.7

The aspect of imparting knowledge (66.7%) is the main aspect that is emphasized in performing activities related to prayer. Negative reinforcement or fines are also among the approaches used by the majority of teachers (83.2%) to encourage students with special needs with learning difficulties to pray in addition to motivating refer to table 3. However, teachers try to emphasize the aspect of student appreciation and disagree that they emphasize academic achievement only in prayer activities

Table 3: Pendekatan Pengajaran Solat

Pernyataan	Tidak setuju		Kurang setuju		Tidak pasti		Setuju		Amat setuju	
	F	%	f	%	f	%	f	%	F	%
Saya lebih mengutamakan penghayatan berbanding pencapaian akademik murid dalam aktiviti solat	2	33.3	2	33.3	0	0	1	16.7	1	16.7

Aspek utama yang saya tekankan dalam aktiviti solat ialah aspek pengetahuan	0	0	1	16.7	1	16.7	3	50	1	16.7
Saya memerhatikan perlakuan murid dalam amalan solat mereka	0	0	0	0	1	16.7	2	33.3	3	50
Penggunaan BBB dapat menarik minat murid terhadap aktiviti solat	0	0	1	16.7	0	0	2	33.3	2	33.3
Konsep peneguhan negatif sebagai antara galakan melakukan amalan solat	0	0	0	0	1	16.7	3	50	2	33.3
Saya menyediakan peruntukan masa yang lebih bagi menarik minat murid dalam aktiviti solat	0	0	0	0	0	0	4	66.6	2	33.3

Based on table 5, it is found that, overall, the Bestari Solat Camp for students with special needs with learning difficulties went smoothly and well according to plan. Most (83.3%) of Special Education Islamic education teachers agreed that the schedule of the Special Education Smart Prayer Camp program arranged at the school level was appropriate for the place, in addition to the number of students present and the appropriate time allocation of 66.7% also agreed. Islamic Education teachers who act as implementers are also satisfied with the support and cooperation shown by the school (100%) and help supervise the Special Education Prayer Smart Camp program such as the provision of places and facilities needed (83.3%). Cooperation from parents (66.7%) had a good impact so that they themselves better understood and helped to diversify the approach depending on the inclinations of the special needs students involved. Other teachers (50%) also play a role in the success of each activity carried out by providing direct cooperation from before, during and after the implementation of the Bestari Solat Camp.

Table 5: Problems and constraints in the Implementation of the Special Education Prayer Smart Camp

Pernyataan	Tidak Setuju		Kurang Setuju		Tidak Pasti		Setuju		Amat Setuju	
	f	%	f	%	f	%	f	%	f	%
Ibu bapa sangat memberi kerjasama dalam menjayakan Kem Bestari Solat Pendidikan Khas	0	0	0	0	0	0	3	50	3	50
Saya mudah mendapat bantuan daripada rakan untuk menjayakan Kem Bestari Solat Pendidikan Khas	1	16.7	1	16.7	0	0	3	50	1	16.7
Pihak sekolah turut memberi segala kemudahan yang diperlukan untuk menjayakan Kem Bestari Solat Pendidikan Khas	0	0	0	0	0	0	5	83.3	1	16.7
Saya berpendapat sebahagian besar murid yang bermasalah dalam solat adalah dari kalangan mereka yang tidak pandai membaca al-Quran sekurang-kurangnya surah Al-Fatihah	1	16.7	1	16.7	1	16.7	2	33.3	1	16.7
Ibu bapa menyerahkan sepenuhnya tanggungjawab pendidikan solat kepada guru-guru di sekolah	4	66.7	2	33.3	0	0	0	0	0	0
Di sekolah saya tidak terdapat surau yang selesa untuk kemudahan murid bersolat	4	66.7	2	33.3	0	0	0	0	0	0
Tidak ada peraturan yang mewajibkan murid Muslim bersolat di sekolah	0	0	0	0	0	0	2	33.3	4	66.7
Keadaan persekitaran tidak mendorong murid-murid berminat menunaikan solat	1	16.7	1	16.7	1	16.7	2	33.3	1	16.7
Pihak sekolah memberi kerjasama kepada saya dalam menjayakan aktiviti solat	0	0	0	0	0	0	0	0	6	100
Secara umum pihak sekolah menganggap tanggungjawab pendidikan solat adalah tanggungjawab guru agama semata-mata	3	50	3	50	0	0	0	0	0	0
Bilangan murid berkeperluan khas yang terlibat dalam Kem Bestari Solat Pendidikan Khas adalah sesuai	1	16.7	1	16.7	0	0	4	66.7	0	0
Bilangan fasilitator adalah mencukupi	5	83.3	1	16.7	0	0	0	0	0	0
Tempoh masa Kem Bestari Solat Pendidikan Khas adalah sesuai dan mencukupi	1	16.7	1	16.7	2	33.3	2	33.3	0	0
Jadual program yang disusun adalah sesuai	0	0	0	0	0	0	5	83.3	1	16.7
Peruntukan kewangan adalah mencukupi	2	33.3	2	33.3	0	0	2	33.3	0	0
Pelaksanaan program berjalan dengan lancar	0	0	0	0	1	16.7	4	66.7	1	16.7
Tempat dijalankan program adalah sesuai	2	33.3	1	16.7	2	33.3	1	16.7	0	0

4. Discussion And Recommendations

Based on the findings of the study presented, the Bestari Solat Camp program for students with special needs has a positive impact in improving their identity and developing themselves into pious people. With the existence of this program in series at the school level, can further increase the interest of students to get involved in each activity provided. Next was a success for the teachers and the school administrators

themselves for being able to solve the complexities faced as in this study. Through the various approaches highlighted by the teachers, can provide fun to students with special needs to continue to receive all the learning provided. Each student with special needs with different abilities and cognitive is seen and scrutinized on the activities that are suitable for them so that there are no limitations of involvement and leakage of knowledge to them. Such activities are strengthening and rehabilitative activities (Mok Soon Sang 1996).

Play activities that are suitable for students with special needs make teaching and facilitation activities (PdPc) more practical and interesting. Students with special needs will receive learning more effectively when they learn something in line with their needs and interests. Furthermore, the increased use of various learning aids can make the teaching of prayer by teachers more effective and interesting (Ahmad 2004).

Islam places great emphasis on its people to be excellent human beings in this world and the hereafter. Thus, Islamic Education is not merely theoretical and practical learning, but more to the value and appreciation of every moment of life. Teachers of Islamic Education play a major role as a connector to the da'wah and teachings delivered by the Prophet Muhammad s.a.w by the command of Allah s.w.t. As explained in this study, Islamic Education teachers who teach students with special needs with learning difficulties allocate more teaching time outside the classroom to provide exposure in getting used to istiqamah practicing prayer in daily life.

Al-Ghazali (2004) gives the view that the concept of prayer needs to be clearly understood in daily life so that the prayers performed are more meaningful and accepted in charity by Allah s.w.t. Therefore, students with special needs are also not exempted in receiving the revelation of appreciation about prayer so that the prayers performed are not only ritual and behavioral.

Referring to the findings of the study found, support and encouragement from various parties can increase the enthusiasm of teachers to continue to serve as dedicated educators. However, it should be noted that the shortcomings and constraints that exist must be resolved so that the matter does not recur. Preliminary planning needs to be done so that there are no financial problems in the process of implementing the Bestari Solat Camp as well as providing training courses to certain individuals so that there is no shortage of facilitators in each activity carried out.

5. Conclusion

The success of a program depends on the individual who implements the program. Thus, through this study found, the Bestari Solat Camp program has a positive impact on improving the ability of students with special needs with learning difficulties. With the cooperation of all responsible parties are able to ensure the effectiveness in the implementation of the program. As a result, this study is able to achieve the desired objectives of the study.

In order to reduce the limitations and burden of teachers and students with special needs, various efforts and initiatives are made to further strengthen the implementation of the Bestari Solat Camp program get strong support, both materially and morally from various parties. Continuous efforts must be maintained so that the implementation of the Special Education Smart Prayer Camp program shows an increase in cognitive ability as well as behavioral changes for students with special needs.

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