



**Life Skill Education Through Extracurricular Religion In The Tunadagsa Children  
In SLBN Gending**

**Moh. Rifa'i<sup>1</sup>, Ely Sunariya<sup>2</sup>**

<sup>\*1,2</sup>Universitas Nurul Jadid, Paiton, Probolinggo

Email: [mohrifaiahmad@gmail.com](mailto:mohrifaiahmad@gmail.com)<sup>1</sup>, [elysunariya97@gmail.com](mailto:elysunariya97@gmail.com)<sup>2</sup>

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**Abstract:**

This study aims to determine the life skill education of children with physical disabilities through religious extracurricular activities at SLBN Gending, Probolinggo, East Java. The research design used is descriptive qualitative research in the form of data exposure in the field of study under study. Data collection techniques used are direct observation, interviews, and documentation. The data analysis model used was using the Miles and Huberman technique, namely data reduction, data exposure / presentation, and conclusion drawing. The results of the research obtained were that there were several religious extracurricular activities at SLBN Gending, including praying together before and after carrying out learning activities, praying Duha and Zuhur in congregation, memorizing prayers and short letters, reciting the Koran, and studying have a good character. Children with physical disabilities will acquire four skills, namely personal skills (the ability to know themselves and their God), academic skills (the ability to think intelligently according to religious demands), social skills (the ability to have a social character with religious values that have been embedded in them), and vocational skills (The ability to have potential skills and vocational skills about religion)

**Keyword:** Life skill Education, Religious Extracurricular, and Children with Disabilities

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**INTRODUCTION**

Education is the basis and milestone of the main goal in the progress of a country. Education is the most important element in shaping an idealistic, directed and human character. This character building will bring each individual to become a servant of Allah SWT and a good citizen.

Educational institutions are one of the facilities for transferring knowledge in increasing the potential of every human being so that it can grow. This is prepared to give birth to a generation that is moral, intelligent, independent and creative in thinking. The objectives of national

education are contained in article 3 of the National Education System Law Number 20 of 2003, namely chapter 2 concerning the basis, function, and objectives of education which states that "National education has the function of developing capabilities and shaping dignified national character and civilization in order to educate the nation's life, aimed at developing the potential of students to become human beings who believe, fear God Almighty, have noble character, are healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens ". This shows that the goal of national education is to be able to humanize humans and form individuals who are highly capable of thinking and acting.

In article 32 (Law on National Education System) No. 20 of 2003 Chapter IV states that special education is education for students who have a difficulty level in following the learning process because of physical, emotional, mental, and social disorders and / or have special potential, intelligence and talents. This education is organized by the government as a form of concern for children who have limitations and disabilities in physical and mental forms. SLB (Special School) is one of the educational institutions found in almost all regions in Indonesia. However, there are also inclusive schools that accommodate children with special needs (children with special needs) along with other normal children. ABK is aimed at children who are considered to have abnormalities / deviations from the average condition of normal children in general, in terms of mental, physical, and behavioral characteristic conditions. Children who are grouped with ABK on the movement and physical aspects have abnormalities in the sense of sight (blind), abnormalities in the ability to speak (hearing impairment), abnormalities in the sense of hearing (deaf), and abnormalities in the function of their limbs (deafness). (Baharun and Awwaliyah, 2018). ABK are considered weak by some people. This is the cause of children's lack of confidence in interacting. The views of society are very diverse, including educational strata, social status, and differences in careers and professions. In this case, all limitations are caused by the child's inability to adapt to the environment.

Children with physical disabilities are a part of children with special needs, namely children who have limited body movements. At school, children with physical disabilities receive special educational services. The lessons learned can support his knowledge and attitudes in order to be able to live in the midst of society. In addition to support from parents, the role of teachers is also prioritized as a substitute for parents in school, namely to provide a lot of motivation and support to continue to be grateful for the blessings of life that God has given even though in an imperfect condition. As seen in many communities, children with physical disabilities still need the energy and assistance of others in their activities. However, circumstances require him to live independently when interacting, because it is impossible to always depend on the help of others. Especially in terms of worship. Indeed, facing God to worship there is something that is required together, but individual obligations must be done individually. Therefore, good knowledge is needed so that the quality of life is also good. If his knowledge cannot guide him better, his quality of life will be less good. This is where the role of religious extracurricular functions is to provide skills for children to be able to understand themselves and the Creator.

In an Islamic perspective, *life skill education* emphasizes the urgency of life, which is oriented towards independence, work activities, and is able to fight unemployment and the act of begging. The glory of working and living independently indicates the Islamic attention to the ability, ability, and independence of life to work proficiently and professionally (Maya, 2015). *The orientation of life skills on madrasah should be based on the purpose of life is substantially outlined in Islam, the happiness in the world and salvation in the Hereafter. Certainly not enough to achieve the hablun min-Allah but also through hablun minan-nas.* (Ahmadi, 2012). The application of *life skill education* through religious extracurricular activities is closely related to the internalization of Islamic education. More than that, the transformation of Islamic values in life skills education is to give birth to students to become Muslims who have faith and devotion to Allah SWT, have noble morals, do good deeds , master knowledge (the world and the hereafter),

are trustworthy, and responsible so *output* that the resulting by school institutions have Islamic characters and souls as servants of Allah SWT, as well as capable of working, and independent whose role as caliph on earth (Mawardi, 2012). For this reason, the belief system in Islamic values should be the *prime* cause for the birth of motivation to work even though it is worldly because Islam has never dichotomized the needs of the world and the hereafter (Mundiri, 2015).

For this reason, this article contains *life skill education* through religious extracurricular activities in children with disabilities at SLBN Gending in order to obtain good skill results in the community and be able to understand themselves as servants and messengers of Allah SWT so that the knowledge gained can be balanced between the world and the hereafter.

## RESEARCH METHOD

This study used a qualitative descriptive method. Qualitative research is research that uses inquiry strategies that emphasize the search for meaning, concepts, symptom characteristics, symbols or descriptions of natural and holistic studies of focus, phenomena, and multimethods, prioritizing quality, and presented in a narrative form (Yusuf, 2014). Creswell defines qualitative research as an approach or tracing to explore and understand a central symptom, namely the researcher interviewing participants to collect information in the form of words or descriptive texts for analysis (Raco, J, 2010). Qualitative research based on descriptions, phenomena, and conditions of research subjects who generally use observation and interview techniques (Fawaid, 2016). Descriptive research is only limited to problems that reveal facts in the form of objective descriptions and descriptions of certain facts and characteristics. (Tatang, 2012). So, this qualitative descriptive study only focuses on describing the results of the data in the form of words and narratives, not in the form of numbers.

In this article, the research subject is the researcher himself as the *key instrument*. The research published used the main respondents, namely teachers, school principals, and SLBN Gending students. Data collection techniques are through unstructured observation (observers as participants), informal interviews, and document analysis (documentation). The data analysis model used was the Miles and Huberman technique, namely data reduction, data exposure / presentation, and drawing conclusions (Rijali, 2018). The research location was located at SLBN Gending, Jalan Curahsawo, Gending District, Probolinggo Regency, East Java Province.

## RESULTS AND DISCUSSION

### School for Special

Schools as a forum to provide direction and guidance to students in order to gain new knowledge that has not been found in the surrounding environment. Students are also able to develop a fitrah within themselves which can be explored more deeply according to the direction of the educational staff. SLB (Special School) is held to serve children of school age, namely ABK (Children with Special Needs), namely children with physical and mental disabilities, who cannot be served in public schools (HW & Santoso, 2012)

SLBN Gending is an extraordinary school which provides opportunities and opportunities as well as educational services for ABK to get an education that is equal to other normal children. This school is located on Jalan Curahsawo, Gending District, Probolinggo Regency, East Java Province. SLBN Gending was inaugurated on September 21, 2016 and has been running for 4 years now. Learning models and strategies carried out by the teacher are tailored to the needs of various children with special needs, including children with hearing impairment, hearing impairment, speech impairment, visual impairment, hearing impairment, and autistic children. In schools, there are self-development programs through extracurricular activities that are accompanied by teachers. With this, ABK at SLBN Gending are trained to be creative, express themselves, develop their talents and interests. This aims to explore and develop the potential in

children with special needs. There are various types of extracurricular activities available to children with special needs, including scouts, computers, dance, sports, *handmade*, and religious programs. This encourages the realization of quality education for children with special needs, because every child should be respected.

### **Children with Disabilities**

Physical disabilities. Children with physical and physical disabilities, and orthopedic disabilities, namely various deformities in the body that result in abnormalities in the required movement. The factors that cause quadriplegic are various, including factors before birth, during birth, and after birth. (HW & Santoso, 2012). Children with physical and physical impairments, are less able to move freely, are not like other children, and need help from others. These sufferers experience abnormalities in the bones, joints, or nerves that move their body muscles so that they are classified as children who must receive education through special services (Delphie, 2019). The disorder suffered by children with physical impairment is the main complaint because of the very striking difference, namely in physical and a lot of it becomes partition with other children.

As seen from the level of disturbance in persons with physical disabilities, it is a disorder in the cerebral system (*Cerebral System Disorder*) caused by birth and its location in the central nervous system. In it there is a center of intelligence, sensory center, motor center, and so on. *Cerebral Palsy* is a variety of changes in motor movement / function that are not normal, due to injury, accident, or disease of the nervous system in the skull cavity (Pradipta & Andajani, 2017).

The classification of children with disabilities in *Cerebral System Disorders* according to the degree of disability is classified into three parts:

a. Light group

Those who walk without using tools, speak assertively, can help themselves, and interact with other normal children. Despite their disabilities, they did not interfere with his life and education.

b. Medium

group This group requires special training to speak, walk, and take care of themselves and requires special tools such as leg supports, crutches or crutches in walking. With these tools, they are able to take care of themselves.

c. Severe group

Those who need care in ambulation, talking, and taking care of themselves. They are not able to be in the midst of society because they still need help from others in carrying out their activities (Misbach, 2012).

It is hoped that children with disabilities will be able to adapt to society and their environment. An independent life is able to take him to a higher social strata. When children with physical disabilities depend only on their parents, the inability to live independently becomes a *problem* in fulfilling their daily needs. Therefore, the education pursued by children with physical disabilities must bring them to the essence of life whose purpose is to be able to live independently and socialize with the community in their environment. The role of parents is needed to provide motivation and encouragement to children. The views of parents can be seen from their psychological, economic and religious values. No parent wants children with special disabilities. However, children must be educated and protected as entrusted by God Almighty. This is where the religious values can be seen that parents must accept the mandate that is accounted for by Allah SWT regardless of the conditions and circumstances. (Suparmi, 2016).

Children with physical disabilities who in essence do not have perfect limbs are also required to carry out their obligations as servants of Allah SWT. However, the difference with other children who are physically perfect is in the way they worship. Allah gives a *rukshoh* (relief in doing worship or other things) according to the child's ability which is used as a form of obedience of a servant to his Lord.

## Religious Extracurricular

According to the Big Indonesian Dictionary (KBBI), extracurricular activities are activities that are outside the programs written in the curriculum, such as leadership training and student coaching. Extracurricular provides content that is outside the academic category (non-academic) which means that it is outside the curriculum. However, religious extracurricular activities are included in school hours, given the importance of this program for children.

The religious extracurricular programs available at SLBN Gending include:

1. Pray together.

Praying together is carried out before and after learning. This is done to invite children to keep calling for God both when starting and closing a job. Praying together was led by one of the children in turn who was accompanied by the teachers. This provides leadership training in children.

2. Memorizing short prayers

Memorizing prayers starts with jobs that are often done by children, namely things that are obligatory or sunnah, such as prayer prayers, prayer prayers, ablution prayers, sneezing prayers, prayers entering the bathroom, throwing away hajat, and other prayers.

3. Duha prayer and midday prayer.

Duha prayers are carried out during recess in a special room at the school. Meanwhile, the midday prayers are carried out in a prayer room near the school institution. This routine is carried out every day as an habituation to learn to carry out the fardu prayer and sunnah prayer as an obligation of every human being. Children are assisted by teachers in learning prayer properly.

With this program, children with disabilities will get used to moving. This is because the process of human movement begins with a stimulus (S) received by the receptors (R) in the five senses carried by the sensory nerves to the brain (O). then the brain will bring it back to the muscles, bones and joints of humans so that they can move either consciously or reflexively (Karyana, Asep and As Hidayat, 2013). This movement will create a habit in the child. Children are expected to be able to perform prayer activities in their daily life both at school and at home (outside of school).

4. Kaji Al-Qur'an

Learning to recite the Koran and read the Qur'an according to the child's ability level. Reading the Koran starts with practicing reading hijaiyah letters, memorizing short letters, and reading the Al-Qur'an manuscripts. Not only practicing reading Al-Qur'an, but also memorizing short letters in the Al-Qur'an.

5. Habitual akhlakul karimah.

Self-habituation to have good morals (good morals) is carried out by the principal and teachers who can be imitated by children with disabilities. Among them are shaking hands with the teacher, helping the teacher, obeying the teacher, respecting the teacher and friends, and other behaviors that reflect other good morals. In addition, the teacher also adds 5S (Greetings, smiles, greetings, courtesy, and courtesy). The implementation of 5S is able to shape the character and nature of children so that they have good behavior.

The existence of religious extracurricular activities aims to provide knowledge, practice, and inculcation of attitudes in children with physical disabilities as a self-acclimation to develop Islamic culture in schools. According to Muhaimin, religious culture in schools will have an impact on the appreciation of students to form thought patterns, attitudes, and habits and behaviors that will often be carried out continuously both personally and socially (Munif, 2016). Several religious extracurricular programs that have been implemented aim to train students to be able and always behave by using Islamic values as a foundation in living life so that they avoid deviant behavior as a servant of Allah SWT. (Bali & Susilowati, 2019).

### ***Life skill education***

*Life skill education* is education that is oriented towards providing students' skills with regard to several aspects, namely knowledge, physical and mental attitudes, as well as vocational skills which are closely related to the moral and moral development of students so that they are able to face the challenges and demands of life in their lives (Mawardi, 2012) . The aspect of knowledge affects his ability with the patterns and ways of thinking of each individual. Meanwhile, a person's mental can have an effect on morals, manners, morals, and ethics when he interacts and communicates with other people in everyday life wherever he is. (El Iq Bali & Fadli, 2019)

In this case, *life skill education* through a religious program aims to provide the application of Islamic teachings to children with disabilities. This is so that children are able to know themselves and their God and become true servants. In addition to providing education and proficiency in the field of Islam, their guidance counseling also able to understand the potential *insaniyah* and the human dimension, including understanding the various problems of life and alternative solutions. (Tohirin, 2015) Guidance is carried out by school principals and teachers as a form of motivation and encourages children's psychology to remain enthusiastic in living life even though they have special disabilities with other children.

### ***Life skill education in the Religious Extracurricular Program Inculcating***

religious values requires stages and procedures that have become school content. The essence of religion is attitude. In the Islamic perspective, the essence of religious attitudes is faith whose guidance is in the cognitive, affective and psychomorphic aspects. (Hambali & Yulianti, 2018). The process of internalizing religious education through transformation, namely by the process of understanding or fostering the affective level of students to recognize Islamic religious values (Munif, 2017)

The eternal afterlife must be equipped with faith and piety in the world. The priority of life in the hereafter must be balanced with life in the world, even more superior. A person's faith and piety emerge from good morals and diwali with knowledge and knowledge of Allah SWT and the universe as manifestations (*tajaliyat*) of the Most Noble qualities (Rifa'i, 2016)

This concept can be developed through religious extracurricular activities. *One of the life skills education* can be obtained through extracurricular activities in the religious field carried out by institutions at SLBN Gending. Extracurricular as an effort to develop a variety of intelligence, which is owned by children. This activity is not only a support program, but the most important program so that children are able to explore their potential, talents, and interests. (Kuliyatun, 2020)

In this study, researchers observed the various benefits that children with physical disabilities have in joining religious extracurricular programs. In addition to obtaining life skills in their community, children also have provisions for the afterlife with the knowledge of Islamic values that they have obtained.

The indicators contained in *life skill education* are grouped into four parts (Baharun, 2017). If implicated in extracurricular keagmaan in SLBN Gending, it can be categorized as follows:

1. The personal skills(*personalskills*)

This capability is closely associated with the skills to understand ourselves. Children with physical disabilities will get an understanding of themselves and their God. Without realizing it, children already have self-awareness that they and everything else was created by Allah SWT. Children with physical disabilities will worship and carry out orders imposed by their religion. At school, it can be seen from the enthusiasm of the children in performing the Duha and Zuhur prayers in congregation led by their teachers.

2. Academic skills (*Academic skills*)

This ability gives children with disabilities an intelligent mindset according to religious demands. Children with physical disabilities are able to sort out which cases should be done and avoided.

3. Social skills (*Social Skill*)

Proficiency form characters sociable children with physical disabilities. It can be seen when children interact with their friends, both with physical disabilities and other children with special needs. Not only that, children are also able to interact with teachers and fellow guardians around the school. The teacher teaches children to respect each other that they will bring when they return to their respective homes. For example, the culture of queuing for ablution and taking turns in reciting the Koran.

4. Vocational skills or vocational *skills* (*Vocational skills*).

Vocational skills are the mastery of competencies related to production, work, and services. These skills are given in stages according to the needs and development of the child. (Anis Chayrica Rezeika & Endro Wahyuno, 2018)

This skill serves to provide vocational potential to children for future supplies after completing the program at school. From religious extracurricular activities in schools, children with physical disabilities are able to have these vocational skills, namely having knowledge and practice related to prayer procedures, reading Al-Qur'an manuscripts, memorizing prayers and short letters. With sufficient knowledge, children are able to become one of the community leaders, namely the ustaz / Koran teacher for the surrounding community.

## CONCLUSION

From the explanation above, it can be concluded that participating in the religious extracurricular program organized by SLBN Gending has a very strong impact on the self-development of children with disabilities. Children with physical disabilities get skills and life skills for themselves so that they can be implemented in their daily lives. Religious extracurricular activities that children with physical disabilities get are praying together before and after carrying out learning activities, praying Duha and Zuhur in congregation, memorizing prayers and short letters, reciting the Koran, and learning the noble morals instilled by the principal and other teacher.

Children with physical disabilities will acquire four skills, namely personal skills (understanding the essence of himself and God who creates), academic skills (practicing with a good mindset according to religious demands), social skills (adapting to the environment according to religious orders and minimizing deviations), and skills. vocational (have vocational skills in the field of religion). This skill is hoped to be able to be applied by children with disabilities in their lives.

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