

**GUIDANCE OF PRAYER PRACTICE FOR STUDENTS WITH
SPECIAL NEEDS IN JUNIOR HIGH BOARDING SCHOOL
PUTRA HARAPAN PURWOKERTO BANYUMAS**



IAIN PURWOKERTO

THESIS

Presented to Faculty of Tarbiya, State Institute on Islamic Studies Purwokerto as a
Partial Fulfillment of the Requirements for Undergraduate Degree in Islamic
Education

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**STUDY PROGRAM OF ISLAMIC EDUCATION
FACULTY OF TARBIYA AND TEACHER TRAINING
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TABLE OF CONTENTS

PAGE OF TITLE	i
PAGE OF STATEMENT OF ORIGINALITY.....	ii
PAGE OF ENDORSEMENT	iii
PAGE OF OFFICIAL NOTE OF SUPERVISOR.....	iv
PAGE OF MOTTO.....	v
PAGE OF DEDICATION	vi
ACKNOWLEDGEMENT	vii
ABSTRACT	x
TABLE OF CONTENT.....	xi
LIST OF TABLE.....	xiv
LIST OF CHART.....	xv
LIST OF APPENDICES.....	xvi
CHAPTER I INTRODUCTION	
A. Background of The Problem.....	1
B. Operational Definition	7
C. Problem Statements	10
D. Objectives and Significance of the Research.....	11
E. Literature Review	12
F. Structure of The Study	16

**CHAPTER II GUIDANCE OF PRAYER PRACTICE AND STUDENTS
WITH SPECIAL NEEDS**

A. Students with Special Needs	18
1. Definition of Students with Special Needs	18
2. The Classification of Students with Special Needs.....	18
3. Children with Special Needs Developments.....	32
4. Approach in Education for Children with Special Needs	40
5. Educational for Children with Special Needs	51
B. Prayer Practice Guidance.....	58
1. The Concept of Prayer	58
2. Definition of Prayer Practice Guidance	66
3. Guidance of Prayer Practice Methods.....	67
C. Prayer Practice Guidance for Students with Special Needs.....	70
1. Definition of Prayer Practice Guidance for Students with Special Needs	70
2. The Methods of Prayer Practice Guidance for Students with Special Needs	71

CHAPTER III RESEARCH METHOD

A. Type of Research.....	74
B. Source of Data.....	74
C. Technique of Collecting Data	76

D. Technique of Analyzing Data	79
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CHAPTER IV RESEARCH FINDINGS

A. Overview of Junior High Boarding School Putra Harapan Purwokerto Banyumas	83
B. Results	110
C. Discussion.....	115

CHAPTER V CLOSING

A. Conclusion.....	118
B. Suggestions.....	118
C. Closing Word	120

BIBLIOGRAPHY

APPENDIXES

CURRICULUM VITAE

IAIN PURWOKERTO

LIST OF TABLE

1. Table I Some Causes of Mental Retardation.....	24
2. Table II Teachers and Employee Data	89
3. Table III Students Condition in Junior High Boarding School Putra Harapan Purwokerto Banyumas	91
4. Table IV Students with Special Needs Data	92
5. Table V The Facilitation Condition of Junior High Boarding School Putra Harapan Purwokerto Banyumas	104
6. Table VI School Achievements	106



IAIN PURWOKERTO

LIST OF SCHEMATIC (CHART)

1. CHART I.....	40
2. CHART II.....	109



LIST OF APPENDICES

1. Biodata of Writer..... Appendix
2. Letter of Preliminary Research Request..... Appendix
3. Letter of having a right to submit Thesis Title..... Appendix
4. The Official Letter of Following The Thesis Proposal Seminar. Appendix
5. The Propose of Thesis Proposal Seminar Form Appendix
6. The Propose Letter of Thesis Title Appendix
7. The Official Letter of Thesis Supervisor Appendix
8. Letter of Thesis Supervisor..... Appendix
9. The Recommendation Letter of Thesis Plan Seminar Appendix
10. Request Letter of Individual Research..... Appendix
11. Letter of Thesis Plan Seminar..... Appendix
12. The Agenda Notes of Thesis Proposal Seminar Appendix
13. The Official Letter of Following The Munaqosyah..... Appendix
14. Thesis Guidance Form Appendix
15. The Recommendation Letter of Thesis Result Seminar Appendix
16. Letter of Comprehensive Examination..... Appendix
17. Letter of Wakaf..... Appendix
18. Letter of Interview Appendix
19. Script of Observation Result Appendix
20. List of Data Collecting In Interview Appendix
21. List of Data Collecting In Documentation Appendix
22. List of Photos Appendix
23. Certificate of BTA and PPI Appendix
24. Certificate of KKN Appendix
25. Certificate of English Language Development Appendix
26. Certificate of Arabic Language Development Appendix
27. Certificate of Computer Appendix
28. Certificate of Entrepreneurship Motivation Seminar..... Appendix
29. Certificate of Pilgrimage Guidance..... Appendix

30.	Certificate of Leadership Training.....	Appendix
31.	Certificate of Makrab.....	Appendix
32.	Certificate of Takhrij Hadiht Workshop.....	Appendix
33.	Certificate of Character Building Seminar.....	Appendix
34.	Certificate of Arabic Language Training.....	Appendix
35.	Certificate of OPAK.....	Appendix
36.	Certificate of BHAKSOS.....	Appendix
37.	Curriculum Vitae	Appendix



CHAPTER I

INTRODUCTION

A. Background

One of general aims in the Millennium Development Goals that approved to achieve by all Nations in the world, consist of 191 states is achieving basic education universally.² Education for all introduced by UNESCO in Bangkok under the name “Asia-Pasific Programme for Education for All (APPEAL)” has developed quickly and become a very important educational program. The World Summit on Education for All in Jointen at 1990 has produced the world declaration on education for all. Some of the chapters contain fulfillment of basic learning needs, formatting of an expanded vision including providing universal learning opportunities and developing of similarity (equity and equality), focusing on learning, expansion of tools and scope of basic education, and developing learning environment.³

It can be understood that education is not only for certain people, but also for all. Education is for everyone regardless economic, social, physique or psychic. Everyone has the same rights to gain education opportunities and as such discrimination is not allowed. The differences

² Panitia KKN IAIN Purwokerto, *Pedoman Pelaksanaan Kuliah Kerja Nyata (KKN), Pos Pemberdayaan Keluarga (POSDAYA) Berbasis Masjid Tahun 2015* (Purwokerto: IAIN Purwokerto, 2015), p. 3.

³ A. Malik Fadjar, *Holistika Pemikiran Pendidikan* (Jakarta: PT RajaGrafindo Persada, 2005), p. 251.

each person has, does not mean that they should be differentiated to get a proper education.

The final aim affirmed by The World Declaration on Education for All in Jonten is fulfilling the basic learning needs of children, youth, and adults. Even the World Education Fonen held in Dakar, Senegal, at April 26^{sd} up to 28^{sd} 2000, has approved and accepted it as the framework for the action program signified by each country. Dakar Action Framework has been agreed on six commitments among others is guarantee for all children, especially girls and children in difficult circumstances and those belonging to minorities' ethnic, to have an access *to carry out basic education; and to ensure that the learning needs of young people and adult are fulfilled through equal access to learning programs and educational skills.*⁴

World Education Fonen agreed that there are six Dakar Action Frameworks. One of them is to ensure basic education quality for children in difficult circumstances. It can be caused by financial factors or other factors such as abnormalities that need a special service. Children who physically or mentally have disorder or what we call as Children with Special Needs are not those who must be “discriminated against”. They also should get same rights as the other children in various fields including education.

⁴ A. Malik Fadjar, *Holistika...*, p. 252.

The mandate of education right for Children with special needs are set in Law No. 20 at 2003 on National Education System article 32 mentioning that “special education is education for students who have difficulty in following the learning process because of physical, emotional, mental, and social disorder”.⁵

Clearly in Law No. 20 of 2003 that Children or students with special needs are actually given the same opportunity for a proper education. As with another, children with special needs also have potential that needs be explored and developed through education.

One of education taught by educators to children with special needs is Islamic Education, as the author quotes from a book entitled “Education Bass: Being a Good Teacher” by Mohamad Surya et al. In the Law of the Republic of Indonesia Number 20 of 2003 on National Education System, Chapter II article 2 of the National Education Republic of Indonesia based on Pancasila Constitution of 1945. Article 3 explains that the function of national education to develop the ability, build character and prestigious civilization. The aiming is developing student’s potentials in order to become a faithful man and a noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizen.⁶

⁵ Mohammad Efendi, *Pengantar Psikopedagogik Anak Berkelainan* (Jakarta: PT Bumi Aksara, 2009), p. 1.

⁶ Mohamad Surya, dkk. *Landasan Pendidikan: Menjadi Guru yang Baik* (Bogor: Ghalia Indonesia, 2002), p. 31.

Based on the law mentioned above, we can understand that one of the National Education objectives is to develop the potential hoping that students become *kaffah* human. That can be reached through Islamic Education.

In Islamic teaching besides being taught about Islamic Education Theories they also need to practice it. This is in line with the educational goals proclaimed by UNESCO that not only about Learning to Know but also Learning to Do before Learning to Be and Learning to Life Together. Students will get experiences for themselves with the practices it. A matter of learning can be easily accepted and understood by the learner if they could experience it directly.

In Islamic Education, there are some subject matters that require practice such as practices in the *Fikih*. For example is in the chapter *thaharah*, prayer, and etc. Prayer or *salat* is one of Islamic pillar. It is obligation and should be done by each Moslem.

واقم الصلّاة إنّ الصلّاة تنهى عن الفحشاء والمنكر - سورة العنكبوت: ٤٥
 “And establish regular prayer: for prayer restrains from shameful and evil deeds”⁷

Because of it, so we as a Moslem should be able to pray however our condition. The prayer activity for normal human can be done well but for human who have special condition (such as mentally difabled, autism, etc.) need special guidance to do it.

⁷ Tim Penerjemah, *AL JAMIL*..., p. 396.

Implementation of prayer practice guidance in educational institutions with normal learners technically will differ with prayer practice guidance done by teachers for students with special needs. As we know that students with special needs differ with other students. So we need special guidance of prayer practice for them. As in Junior High Boarding School Putra Harapan Purwokerto Banyumas, it also did guidance of prayer practice for Students with Special Needs.

Junior High Boarding School Putra Harapan is the first inclusion school at Junior High School degree in Purwokerto, Banyumas.⁸ Inclusion school is a school that learners consist of normal students and students with special needs. Inclusion school of this kind has been around a long time in abroad, as said by Saek-Min that the author quotes from the book *“Methods for Teaching, Teaching Methods for Improving Students Learning Kindergarten-High School”* by David A. Jacobsen et al translated by Ahmad Fawaid and Khoirul Anam.

At 1975, education changed significantly with the issuance of public law 94-142, a law that affects many people with disabilities, currently named by Individuals with Disabilities Education Act. The law has explained that children who have disabilities must be provided free and decent education.⁹

⁸ Interview with Mr. Eko (as a Headmaster of Junior High Boarding School Putra Harapan Purwokerto) on Monday, January 11th 2016 at 09:00 am – 10:15 am.

⁹ David A. Jacobsen dan kawan-kawan, terj. Achmad Fawa'id dan Khoirul Anam, *Methods for Teaching, Metode-Metode Pengajaran Meningkatkan Belajar Siswa TK-SMA* (Yogyakarta: Pustaka Pelajar, 2009), p. 278.

Junior High Boarding School Putra Harapan Purwokerto Banyumas does not only provide education for normal students but also accept students with special needs. Junior High School at KS Tubun Gang Slobor Street No. 3 uses a boarding school concept. Students can come from anywhere throughout Indonesia.¹⁰

Students with Special Needs in Junior High Boarding School Putra Harapan Purwokerto Banyumas does not garrisoned because of their condition. This inclusion school emphasizes practices on the life based on Islamic Teachings.

Such as information that author got from Headmaster of Junior High Boarding School Putra Harapan, Eko Agus Susanto, all students in this school are 135 students consisting of 108 regular students and 27 students with special needs. Students with special needs in Junior High Boarding School Putra Harapan consisting of 12 for Mental Retardation categories, 3 for cerebral palsy categories, 4 for learning with special needs, 2 for hearing impairments, and 6 for autism category.¹¹

Regular learners using KTSP as a reference for learning, while for students with special needs use distinctive curriculum that is deliberately designed by the team who responsible. Prayer practice guidance for students with special needs also based on that curriculum.¹²

¹⁰ Interview with Mr. Eko on Monday, January 11th 2016 at 09:00 am – 10:15 am.

¹¹ This data was gotten from school documentation and supported by interview with Mr. Eko on Monday, January 11th 2016 at 09:00 am – 10:15 am.

¹² Interview with Mr. Sugino (Teacher) on Wednesday, January 13th 2016 at 10:00 am-11:00 am.

One of the basic competences that must be achieved by students with special needs in Junior High Boarding School Putra Harapan Purwokerto Banyumas namely students are able to practice prayer movements and words which read at each pillars of prayer.¹³ As we know that students with special needs are children have a special feature, so in the implementation of worship practices need guidance of its own, especially in the prayer practice. As we know that prayer practice is important worship.

In the implementation, prayer practice guidance between mental retardation students with autism were made into one class with one teacher. As we know that each students with special needs have different needs how teacher guide them. Ideally one student was guided by one teacher but in Junior High Boarding School is not like that.

Because of this problem, so the author is interested to do research about **Guidance of Prayer Practice for Students with Special Needs in Junior High Boarding School Putra Harapan Purwokerto Banyumas.**

B. Operational Definition

To avoid misperceptions or different thinking about the term in the title **“Guidance of Prayer Practice for Students with Special Needs in Junior High Boarding School Putra Harapan Purwokerto**

¹³ This data was gotten from school documentation and interview with Mr. Sugino (Teacher) on Wednesday, January 13th 2016 at 10:00 am-11:00 am. .

Banyumas”, so need for an operational definition. The operational definition is as follows.

1. Prayer Practice

Prayer or *Salat* is the daily ritual prayer enjoined upon all Moslems as one of the five Pillars of Islam. It is performed five times a day by all Moslems.¹⁴ Prayer practice means actual performance of the acts of the *salat* or prayer. In this research is conducting prayers in accordance with the terms and prayer pillars.

In this case, the students will perform the prayer pillars orderly from intention up to greetings and done well and correctly. Than prayer practice guidance emphasized is five time prayer namely:

- a. *Subuh*/Morning Prayer, between first light and sunrise.
- b. *Dzuhur*/Midday, after the sun has passed the middle of the sky.
- c. *Asar*, between mid-afternoon and sunset.
- d. *Magrib*, between sunset and the last light of the day.
- e. *Isha*, between darkness and midnight.¹⁵

2. Guidance of Prayer Practice

Shertzer-Stone (quoted by WS. Winkel and M.M. Sri Hastuti) defined that guidance is the process of helping individuals to understand themselves and their world. Dictionary of Education (quoted by WS. Winkel and M.M. Sri Hastuti): Guidance is (1) the process of assisting

¹⁴ <http://www.islamreligion.com/articles/9/second-pillar-of-islam/>. Accessed on February 7th 2016, at 10:07 am.

¹⁵ <http://www.islamreligion.com/articles/9/second-pillar-of-islam/>. Accessed on February 7th 2016, at 10:07 am.

an individual to understand himself and the world around him, and to gain knowledge of implications of this understanding for educational progress, career development, and personality fulfillment; (2) a form of systematic assistance to students or other to help them to assess their abilities and liabilities, and to use that information effectively in daily living.¹⁶

From the definition can be concluded that guidance commonly have meaning a process of helping or assisting individual or group. Then the meaning of guidance of prayer practice is the process of helping or assisting individual to perform the acts of the prayer.

3. Students With Special Needs

Students with special educational needs are children first and have much in common with other students of the same age. A child's special educational needs should not define the whole child. The Education for Person with Special Educational Needs (EPSEN) Act was passed into law in July 2004. Special educational needs are defined in this act as:

... a restriction in the capacity of the person to participate in and benefit from education on account of an enduring physical, sensory, mental health or learning disability, or any other condition which results in a person learning differently from a person without that condition.¹⁷

¹⁶ W.S. Winkel & M.M. Sri Hastuti, *Bimbingan Dan Konseling Di Institusi Pendidikan* (Yogyakarta: Media Abadi, 2004), p. 29.

¹⁷ National Council for Special Education, *Children with Special Educational Needs*, <http://ncse.ie/wp-content/uploads/2014/10/ChildrenWithSpecialEdNeeds1.pdf>. Accessed on June 1st 2016 at 05:02 pm.

From the definition can be known that special educational needs may arise from four different areas of disability namely physical, sensory, mental health, and learning disability or from another condition that results in the child learning differently from normal child.

Students with special needs are children who require assistance for special needs that maybe because of medical, mental, or psychological¹⁸ (it is concluding in another condition that mentioned above). There are some categories of Children with special needs among others autism, mental retardation, low vision, etc. The author mean by children with special needs in this research are those who are mental retardation, cerebral palsy, learning with special needs, hearing impairments, and autism.

C. Problem Statements

Based on the background of the problems mentioned above, the problem formulation is how teacher guide Prayer Practice for Children with Special Needs in Junior High Boarding School Putra Harapan Purwokerto Banyumas?

D. Objectives and Significance of the Research

1. The Purpose of Research

¹⁸ Special needs-Wikipedia, the free encyclopedia. Accessed on April 11th 2015 at 09:12 am.

The purpose of this research entitled “Guidance of Prayer Practice for Children with Special Needs in Junior High Boarding School Putra Harapan Purwokerto Banyumas” as follows.

- a. To explore how teacher guides prayer practice for children with special needs in Junior High Boarding School Putra Harapan Purwokerto Banyumas.
- b. To describe how teacher guides prayer practice for children with special needs in Junior High Boarding School Putra Harapan Purwokerto Banyumas.

2. The Benefit of Research

a. Theoretical Benefits

This research hoped to increase teachers’ insight especially in prayer practice term.

b. Practical Benefits

1) For the Author

The author were able to establish cooperative with lecturer IAIN Purwokerto, headmaster and teachers in Junior

High Boarding School Putra Harapan Purwokerto Banyumas.

Moreover the presence of this research will be able to grow the sensibility toward children with special needs.

2) For The Next Researcher

This research can be used as a literature review.

3) For Teachers

This research used as insight for teachers and to raise awareness about the importance of prayer practice guidance for students with special needs.

4) For Educational Institution

This research hoped is able to solve the education problems especially related with prayer practice for children with special needs specially autism and mental retardation (able to learn and able to train).

E. Literature Review

Discussing about children with special needs is very interesting topic because it cannot be denied that quantity of children with special needs in Indonesia each year has increased. On average of them with abnormalities is the son of rich family so that they can provide adequate facilities, including in education term.

As far as the author has observed there are some researcher who conduct research on education for children with special needs. Such as in the Rahayu's Thesis (STAIN Purwokerto) in 2013 under the title "*Managemen Program Life Skill Anak Berkebutuhan Khusus di Sekolah Luar Biasa Bagian A, B, C, & D Kuncup Mas Banyumas*". The focus of this research was to give an overview of the Management of life skill

programs for children with special needs in SLB Kuncup Mas Banyumas.¹⁹

The result of that research concluded that SLB Kuncup Mas Banyumas have done six stages of management which includes planning, organizing, mobilization, coaching, assessment, and life skill development programs for children with special needs at the institution. Type of the program includes sewing, operating computer, fish cultivation and plantations, and a beauty salon and accessories. Research conducted by Rahayu has similarity with this research that similar in discussing about education for children with special needs. But also there are differences that the author focuses on prayer practice guidance for children with special needs while Rahayu's Thesis discuss about management of skill programs for children with special needs.

Dhika Malita Puspita Ningrum is from Dian Nuswantoro Semarang University did research in 2010 with the title "*visualisasi tuntunan sholat untuk tuna rungu berbasis media interaktif*".²⁰ The focus of this research was giving understanding about prayer to hearing impairment students in primary school degree through visualization of prayer guidance based on interactive media. The result of this research was visualization of prayer guidance based on interactive media give understanding and motivation for hearing impairment students.

¹⁹ Rahayu, "*Managemen Program Life Skill Anak Berkebutuhan Khusus di Sekolah Luar Biasa Bagian A, B, C, & D Kuncup Mas Banyumas*", Skripsi. (Purwokerto: STAIN Purwokerto, 2013).

²⁰ Dhika Malita Puspita Ningrum, "*Visualisasi Tuntunan Sholat untuk Tuna Rungu Berbasis Media Interaktif*", Skripsi. Pdf.

Research conducted by Dhika has similarity with this research that similar in discussing about guidance of prayer. But also there are differences that the author focuses on prayer practice guidance for children with special needs including mental retardation, cerebral palsy, hearing impairment, learning with special needs, and autism while Dhika's research discuss about visualization of prayer guidance just for hearing impairment.

Research conducted by Sangadah (STAIN Purwokerto) in 2010 entitled "*Upaya Peningkatan Pengamalan Ibadah Shalat bagi Siswa di MI Al-Ikhlash KarangPucung Kecamatan Purwokerto Selatan Kabupaten Banyumas*" also has similarity with this research. The similarity is equally researching on prayers. This research is focused on improving prayer for MI Students. Students who become object of research are normal students whereas in research that author does focus on prayer practice guidance for children with special needs.²¹

Another research that has similarity with this research is researched conducted by Laeli Ulfiyah (STAIN Purwokerto) in 2009 with the title "*Pembinaan Praktik Keagamaan Siswa kelas VIII di MTS Hasyim Asy'ari Tunjungmuli KarangMoncol Purbalingga*". Result of this research concluded that teacher use several methods in religious practice coaching that are lectures, question and answer, discussion, demonstrations, assignments, group work, exemplary, habituation, and advice. Beside it,

²¹ Sangadah, "*Upaya Peningkatan Pengamalan Ibadah Shalat bagi Siswa di MI Al-Ikhlash KarangPucung Kecamatan Purwokerto Selatan Kabupaten Banyumas*", Skripsi. (Purwokerto: STAIN Purwokerto, 2010).

coaching is done through two things: out of extracurricular activities such as teaching and learning Quran Hadith, *Akidah Akhlak*, *SKI*, *Fiqh*, and *NU*. Then there are extra activities such as *pesantren kilat*, scouting, and Great Day of Islam activities.²² The similarity is in the focus of research that coaching practice. If Laely's research the focus is religious practice development which includes worship, faith, morals, and Islamic History, so in this research the focus just on prayer practice guidance.

Beside it, this research also has similarity with Siti Muliatul Muthoharoh research (STAIN Purwokerto) in 2008 under the title "*Metode Pembelajaran Yang Diterapkan Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar Luar Biasa C Tanjung Purwokerto Selatan*". The focus of this research is to explore the methods applied in the study of Islamic Religious Education in SLB C Tanjung South Purwokerto. The result of this research is the most dominant method used is lecture method because it is considered very effective and efficient. It is also used other methods such as question and answer, demonstration and recitation as a backup method.²³

These research has similarity is equally researching on education for children with special needs. The difference is more emphasize on methods used by religious teachers in learning Islamic Religious

²² Laeli Ulfiyah, "*Pembinaan Praktik Keagamaan Siswa kelas VIII di MTS Hasyim Asy'ari Tunjungmuli KarangMoncol Purbalingga*", Skripsi. (Purwokerto: STAIN Purwokerto, 2009).

²³Siti Muliatul Muthoharoh, "*Metode Pembelajaran Yang Diterapkan Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar Luar Biasa C Tanjung Purwokerto Selatan*", Skripsi. (Purwokerto: STAIN Purwokerto, 2008).

Education for SLB C while the author more specific about prayer practice guidance for children with special needs.

F. Structure of the Study

This thesis consists of five chapters that Chapter I. Chapter I is normative foundation of this research including background of the problem, operational definition, problem statements, objectives and significance of the research, literature review, and structure of the study.

Chapter II, an objective basis of research that will be presented in this chapter is description of research and further into the objecting framework of prayer practice guidance for children with special needs in Junior High Boarding School Putra Harapan Purwokerto Banyumas. It will discussed include the sense of children or student with special needs, guidance of prayer practice concept, and guidance of prayer practice for students with special needs.

Chapter III discusses about the research method concluding type of study, source data, techniques data collection among others observation, interview, and documentation, and data analysis techniques. Then Chapter IV is the core of the discussion paper, which analyzes data of guidance of prayer practice for students with special needs in Junior High Boarding School Putra Harapan Purwokerto Banyumas.

Chapter V contains the conclusions of this research, suggestions from writer for some elements, and concluding remarks. The final part of the thesis will consist of a bibliography and appendices related to the research.



CHAPTER V

CLOSING CHAPTER

A. Conclusion

From the research that the author did which was about guidance of prayer practice for children with special needs in Junior High Boarding School can be concluded that to guide prayer practice for children with special needs, teachers do some effort among others: dividing students into two class that regular and inclusion class, establishing guidance of prayer practice program, using *musyafahah* method, and using demonstration.

B. Suggestions

1. To Headmaster of junior high boarding school Putra Harapan Purwokerto Banyumas
 - a. Already to support from the headmaster is a very important that can encourage the implementation of learning more qualified. It would be better if the guidance of prayer practice for student with special needs program more routinized.
 - b. The facilities that provided are good, but should be added as a instrument for guiding prayer practice and that used be media in learning.
 - c. The equipments of library are minimum specially about how to pray for students with special needs, so need to be equipped as

books for student with special needs in Junior High Boarding School Putra Harapan to train and like a reading about prayer.

2. For Teacher of islamic religious education (PAI)
 - a. More be varying the method in guidance of prayer practice for students with special needs so, the student did not feel bored quickly and the lesson that delivered will be easily accepted and also the learning to run optimally. Teacher can use media in guiding such as display media.
 - b. In the guiding process, inserted a "ice breaking" for the students are interested in the subject and also be one effort to rouse the mood of student.
3. For the student parent
 - a. The parents should be provided a prayer practice at home, because in school was minimal time.
 - b. The family is the first and most important factor in the formation of their self so be advised for parents to give special attention to their and also get used to good habits like to help people, said well in speech and polite, etc.
 - c. The parent should to teach, exemplifies and invite the children to a good thing and perform obligation such as prayer and other worship because the parents are closer with the children and the parents role are very important for them.

- d. The parent should be firm and not to pamper for them, because the formation of self are from the response of parents.
4. For the students and society
 - a. The students should to train themself and be more active in learning something that good and useful to be able to associate with others friend who are normal.
 - b. For society, should to support the program and activity that related with the students with special needs, so that, their ability can developing and they grew into normal citizen like generally.

C. Closing Word

Alhamdulillah, the author praises to Allah SWT, Who has given His grace and guidance, so that the author can finish this thesis, entitled “Guidance of Prayer Practice for Children with Special Needs in Junior High Boarding School Putra Harapan Purwokerto Banyumas”.

The author apologizes for the limited ability of the author in compiling of this thesis, and the author realizes that there are many wrongness in compiling. Advice and constructive criticism from all sides the author expects, as a reference and to make it better at the next time. The author also hope that this thesis useful for the author and the readers in general.

The author would like to thank to all those who have helped in the form of material and non-material from beginning to finish writing this thesis.

May the goodness and charity receives a reply from Allah SWT. May Allah SWT always gives His grace and guidance to all of us. Aamiin Aamiin Aamiin Yaa Rabbal'aalamiin...



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