



Communication Strategy of Islamic Religious Education Teachers in the Formation of Morals of Blind Students

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Abstract

The communication strategy of Islamic Religious Education teachers in the formation of the morals of students with disabilities has a very important role, because the condition of intellectual limitations requires a special approach that adjusts to the abilities and needs of students. Teachers not only function as material presenters, but also as guides, motivators, and role models that can be imitated by students. Through the use of simple language, patient and repeated two-way communication, the use of visual methods and hands-on practice, and the provision of real examples in daily life, teachers are able to instill Islamic moral values more effectively. A personal, compassionate, and consistent approach is the key to success in internalizing morals in students with disabilities. Thus, the right communication strategy of PAI teachers will help shape the religious behavior, independence, and discipline of students with disabilities, as well as foster mutual respect, manners, and responsibility. This shows that the formation of morals is not only determined by the teaching material, but is greatly influenced by the communication pattern of teachers who are humane, patient, and full of example.

Kata kunci

Strategi Komunikasi,
Pembentukan Akhlak

Abstrak

Strategi komunikasi guru Pendidikan Agama Islam dalam pembentukan akhlak siswa tuna grahita memiliki peran yang sangat penting, karena kondisi keterbatasan intelektual menuntut adanya pendekatan khusus yang menyesuaikan dengan kemampuan dan kebutuhan peserta didik. Guru tidak hanya berfungsi sebagai penyampai materi, tetapi juga sebagai pembimbing, motivator, sekaligus teladan yang dapat ditiru oleh siswa. Melalui penggunaan bahasa sederhana, komunikasi dua arah yang sabar dan berulang, pemanfaatan metode visual dan praktik langsung, serta pemberian contoh nyata dalam kehidupan sehari-hari, guru mampu menanamkan nilai-nilai akhlak Islami secara lebih efektif. Pendekatan personal, penuh kasih sayang, dan konsisten menjadi kunci keberhasilan dalam menginternalisasikan akhlak pada siswa tuna grahita. Dengan demikian, strategi komunikasi guru PAI yang tepat akan membantu

membentuk perilaku religius, kemandirian, dan kedisiplinan siswa tuna grahita, sekaligus menumbuhkan sikap saling menghargai, sopan santun, serta tanggung jawab. Hal ini menunjukkan bahwa pembentukan akhlak bukan hanya ditentukan oleh materi ajar, tetapi sangat dipengaruhi oleh pola komunikasi guru yang humanis, sabar, dan penuh keteladanan.

Introduction

Humans are created in the best form. Humans in living their lives in the world always wrestle with two tendencies, namely positive and negative. As social beings, humans always want to be in contact with other beings. He wants to know the surrounding environment, and even wants to know what is happening inside him. This curiosity is what forces humans to communicate.

Communication is a process in which two or more people form or exchange information with each other. Which in turn will suddenly be a profound understanding.¹ Humans in the process of development display various behavioral habits in the fields of family, religion, education, economy, and so on that are learned by every member of society. The role of communication is indispensable in social life, even in the learning process.

Because the learning process is a communication process, which is the process of delivering messages from the source of the message (teacher/educator) through certain channels or media to the recipient of the message (students/students). The message communicated is the learning material or material in the curriculum used. The source of the message can be teachers, students and so on. The channel is in the form of educational media and the recipients are students or students.²

Communication in education, teaching and coaching functions as a transfer of knowledge that encourages intellectual development, the formation of morals and skills and skills needed in all areas of life. Because communication in education is a very important element of his position.

Communication in education is a very important step, as it serves as a means of knowledge transfer that promotes intellectual growth, moral development, and the acquisition of the necessary skills in every aspect of life. A teacher is required to convey learning in the classroom well in accordance with what is expected, especially those who educate children with special needs must adjust to the disturbances experienced by students such as the blind, the blind, the deaf, the autistic and others.

Children with special needs, one of which is a disabled child, has the same rights as children in general in all aspects of life such as the right to education, and special

¹ Achmad Mucharam, Building Effective Public Communication, *IKON Journal of Communication Sciences* 2022 Vol. XXVII No.1 April 2022 ISSN: 1978-6972, 71-77.

² Juhaeni et al, Basic Concepts of Learning Media, *IEES: Journal of Islamic Education at Elementary School*, Vol. 1, No. 1, June 2020 : 38-46.

guidance. Communication for children with special needs is very important, because basically every citizen has the right to education (1945 Constitution article 31 paragraph 1). No exception to children who have disturbances in receiving material, especially in research, are children with disabilities. Disabled children are children who have below-average intellectual abilities and are characterized by intellectual limitations and incompetence in social interactions.

According to the American Association on Mental Deficiency (AAMD) in Alliance et al., it is stated that, Disability as a disorder that includes general intellectual function below average, namely IQ 84 and below based on tests and appears before the age of 16 years. According to the Japan League for mentally, it is the sluggishness of intellectual function, which is an IQ of 70 and below based on standard intelligence tests and occurs during the developmental period.³

Morality is a condition or soul that encourages a person to do acts or actions spontaneously, without the need for thoughts that involve a desire embedded in the soul. Meanwhile, coaching is an effort that is carried out consciously, planned, orderly, and directed to improve physical, intellectual, emotional, social, and moral development in children.⁴ Morals, aqidah and sharia are one of the fundamental keys, in this situation the role of the family is needed to cooperate with educational institutions and support activities carried out to increase enthusiasm in children so that they can understand how they should behave.

Children with special needs have been provided with special schools (SLB) by the government, it is hoped that teachers will be able to provide educational services to children like educational institutions in general. So that children with special needs can get education and skills to develop their potential to become human beings who have faith, noble character, healthy knowledge, creative, independent and responsible, even though they have mental shortcomings, the skills obtained will be a provision for them so that they do not become a burden on others, especially parents and families.⁵ As Allah SWT says in QS. An-nisa /4:9 :

وَلِيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ
وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

³ Ananda Putri Aliansy, Mengenal Lebih Dekat Anak Berkebutuhan Khusus Tunagrahita, *Jurnal Inovasi Pendidikan*, Vol 6, No. 1 Februari 2024, 204-205.

⁴ Receiving. Confusion of Character, Morals, Morals and Ethics, *Thaqāfiyyāt*, vol. 19, no.1, June 2018, 2-8.

⁵ Kasman, Inclusive Education for Children with Special Needs, *Journal of Education and Development* Vol.8 No.2 May 2020 Edition E.ISSN.2614-6061 P.ISSN.2527-4295, 517-519.

Translation:

And fear Allah, those who leave behind them weak children, whom they fear for their welfare. Therefore, let them fear Allah, and let them speak the truth.⁶

The success of teachers in delivering material is highly dependent on the smooth communication interaction between teachers and students. In moral development for children with special needs, it requires a special pattern, therefore teachers or educators must have a special communication pattern so that the message or material conveyed to students with disabilities can be relegated as well as understood and get responses or feedback from students.

Method

The study of this article uses a qualitative descriptive method of literature study. The data collection technique is through literature review such as journals, articles, websites, related books according to the problem to be studied by the researcher. The analysis technique used in this study is first to group data from books that are in accordance with the theme then analyzed based on the content and interpreted then will draw conclusions.

Results and Discussion

Definition of Strategy

A strategy is a tool, plan, or method used to complete a task. In the great dictionary of the Indonesian Language, Strategy is the science and art of how to use all the resources of nations to carry out certain policies in a state of war and peace or a careful plan of activities to achieve a specific goal.⁷

1. Definition of Communication

The term Communication in English means to be diverse or to be a common property. It can also be interpreted as a sharing process between parties who carry out communication activities that aim to share to achieve togetherness. If two people are communicating, then the same understanding of the messages being exchanged is the desired goal for both.⁸ In communicating, communicators are required to use good words. As Allah SWT says in QS. Al-Baqarah 263:

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ

⁶ Ministry of Religion of the Republic of Indonesia, Al-Qur'an and Its Translation (Jakarta: Al-Qur'an Procurement Project, 2006), 221.

⁷ Fatimah dan Ratna Dewi Kartika Sari, Strategi Belajar & Pembelajaran Dalam Meningkatkan Keterampilan Bahasa, *PENA LITERASI : Jurnal PBSI*, Volume 1 No. 2 Bulan Oktober Tahun 2018 e-ISSN : 2614-8226-2, 110-111.

⁸ Bonaraja Purba et al, *Communication Science: An Introduction* (Medan: Yayasan Kita Menulis, 2020), 75.

Translation:

Good words and forgiveness are better than alms that are accompanied by something painful (the recipient's feelings). God is the Richest and the Most Sustaining.⁹

Communication strategy is planning in delivering messages through a combination of sharing communication elements such as frequency, formality, content and communication channels so that the message conveyed is easy to understand and can change attitudes or behaviors in accordance with the purpose of communication. To achieve these goals, the communication strategy must be able to show how the operation is tactically carried out, in the sense that the approach can differ at any time depending on the situation and conditions.

2. Communication Strategy Objectives

The communication strategy is as follows:

- a. Announcing, which aims to inform the core information of the message to be conveyed in order to attract the target, which will later bring other information to the surface.
- b. Motivating, which aims to motivate someone who wants to convey a message to be in accordance with the purpose or content of the message to be conveyed.
- c. Education, which aims to educate through the message conveyed so that the public can judge whether it is good or bad or necessary to receive the message we convey.
- d. Disseminate information, (informing) which aims to disseminate information specifically in accordance with the goals or targets of the communicator that has been determined.
- e. Supporting decision making which aims to make a person dare to make decisions from the series of information conveyed by him, a communication strategy is considered successful if it is carried out in accordance with the planning and goals desired by the communicator to be achieved.¹⁰

3. Elements in the Communication Process

The elements in the communication process are as follows:

- a. Sender, communicator who conveys a message to a person or a number of people, sender or communicator in an organization can be an employee and can also be a leader.
- b. Encoding, is the process of diverting thoughts into the form of symbols.
- c. Message, is a set of meaningful symbols that are conveyed to the communicator.

⁹ Departemen Agama RI, *Al-Quran*, 124

¹⁰ Nabilla Kusuma Vardhani dan Agnes Siwi Purwaning Tyas, Strategi Komunikasi Dalam Interaksi Dengan Mahasiswa Pertukaran Asing, *Jurnal Gama Societa*, Vol. 2 No. 1, Mei 2018, 9-16

- d. Media, a communication channel through which messages pass from communicators to communicators.
- e. Decoding, the process by which the communicator determines the meaning of the symbol pattern that the communicator conveys to him or her.
- f. Receiver, the communicator who receives a message from the communicator.
- g. Response, response, a set of reactions to the communicator after being hit by a message.
- h. Feedback, is a communicator's response when conveyed or conveyed to the communicator.
- i. Noise, an unplanned disturbance that occurs in the communication process as a result of the receipt of another message by the communicator that is different from the message conveyed by the communicator to him.¹¹

4. The Role of Islamic Religious Education Teachers

Basically, the role of PAI teachers and general teachers is the same, namely both trying to transfer the knowledge they have to their students, so that they understand and know more about the broader science. However, the role of Islamic religious teachers is not only to try to transfer knowledge, but also to instill Islamic religious values in their students so that they can relate between religious teachings and science.

According to Djamarah, in connection with the role of teachers as "Teachers", "Educators" and "Supervisors", there are also various other roles of teachers. And the role of this teacher will always describe the expected behavior patterns in his various interactions, both with students, teachers and with other staff. From various teaching and learning interaction activities, teachers can be seen as central to their role. Because whether you realize it or not, part of the teacher's time and attention is devoted to working on the learning process and interacting with his students.¹²

According to Djamarah in his book "Teachers and Students in Educational Interaction," the role of Islamic religious teachers is as described below:

a. Concealer

As a corrector, teachers must be able to distinguish between good grades and bad grades. The two different values must be really understood in life in society. These two values may have been possessed by students and may have influenced them before students entered school. The different life backgrounds of students in accordance with the socio-cultural of the society where the students live will color their lives. All good grades must be maintained by teachers and all bad grades must be removed from the soul and disposition of students. If the teacher allows it, it means that the teacher has neglected his

¹¹ Rismayanti, Hambatan Komunikasi Yang Sering Dihadapi Dalam Sebuah Organisasi, *Al-Hadi: Jurnal Komunikasi*, Volume IV No. 1 Juli - Desember 2018, 826.

¹² Syaiful Bahri Djamarah, Guru dan Anak Didik dalam Interaksi Edukatif, Suatu Pendekatan Teoretis Psikologis (Cet. II. Jakarta: PT. Rineka Cipta, 2005), 37

role as a corrector, who assesses and corrects all attitudes, behaviors, and deeds of students. Corrections that teachers must make to the attitude and nature of students must be made not only at school, but also outside school.¹³

b. Inspirer

As an inspiration, teachers must be able to provide good inspiration for the learning progress of students. Learning problems are the main problem of students. Teachers must be able to provide instructions on how to learn well. The instructions do not have to depart from a number of learning theories, but from experience they can also be used as instructions on how to learn well. What is important is not the theory, but how to release the problems faced by students.¹⁴

c. Guide

As an informant, teachers must be able to provide information on the development of science and technology, in addition to a number of subject materials for each subject that has been programmed in the curriculum. Good and effective information is needed from the teacher. Misinformation is poison for students. To be a good and effective informatory, mastery of the language is the key, supported by the mastery of the material that will be given to students. A good informant is a teacher who understands what the needs of students are and serves the students.¹⁵

d. Organizer

As an organizer, it is another side of the necessary role of teachers. In this field, teachers have activities to manage academic activities, compile school rules, compile academic calendars, and so on. All are organized so that they can achieve effectiveness and efficiency in learning for students.¹⁶

e. Motivator

As a motivator, teachers should be able to encourage students to be passionate and active in learning. In an effort to provide motivation, teachers can analyze the motives behind students who are lazy to study and decline their achievement at school. At all times, teachers must act as motivators, because in educational interactions it is not impossible that there are students who are lazy to learn and so on.

Motivation can be effective if it is done by paying attention to the needs of students. Diversification of learning methods provides reinforcement and so on, can also motivate students to be more passionate about learning. The role of teachers as motivators is very important in educational interactions, because it concerns the essence of educational work that requires social skills, regarding performance in personalization and self-socialization.¹⁷

¹³ *Ibid*, 38

¹⁴ *Ibid.*,

¹⁵ *Ibid.*,

¹⁶ *Ibid.*,

¹⁷ *Ibid*, 39

Teachers as motivators should be able to encourage students to want to do learning activities, teachers must create classroom conditions that stimulate students to carry out learning activities, both individual and group activities. Stimulation or stimulation of learning of students can be grown from within students and can be grown from outside of students.

f. Initiator

In their role as initiators, teachers must be able to originate ideas for progress in education and teaching. The current educational interaction process must be improved according to the development of science and technology in the field of education. Teacher competence must be improved, skills in the use of educational and teaching media must be updated according to the progress of communication and information media this century. Teachers must make the world of education, especially educational interaction, better than before. Not following continuously without triggering innovative ideas for the advancement of education and teaching.

g. Facilitator

As a facilitator, teachers should be able to provide facilities that allow the ease of learning activities for students. An unpleasant learning environment, stuffy classroom atmosphere, cluttered desks and chairs, poorly available learning facilities, cause students to be lazy to learn. Therefore, it is the teacher's task to provide facilities, so that a learning environment that is pleasant for students will be created.¹⁸

h. Supervisor

The role of the teacher, which is no less important than all the roles mentioned above, is as a guide. The role that must be more important, because the presence of teachers in schools is to guide students to become capable moral adults. Without guidance, students will experience difficulties in dealing with their development. Students' disabilities cause more depending on the help of teachers. But as they mature, the dependence of students decreases. So, after all, guidance from teachers is very necessary when students are not able to stand on their own (independent).¹⁹

i. Class Manager

As a classroom manager, teachers should be able to manage the classroom well, because the classroom is a gathering place for all students and teachers in order to receive learning materials from teachers. A well-managed class will support the course of educational interaction. Conversely, a poorly managed classroom will hinder teaching activities. It is not impossible that students will feel bored to stay longer in class. This will result in disrupting the educational interaction process. Classes that are too crowded with students, less air exchange, full of noise, and more are not favorable for the implementation of optimal educational activities.²⁰

¹⁸ *Ibid.*,

¹⁹ *Ibid.*,

²⁰ *Ibid.*,

This is not in line with the general purpose of classroom management, which is to provide and use classroom facilities for various learning activities in order to achieve good and optimal results. So the purpose of classroom management is so that students feel at home in the classroom with high motivation to always learn in it.

j. Evaluator

As an evaluator, teachers are required to be a good and honest evaluator, by providing assessments that touch on extrinsic and intrinsic aspects. The assessment of the intrinsic aspect touches more on the personality aspect of the student. Based on this, teachers must be able to provide assessments in a broad dimension. So the assessment is essentially directed at changing the personality of students so that they become moral and capable human beings.

As an evaluator, teachers not only assess the product (teaching results), but also assess the process (the course of teaching). From these two activities, feedback will be received on the implementation of educational interactions that have been carried out.

5. Moral Building in Disabled Students

Moral development in children is the development of ethical virtues that must be owned and made a habit of children from school age, moral development is carried out at the same time as religious education, because the two are interconnected.²¹ In the moral development of school-age children, especially in students with disabilities, forms of moral cultivation are introduced, good attitudes and behaviors such as praying at the beginning and end of lessons. Morality towards fellow human beings is one of them such as the habit of smiling, greeting and greetings.

The basis of moral development serves as a foundation that guarantees the course of development to continue and has a grip in everything it carries out, including in the Qur'an surah Al-Qalam: 4 and hadith:

وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Terjemahnya:

"Indeed, you (Muhammad) are above the good ethics (khuluq)" (QS. Al-Qalam verse 4).²²

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

What it means:

"Indeed, I was sent to perfect noble morals". (HR. Ahmad).²³

²¹ Ahmad and Yusriah, The Urgency of Islamic Religious Education in the Development of Morals for Kindergarten Children, *JURNAL ILMIAH TARBIYAH UMAT (JITU)*, Volume 13 No 1 June 2023 <https://doi.org/10.36915/jitu> e-ISSN2088-513X, 55.

²² Departemen Agama RI, *Al-Qur'an*, 569.

²³ Rosihon Anwar, *Akidah Akhlak*, (Bandung: CV. Pustaka Setia, 2008), 206.

a. Definition of morality

There are two approaches that can be used to define morality, namely the linguistic approach, and the terminological approach. From a linguistic point of view, morality comes from the Arabic language, namely isim mashdar (infinitive form) of the words al-akhlaqa, yukhliq, ikhlaqan, according to the scales (wazan) of tsulasi majid af'ala, yufilu if'alan which means al-sajiyah (temperament), at-thobi'ah (behavior, character, basic disposition), al-adat (habits, customs), al-maru'ah (good civilization) and al-din (religion).²⁴

However, the root of the word akhlak from akhlaqa as mentioned above does not seem to be appropriate, because isim masdar from the word akhlaqa is not akhlak, but ikhlak. In this regard, there is an opinion that linguistically akhlak is isim jamid or isim ghair mustaq, that is, isim that does not have a root word, but the word does indeed exist.²⁵

To explain the meaning of morality in terms of terms, we can refer to various opinions of experts in this field. Ibn Miskawaih (d. 421 AH/1030 AD), who is later known as a leading and earlier expert in the field of morals, for example, briefly said that morality is an inherent quality in the soul that encourages it to do deeds without the need for thought and consideration.²⁶

According to Imam Barnadib, the term akhlak or khuluq is one root word with khalq or creation, khaliq (creator) and makhluk (creation), all of which refer to the basic Islamic view of human creation, that human beings are created in goodness, holiness and glory as "the best of creation" (*ahsanu taqwim*). He further explained that humans will be guided towards noble morals if they believe in Allah with various derivatives (derivations). Furthermore, humans will translate their faith into responsible behavior towards fellow humans, by advising each other about the truth and advising each other about fortitude. The basic human tendency towards goodness can be found in QS Ar-Rum (30):30 with the term Fitrah.²⁷

Of course, if you look at KBBI, the definition of morality will be simpler than the simple definition of morality above, namely an ethics or behavior. Then, Quraish explained that the word akhlak is usually used in the singular form, namely khuluq, as in surah Al-Qalam verse 4.

b. Purpose of Moral Building

The purpose of moral development is to direct students to be in accordance with religious norms, so that students will behave well and be ethical. The success of moral development for students, including students with disabilities, depends on the people closest to them such as parents, families, including teachers in their schools.

²⁴ Muhammad Baqir. *Morals in life* (Jakarta: Lentera, 2001), 77

²⁵ *Ibid.*,

²⁶ Fachrudin. *Iman dan Kehidupan* (Jakarta: N.V Bulan Bintang, , 2021), 23

²⁷ Imam Barnadib, *The Paradigm of Islamic Education: Building Indonesian Civil Society* (Yogyakarta: Safiria Insani Press-MSI UII, 2003), 64

Student morals are not just things related to speech, attitudes, and deeds that must be shown by students in socializing both at home and at school or outside of school, but various provisions that allow them to support the learning process and moral development in students. As for the students' morals, namely Morals to Allah swt such as sincerity, solemnity, patience, gratitude, tawakkal and prayer, Morals towards oneself and Morals towards fellow human beings.

The ways of fostering morals for students are instilling good manners for children such as manners for parents, manners for teachers, manners for neighbors, manners for friends and so on, training and accustoming children to be honest so that honesty becomes their daily morals, training and accustoming children to maintain trust, because honesty and trust are the foundation for the formation of noble morals, train children to respect and respect others and prohibit children from abusing, cursing, and mistreating others.

7. Tuna Grahita

a. Definition of Tuna Grahita

Tuna grahita is a term used to refer to children or people who have below-average intellectual abilities or can also be called mental retardation.²⁸ Based on this understanding, it can be explained that people with disabilities are people who experience limitations in terms of intelligence, so that people with disabilities will have difficulty understanding the materials taught by teachers. This causes special learning strategies to be needed by teachers in delivering teaching materials so that people with disabilities can understand the material provided.

The characteristics of tuna grahita are as follows:

- 1) Limited intelligence, meaning that children's learning abilities are very lacking, such as reading and writing. They don't understand what they're learning
- 2) Social limitations, meaning that children with disabilities are unable to take care of themselves, are unable to shoulder social responsibilities wisely, so they need help and guidance from parents and people around them.
- 3) Limitations of other mental functions. Children with cerebral palsy need longer time to adapt to their newly familiar environment. He can only show a good reaction if he follows things regularly and consistently.²⁹

Based on this presentation, it can be explained that students with disabilities have various limitations that make them need special treatment in providing an understanding of Islamic religious education materials, especially those related to morals. This aims to make it easier for students to understand the materials delivered by Islamic religious education teachers in the classroom. A good understanding of the materials delivered by

²⁸Aqila Smart, *Children with Disabilities Are Not the Apocalypse: Learning & Therapy Methods for Children with Special Needs* (Jogjakarta: Kata Hati, 2014), 49.

²⁹*Ibid.*, 49-50.

teachers will make it easy for students with disabilities to practice these materials in their daily lives in various educational environments. Both in the family, school, and community environment.

b. Classification of Tunagrahita

People with severe disabilities can be classified into several groups, this classification uses the Stanford Binet test and the Wescheler scale (WISC), namely:

1) Light category (Moron or Debil)

In the mild category, people with severe disabilities have an IQ³⁰ of 50-55 to 70. Based on the Binet test, the IQ ability of people with severe disabilities is 68-52, while with the WISC test, the IQ ability is 69-55.

2) Medium category (Imbesil)

People with severe disabilities in this category have an IQ of 35-40 to 50-55. According to the results of the Binet test, the IQ is 51-36, while the WISC test is 54-40. In these patients, they often experience nerve dysfunction that interferes with their motor skills.

3) Category berat (Severe)

This category has an IQ of 20-25 to 35-45. According to the results of the Binet test, his IQ is 38-20, while according to the WISC test, his IQ is 39-25. These sufferers have congenital abnormalities and limited motor sensory control.

4) Very heavy category (profound)

In this category, sufferers have a very low IQ. According to the results of the binet scale, the IQ of people with severe disabilities in this category is below 19, while according to WISC the IQ is below 24. Many sufferers in this category have physical disabilities and nerve damage. It is not uncommon for sufferers to die.³¹

The explanation of each category of people with severe disabilities is as follows:

1) Category Ringan

Mild disabilities have obstacles in two aspects, namely intellectual function and adaptive function. This is because their mental development is not in line with the development of their chronological age, causing a gap between *mental age* and *chronological age* which has implications for the achievement of their highest cognitive level only up to the stage of concrete operational level.³²

2) Medium Category

Children with moderate disabilities are not able to develop their abilities, so they have to rely on habits and regular exercise. Such as the ability to take care of oneself (eating, drinking, dressing, maintaining personal hygiene, and the cleanliness of one's

³⁰Nadia Rahmawati, et al., *Introduction to Intelligence Tests*, (Yogyakarta: Gajah Mada University, 2009), 3.

³¹Smart, *Anak Cacat Bukan Kiamat*, 50-51.

³²P. Ernisa, *Tuna Grahita Kategori Ringan*, (Jakarta: Lentera, 2004), 156

environment) and the ability to adapt to the immediate environment (such as adjusting to the environment).³³ In addition, the development of the medium gray language is very limited when compared to mild gray children, which causes the life of the medium gray blind child to be very dependent on others.³⁴

3) Category Heavy

Children with severe disabilities are also called idiotic children, because people with severe disabilities in this category need supervision, attention, and even maximum service in their daily activities. They cannot take care of themselves and cannot protect themselves from things that are harmful to themselves. In other words, children with severe disabilities need special attention from those around them.³⁵

4) Very Heavy Category

Severely severely impaired children are usually unable to speak and cannot understand commands well and require lifelong attention and supervision.³⁶

A Quick Look at the Grinch

The characteristics of tuna grahita are as follows:

- 1) Unbalanced physical appearance
- 2) At the time of growth, unable to take care of himself
- 3) Delay in speech and language development
- 4) Ignorant of the environment
- 5) Movement coordination is lacking, and
- 6) Frequent saliva from the mouth (ngeces).³⁷

Based on this presentation, it can be explained that people with visual impairment can be recognized from several aspects, including physical, personality, and mental aspects. This is quite important to know so that children with severe disabilities can get a proper and good education in the right place. By knowing the characteristics of the blind, parents have guidelines and guidelines to send their children to a special school for children with special needs, which is an extraordinary school and does not force their children to go to school in a place where children are mentally and physically normal. In addition, parents can also pay special attention to their children who suffer from visual impairment by providing extra attention and service compared to normal children.

³³Ibid.,

³⁴Ernisa, *Tuna Grahita*, 157

³⁵Lara Asih Mulya, *Anak Tuna Grahita tidak Selalu Idiot* (Jakarta:Pustaka Antara, 2023), 16

³⁶Dede Supriyanto, *Konsep Dasar Anak Tuna Grahita* (Jakarta : Pustaka Panjimas. 2021), 267

³⁷Smart, *Anak Cacat Bukan Kiamat*, 52.

Conclusion

The communication strategy of Islamic Religious Education teachers in the formation of the morals of students with disabilities has a very important role, because the condition of intellectual limitations requires a special approach that adjusts to the abilities and needs of students. Teachers not only function as material presenters, but also as guides, motivators, and role models that can be imitated by students. Through the use of simple language, patient and repeated two-way communication, the use of visual methods and hands-on practice, and the provision of real examples in daily life, teachers are able to instill Islamic moral values more effectively. A personal, compassionate, and consistent approach is the key to success in internalizing morals in students with disabilities. Thus, the right communication strategy of PAI teachers will help shape the religious behavior, independence, and discipline of students with disabilities, as well as foster mutual respect, manners, and responsibility. This shows that the formation of morals is not only determined by the teaching material, but is greatly influenced by the communication pattern of teachers who are humane, patient, and full of example.

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