Developing islamic religious and moral education academic assessment instrument for students with intellectual disability

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Abstract: The purpose of this study was to determine the validity and practicality of the newly developed Islamic Religious and Moral Education Education academic assessment instrument for students with intellectual disability at SLBN (State Special School) 1 Makassar. This study was conducted by using research and development model. Research and development is a study aiming to produce a certain product or improve an existing product. The research and development model applied in this study was the one proposed by Borg & Gall. Purposive sampling was implemented to obtain the research subject. The data were analyzed using qualitative descriptive and quantitative descriptive method. The results of data analysis showed that the average percentage of students’ achievement level is in very practical and very valid category. The conclusion of this study is that the developed academic assessment instrument is feasible to be used as a reference to measure the students with intellectual disability’s independence level development regarding with their ability to carry out their daily worship activities.

Keywords: academic assessment instrument, intellectual disability


Kata Kunci: Instrumen asesmen akademik, Tunagrahita

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INTRODUCTION

As a process of effort to do a good religious deed, Islamic Religious Education has great quality and characteristics, especially to build, create, and strengthen self-conception, a foundation of the deepest mindset in which mentality and behavior manifested by the religious principles. It is important to teach the main values of Islam to students with intellectual disability, in this case is those in elementary school, since religious values are the light that guide them to act accordingly to the way of their religion (Sa’diyah & Rochmah, 2017). Moreover, Anwary (2021) stated that building and developing children’s moral and behavior through religious education to build their character is a spiritual and academic need. In regard with the importance of Islamic Religious Education for students with intellectual disability, Hafiz (2017) explained that Islamic Religious Education can maximize their potential and have significant effect on their effort of implementing religion values. Some studies stated that the practice of teaching Islamic Religious Education on children with intellectual disability is teaching the values of Islam so that it can build their behaviors in their daily activities and later they can use it in their social life (Anwar & Zaennullah, 2020). Children with disability also have similar rights in getting an education with the others, getting equal education services so they can develop consciousness and responsibility regarding their future (Sari & Muliati, 2021). Moral guidance in Islamic Religious Education can make them full of piety and faith in their daily life. Adding the notion on the importance of Islamic Religious Education for children with intellectual disability, that kind of school subject is especially important for those entering puberty, in which they have an obligation to perform salah prayer (S.M & Widajati, 2020). Therefore, accurate strategies are needed to optimize the teaching and learning process of the Islamic Religious Education. Maftuhin and Fuad (2018) stated that the teacher is expected to be able to effectively take a role as mediator during teaching and learning process so an active and creative process can be encouraged. Moreover, Darmawati, Pettalongi, Idhan (2019) stated that implementation of Islamic values is the most important aspect in becoming godly believer and the teaching of Islamic Religious Education cannot be separated from learning Quran, belief, wudhu, honesty, reading and writing the quotes of Quran. The role of the parents and teachers is really prominent in educational process of children with disability since they need a lot of motivation and love.

A study by Kumalasari and Sormin (2019) entitled “Metode Pembelajaran Pendidikan Agama Islam pada Anak Tunagrahita di SLB C Muzdalifah Medan” (Islamic Religious Education Teaching Method for Students with Intellectual Disability in Muzdalifah Special School C Medan) showed that the methods used by the teacher of Islamic Religious Education for children with intellectual disability were lecturing, demonstration, question and answer, story telling, and practices. Those methods were used alternatively in each meeting so the students were not bored. Another research by Zulaikhhah, et al. (2021) entitled “Analisis Pembelajaran Pendidikan Agama Islam Kurikulum 2013 bagi Anak Berkebutuhan Khusus” (Analysis of Islamic Religious Education Teaching Practice for Students with Special Needs with 2013 Curriculum) showed that the teaching should involve individual approach in which the teacher should know the profile of their students. A study by (Soleha, Ningsih, & Paramitha, 2021) in SDLBN (State Special Elementary School) Pangkalpinang found that strategies used by the Islamic Religious Education teacher to teach children with special needs in this case is children with mild intellectual disability were Active Learning, Contextual Teaching Learning, Cooperative Learning, and PAIKEM. Based on an observation and interview conducted by (Sutejo, Nurdin, & Syahid, 2021) at SLBN 2 Palu, character development practices for children with intellectual disability can be conducted by positive habit reinforcement in their daily lives. Islamic Religious Education teacher held a morning routine activity for the children with intellectual disability in the form of reciting Quran. When there was a student who recited incorrectly, a correction was given immediately, and they needed to repeat the reciting with guidance from teacher so that the correct one would be internalized.

Another study conducted by Amalia, Novie Putri and Makhfud (2019) entitled “Potret Pembelajaran pada Anak Tunagrahita di Sekolah Luar Biasa Bhakti Pemuda Kota Kendiri” (Teaching and Learning Process for Children with Intellectual Disability in Special School of Bhakti Pemuda Kendiri Municipality) revealed that the teaching and learning process of Islamic
Religious Education for children with intellectual disability in Special School of Bhakti Pemuda Kediri Municipality focused on memorization and direct practice using a real and concrete media. It was conducted due to the lack of comprehension ability, especially regarding theoretical materials, possessed by children with intellectual disability. Those methods aimed to make the students able to apply the teachings of Islam in their daily life.

A study by (Rahmayanti, 2018) showed that the role of Islamic Religious Education teacher in increasing spiritual intelligence of children with intellectual disability is very prominent with the use of lecturing and demonstration methods appropriate with the background of children with intellectual disability. The research materials presented were about attitude, manner, salah, wudu, reciting Quran, and Quran memorization. Through those materials, the spiritual intelligence of children with intellectual disability increased, especially in their attitude, behavior, and manners.

Using an assessment is an organized way to see the wants, capability, and difficulty of children with disability in a certain subject. The result of the assessment can be used as a reference in developing an independent learning program. Therefore, the assessment should be easy to be applied by the teacher of children with special needs especially with intellectual disability for their self-development.

McLaughlin and Lewis (2010) stated that assessment is an organized way to profile a child in order to measure their ability and difficulty as well as their want (Suvandari, 2019).

Another problem faced by Islamic Religious and Moral Education teachers who teach students with special needs, especially those with intellectual disability, is a difficulty of identifying the needs of students in learning worship, especially in developing independence in conducting a worship. The problem arose due to a too simple and undetailed assessment used by the Islamic Religious and Moral Education teachers. The indicators in their assessment had limited scope of knowledge and skills so that the educational service conducted by the teacher was not optimal.

According to (Warsah, 2020), there are some problems faced by teachers, students, and parents regarding teaching and learning process of Islamic Religious Education which are mid-learning and post-learning problems. In addition, the teaching and learning process of Islamic Religious Education is not only a matter of understanding the theory, but also applying it in daily life.

Based on a study by Mahmudah and Elissa (2022) related to implementation of salah materials with LMS-based on the children with intellectual disability in State Guide Special School C of South Kalimantan, Islamic Religious Education teachers had done their best to deliver salah materials during LMS-based online classes. In its implementation, there were some hindering aspects, such as internet access and technology literacy.

A study by (Witasari, 2021) entitled “Strategi Pembelajaran PAI Pada Anak Tunagrahita di MI Ma’arif Sidomulyo Ambal Kabumen” (Teaching and Learning Strategies of Islamic Religious Education for Children with Intellectual Disability in Islamic Middle School Ma’arif of Sidomulyo, Ambal, Kebumen) revealed that teaching and learning strategies in Islamic Religious Education subject for children with intellectual disability were centered on the teacher’s assessment on students individually since children with intellectual disability have different ability in achieving their learning outcomes. The children with disability were asked to memorize al asma ul husna (99 names of Allah) and short verses in the morning and daily prayer before they go home. It is in line with (Zulfa, Noor, & Ribawanto, 2017) who stated that the teaching method for each child with intellectual disability is different based on their special needs. Educational services for deaf and blind children as well as children with down syndrome and intellectual disability are different since they have different needs which cannot be generalized for all kinds of disability.

Based on those problems and previous study, a new assessment instrument to ease the teaching and learning process of Islamic Religious Education for children with intellectual disability to perform their pray and worship independently, as well as to evaluate level of independence and comprehension is needed.

In the teaching and learning process of Islamic Religious and Moral Education, assessing the progress might be one of eminent factors. With the new academic assessment, the teacher can identify the needs of each student with special needs, especially those with intellectual disability in the subject of Islamic Religious and Moral Education.
Based on the needs analysis above, a development of academic assessment instrument of Islamic Religious and Moral Education for the students with intellectual disability was conducted. With this instrument, the teacher can measure level of students’ independence in doing their daily pray.

**METHOD**

This study was conducted using research and development model to create an innovative product. Innovative research is a research that focuses on creating or working on a certain product. The developed product is later judged by the experts to make it legitimate and reasonable. The product is developed based on the needs analysis. Expert judgment was done before. The product was implemented. The result from expert judgment was analyzed and the product was revised based on it in order to create a good quality and appropriate product. The revised product became the final product and delivered to the target user. There were 10 steps of research and development conducted in this study. The steps were (1) preliminary research and information gathering, (2) planning, (3) developing the first model of the product, (4) field testing the first model of the product, (5) revising the first model of the product, (6) main field testing the revised product, (7) revising operational product, (8) operational product testing, (9) revising final product, (10) disseminating and implementing.

Those steps were conducted orderly. From all of those 10 steps, this study only focused on the first to the fifth steps, from preliminary research to revising the first model of the product. The sixth to the tenth steps were not conducted due to the Covid-19 pandemic which made it dangerous to do a research involving a lot of people at the same time.

The technique of research and development in this study was conducted in three stages, which were: (1) preliminary study, (2) product development, and (3) product testing. Those stages did not diminish existed schemes and were proven in research and development.

The population of this research was the students of State Special Elementary School 1 of Makassar, a school that has a lot of students with intellectual disability and they already got Islamic Religious and Moral Education subject. Purposive sampling technique which was conducted on first-year and second-year students was used in this research. The variable of this research was academic assessment for Islamic Religious and Moral Education subject.

The operational variable definition of this study was assessment of students with intellectual disability academic achievement. The academic achievement was focused on aspect of worshipping with some indicators, which were recognizing and vocalizing *hijaiyah* (Arabic) letters correctly as well as recognizing and performing *wudu* correctly.

There were three main schemes applied in this research, which were preliminary study, product development, and product testing.

Quantitative and qualitative data were collected in this study. Regarding the ease of developed instrument aspect, the data of this study was valid and appropriate. The data was gathered from interview, questionnaire, assessment, and observation.

Quantitative data analysis used in this study was descriptive quantitative analysis with achievement level percentage technique. Descriptive qualitative data analysis was also conducted by analyzing how the teacher responded to the developed product.

**RESULTS AND DISCUSSION**

The data analysis shows that this research and development of this academic assessment instrument for students with intellectual disability in the subject of Islamic Religious and Moral Education fulfills criteria of validity and practicality. It can be seen from the percentage of achievement level from the score of assessment using questionnaire given to two experts, which were teaching expert and instrument expert, as well as assessment of teachers’ response, results of observation on the teacher and students’ activities during field testing of the product. The validity test of the assessment instrument can be seen in Table 1 and Table 2 below.

### Table 1. Results of Instrument Expert’s Validation

<table>
<thead>
<tr>
<th>No.</th>
<th>Aspect of Assessment</th>
<th>Indicator</th>
<th>Score</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Relevance</td>
<td>a. Assessment instrument is appropriate</td>
<td>4</td>
<td>√</td>
</tr>
</tbody>
</table>
b. Assessment instrument is appropriate with teaching and learning process involving students with intellectual disability.

c. Assessment instrument is appropriate with learning component of Islamic Religious and Moral Education subject for students with intellectual disability.

2 Instrument Comprehensiveness

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>a. The Instrument assesses all performance competence indicators which have to be mastered by students with intellectual disability.</td>
<td>√</td>
</tr>
<tr>
<td>b. The instrument assesses all Islamic Religious and Moral Education subject’s skill assignments.</td>
<td>√</td>
</tr>
</tbody>
</table>

3 Organization of the Instrument

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>a. The identity of assessment instrument is complete.</td>
<td>√</td>
</tr>
<tr>
<td>b. The component of assessment is complete.</td>
<td>√</td>
</tr>
<tr>
<td>c. Format is clear.</td>
<td>√</td>
</tr>
</tbody>
</table>

4 Appropriateness with Teaching and Learning Process of Islamic Religious Education

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>a. The instrument can be used to assess students’ achievement of Islamic Religious and Moral Education subject.</td>
<td>√</td>
</tr>
<tr>
<td>b. The instrument is appropriate with component of academic assessment for student with intellectual disability.</td>
<td>√</td>
</tr>
</tbody>
</table>

5 Appropriateness with Correct and Appropriate Use of Indonesian

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a. The spelling is correct.</td>
<td>√</td>
</tr>
<tr>
<td>b. The terms are correct.</td>
<td>√</td>
</tr>
<tr>
<td>c. The language used is easy to understand.</td>
<td>√</td>
</tr>
<tr>
<td>d. The instrument follows the rule of Indonesian.</td>
<td>√</td>
</tr>
</tbody>
</table>

6 Ease of Use

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>a. The instrument has clear instruction.</td>
<td>√</td>
</tr>
<tr>
<td>b. The instrument has clear guidance.</td>
<td>√</td>
</tr>
</tbody>
</table>

Based on the expert judgment on Table 1, the total instrument validation percentage was 70% and after converted into the table of criteria from (Sugiyono, 2011), it falls in good or valid category. Based on the above category, the developed assessment instrument is
Table 2. Results of Teaching Expert’s Validation

<table>
<thead>
<tr>
<th>No.</th>
<th>Aspect of Assessment</th>
<th>Indicator</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Assessment’s Completeness</td>
<td>a. The component of the assessment is complete (including identity, core component, base component, indicators, statement/question, and scoring)</td>
<td>√</td>
</tr>
<tr>
<td>2</td>
<td>Appropriateness of the Assessment’s Organization</td>
<td>a. The material is clear, healthy, and organized.</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. The material is appropriate with developmental level of the students with intellectual disability.</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td></td>
<td>c. The material is appropriate with the progress of the students with intellectual disability.</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td></td>
<td>d. The material is appropriate with teaching and learning standard of Islamic Religious and Moral Education for students with intellectual disability.</td>
<td>√</td>
</tr>
<tr>
<td>3</td>
<td>Assessment appropriateness</td>
<td>a. The assessment measures the teaching and learning process of Islamic Religious and Moral Education for students with intellectual disability.</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. The assessment’s instruction is clear and organized so it is easy to understand.</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td></td>
<td>c. The assessment uses appropriate scoring standard.</td>
<td>√</td>
</tr>
</tbody>
</table>

Based on the teaching expert in Table 2, the total percentage of the material validation was 91% and it is categorized as very good or very valid. The valid category means that the instrument can be used to measure its target (Echdar, 2017). Based on the percentage, the assessment instrument is appropriate to be tested.

Combining the two results of validation, the average percentage was 81% and with the percentage that falls from 81%-100% the instrument is categorized as very good or very valid.

Furthermore, the results of practicality test were obtained by analyzing the teachers’ responses and the observation of teaching and learning activities. The practicality text showed that the percentage was 98%, meaning that it is very good or very practical. However, from the preliminary test (limited test), the teachers’ responses showed a percentage of 77%. On the other hand, results of observation on the teaching and learning process showed a 90%. From those teachers’ responses and classroom observation, the practicality of assessment was in the range of 81%-100%. It means that the assessment instrument is in the very good or very practical category. Based on the above percentage, it is safe to say that the assessment instrument is appropriate and easy to use.
CONCLUSION AND SUGGESTIONS

Based on the data analysis, it can be concluded that this study develops a new instrument of academic assessment of Islamic Religious and Moral Education for students with intellectual disability. The product of this research is able to accurately measure the independence level's development of students with intellectual disability so that the teachers do not only measure their cognitive skills, but put more focus on their independence in doing daily pray. However, some suggestions are given.

1. Parents still have an important role.
In the process of increasing their independence, parents are expected to still guide their children in the house to make sure they apply what they have learned in school.

2. On the other hand, teachers who used the assessment need to be consistent.
It is needed to make the daily pray a habit for the students with intellectual disability.

3. Lastly, for the other researchers, a further development is essential in order to create a better teaching and learning process of Islamic Religious and Moral Education and educational services in general for the students with intellectual disability.

REFERENCES


Contemporary Islamic Education, 41 - 58.


