



The implementation of fiqh muamalah learning for children with intellectual disabilities at the state special school (slb) in magelang city

^{a,1,*} Anifa Rahmawati ^{b,2} Sigit Tri Utomo ^{c,3} Ana Sofiyatul Azizah ^{d,4}, Abdul Hakim ^{e,5}, Ahmad Mustafidin, Mas'udin ^{f,6}

^{a,b,c} INISNU Temanggung, Indonesia; ^{d,e} Sekolah Tinggi Agama Islam Walisembilan Semarang; ^f Institute Pengajian Tinggi Al-Zuhri, Singapore

¹ anifa8021@gmail.com; ² sigit.t.u@inisnu.ac.id; ³ ashofie25@gmail.com; ⁴ hakeem2barra@gmail.com;

⁵ ahmadmustafidin@setiaws.ac.id; ⁶ masudin@zuhri.com.sg

*Correspondent Author

ARTICLE INFO

Article history

Received:
24-09-2024
Revised:
26-10-2024
Accepted:
25-11-2024

Keywords:

Implementation of Fiqh Muamalah;
Intellectual Disabilities;
Mentally Retarded Children.

ABSTRACT

This The aim of this research is to explore the implementation of Fiqh Muamalah learning for children with intellectual disabilities, as well as to identify the supporting and inhibiting factors involved in its application at the State Special School (SLB) in Magelang City. This study employs a qualitative research method with a pedagogical approach and is categorized as field research. The data sources consist of primary data obtained through observations and interviews, and secondary data collected through documentation. Data collection techniques include observation, semi-structured interviews, and documentation. The data analysis involves data reduction, data display, and conclusion drawing, while data triangulation is conducted through source triangulation, technique triangulation, and time triangulation. The research findings indicate that Fiqh Muamalah learning for intellectually disabled children at the Magelang City SLB is integrated within Islamic Religious Education (PAI) subjects and is adapted to meet the students' needs and abilities. The materials taught focus on the basic principles of buying and selling, including its definition, legal rulings, and types of transactions. Two main teaching strategies are employed by PAI teachers: individual and behavioral strategies. The methods used include lectures, question-and-answer sessions, cooperative learning, and the Contextual Teaching and Learning (CTL) method. Supporting factors in the implementation of Fiqh Muamalah learning include adequate facilities and infrastructure, appropriate teaching methods and strategies, and the patience and dedication of PAI teachers.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Islamic education plays a vital role in shaping students' character and morals, including those with special needs such as children with intellectual disabilities. Since the era of the Khulafā' al-Rāshidīn, Islamic education has shown attention to the diverse needs of the community. During the caliphate of 'Umar ibn al-Khattāb RA, the Islamic educational system was not only expanded geographically but also methodologically to reach all segments of society (Aliwan, 2022). This indicates that inclusivity in education has been a part of Islamic tradition since its early days. Moreover, in understanding Islamic teachings such as *fiqh al-mu'āmalah* (jurisprudence of transactions), it is important for educators to base the learning materials on sound *ḥadīth* texts. This is in line with the analysis of *ḥadīth* authenticity based on *matn* (content), which plays a significant role in the study of the Qur'an and *ḥadīth* (Aliwan, 2023). The selection of authentic and relevant material is especially crucial in the context of teaching children with intellectual disabilities, who require simple and targeted approaches. In the era of Society 5.0, where technological and social developments are increasingly complex, Islamic education faces the challenge of remaining relevant while being inclusive. Religious moderation becomes key to delivering Islamic teachings wisely and accessibly to all, including students with intellectual limitations (Aliwan, 2024). Therefore, the implementation of *fiqh al-mu'āmalah* education for children with intellectual disabilities aims not only to introduce Islamic legal principles but also to internalize values of tolerance, independence, and social responsibility suited to their abilities.

Globalization in this modern era has not only impacted the industrial and economic sectors but has also gradually influenced the educational landscape (Nashihin et al., 2020). The digital era, often seen as a consequence of globalization, connects individuals and nations across boundaries of time and geography (Aliwan, 2024). Empowerment in education involves mobilizing, organizing, and directing human potential to optimize existing resources in achieving defined objectives (Aliwan et al., 2025). Improving the quality of education in Indonesia can be achieved by reforming both learning and teaching systems (Maskur & Anwar, 2021; Aliwan, 2025). Today, most of Indonesian society – and even globally – relies heavily on information technology, as it enables faster and more efficient access to information (Hidayati et al., 2020). These findings reinforce the relevance of deep learning as a learning model that is not only responsive to changing times but also firmly rooted in strong spiritual values. The theocentric humanistic educational approach emphasizes that the learning process should not only focus on cognitive skills but also foster spiritual character that places God at the center of all values (Panuntun, 2024).

Children with Special Needs (CSN) are individuals who, during their growth and development, experience physical, mental, social, or intellectual impairments compared to their peers (Dara Gebrina Rezieka & Khamim Zarkasih Putro, 2019). One category of CSN is children with intellectual disabilities, commonly referred to as *mentally retarded children* (*tunagrahita*), who have limited intellectual capacity and mental retardation. These children struggle to comprehend learning material and generally have below-average IQ levels. Therefore, they require special attention and educational guidance tailored to their specific needs (Tari & Maulida Nurul Sofia, 2021). In society, there are still stigmas and prejudices that devalue the education of children with special needs, especially those with intellectual disabilities. Some people perceive their physical or intellectual limitations as obstacles to being productive. As a result, some children are kept at home without access to formal education. However, there are also parents who accept their children's conditions and are able to support their education by enrolling them in inclusive schools or Special Needs Schools (SLB) (Rochmah, 2017).

Besides general education, SLBs also provide religious instruction as an essential component of daily life. One such subject is Islamic Religious Education (PAI), which

includes the study of *Fiqh Muamalah*—Islamic jurisprudence related to social transactions. In this subject, children with intellectual disabilities are taught practical applications of Islamic law concerning daily human interactions, such as buying and selling, leasing, and other transactions (Indariarti et al., 2022). The study of *Fiqh Muamalah* is highly important, as it equips students with the knowledge to differentiate between valid and invalid, or lawful (halal) and unlawful (haram), actions in everyday life. It helps them make correct decisions and act according to Islamic principles. This is especially important if they engage in activities like trading, where understanding Islamic prohibitions is essential (Sauqi, n.d.).

However, SLBs still face several challenges in delivering Islamic education. These include the lack of PAI teachers with an Islamic education background, limited Islamic learning resources tailored for children with special needs, and the limited ability of intellectually disabled students to grasp the subject matter. In addition, there is often a shortage of facilities and teaching strategies that are appropriately adapted to these students' needs (Rochmah, 2017). Through the study of *Fiqh Muamalah*, it is expected that intellectually disabled students can better understand and apply Islamic legal principles in their daily interactions, fostering harmonious relationships with others. Because these children often rely more heavily on others in daily life than those without disabilities, this subject becomes even more crucial. Based on this background, the researcher is interested in conducting a study entitled *The Implementation of Fiqh Muamalah Learning for Intellectually Disabled Students at SLBN Kota Magelang*

Method

This study employs a pedagogical approach, which is used to examine educational issues in order to improve the effectiveness of teaching and learning processes (Kusmiran & Siti Asiah, 2021). The type of research used is qualitative field research. Qualitative research is conducted to understand phenomena experienced by research subjects, such as behavior, perception, and actions (Moleong, 2021). This study was carried out at SLB Negeri (State Special Needs School) in Magelang City, and the subjects of the research are senior high school students with intellectual disabilities (tunagrahita). The data sources used in this study consist of primary data and secondary data. Primary data were obtained from observation and semi-structured interviews, while secondary data were obtained through documentation. The data collection techniques used in this study include observation of the learning process, semi-structured interviews with Islamic education teachers and students, and the collection of relevant documentation such as teaching materials and student learning outcomes. The data analysis techniques applied in this research follow three stages: data reduction, data presentation, and drawing conclusions. To ensure the validity of the data, the researcher used triangulation techniques, including source triangulation, technique triangulation, and time triangulation.

Result and Discussion

Implementation of Fiqh Muamalah Learning for Children with Intellectual Disabilities at SLB Negeri Kota Magelang

At SLB Negeri Kota Magelang, high school-level students with intellectual disabilities are divided into two classes: Class C for children with mild intellectual disabilities (educable) and Class C1 for those with moderate intellectual disabilities (trainable). Class C consists of 21 students, and Class C1 has 14 students. In general, fiqh muamalah learning for students with intellectual disabilities follows a similar process to that of regular schools. However, its implementation involves strategies, methods, and media adapted to the specific conditions and abilities of these students.

a. Learning Strategies for Children with Intellectual Disabilities

According to Ahmad Rathom, learning strategy refers to a plan developed by educators to ensure learning objectives are achieved effectively and efficiently (Sulastri & Aslan, 2023). The learning strategies for children with intellectual disabilities involve presenting simpler and more flexible material tailored to their abilities, delivered practically, contextually, gradually, and repetitively. At SLB Negeri Kota Magelang, the Islamic education teacher (PAI) uses two main strategies: individualized instruction and behavior modification, depending on the needs of each student. Based on observations and interviews with Mr. Ahmad Hasyim, the Islamic education teacher stated that individualized instruction is used for students with mild intellectual disabilities. This strategy helps assess each student's learning capability through intensive, one-on-one teaching sessions adapted to their comprehension levels. For students with moderate intellectual disabilities, a behavioral strategy is applied to help improve undesirable behaviors during class. These students often act impulsively, and their moods fluctuate. Therefore, behavior-based strategies are necessary to guide them toward more positive classroom engagement.

b. Learning Methods and Media for Children with Intellectual Disabilities

Methods refer to the techniques used by teachers during the learning process to achieve predetermined goals, and they must suit the students' needs and abilities (Sudarsih Dwi Ningrum & Luluk Ifadah, 2022). At SLB Negeri Kota Magelang, four learning methods are employed: lecture, question and answer, cooperative learning, and Contextual Teaching and Learning (CTL). For students with mild intellectual disabilities, the CTL method is used to relate learning material to daily life experiences. Cooperative learning is also implemented by organizing students into small groups to complete tasks given by the teacher (Kumalasari, 2019). Meanwhile, for students with moderate intellectual disabilities, the lecture and Q&A methods are primarily used. Teachers emphasize repetition in delivering lessons to help these students retain the material (Maulida Nurus Sofia & Nadia Rasyidah, 2021). In addition to methods, media play a crucial role in classroom instruction. Media are tools used by teachers to aid material delivery and are adapted to each teaching situation. Common media used by PAI teachers include the whiteboard and textbooks. Because students with intellectual disabilities often have difficulty with abstract thinking, concrete visual aids are essential to help them understand the subject matter (Winaya, 2019).

c. Learning Devices for Children with Intellectual Disabilities

Learning devices are tools or guidelines used to achieve learning objectives. These devices include syllabi, lesson plans (RPP), annual and semester programs, and student worksheets. SLB Negeri Kota Magelang implements the Merdeka Curriculum. However, 12th-grade classes still follow the 2013 curriculum, while 10th and 11th grades use the Merdeka Curriculum. These curricula are modified to meet the unique needs of students with disabilities. Teachers design differentiated learning plans that match each student's learning potential. However, for Islamic education (PAI), teachers do not prepare lesson plans or teaching modules for every meeting. Instead, these are created once per semester and serve as general teaching guides. Daily lessons are mainly based on textbooks (Zaidatul Arifah & Hamidulloh Ibda, 2021)

Supporting and Inhibiting Factors in the Learning of Fiqh Muamalah for Children with Intellectual Disabilities at SLB Negeri Kota Magelang

The learning process for children with intellectual disabilities is influenced by two main factors: supporting and inhibiting factors. The supporting and inhibiting factors for the learning of fiqh muamalah at SLB Negeri Kota Magelang are as follows:

Supporting Factors

Several factors support the learning process for children with intellectual disabilities:

1. Adequate Facilities and Infrastructure

Based on observations and interviews with Mr. Ahmad Hasyim, the Islamic Education (PAI) teacher, the facilities at SLB Negeri Kota Magelang are considered adequate for supporting classroom learning. These include classrooms, whiteboards, markers, desks, fans, and more. These facilities help ensure that fiqh muamalah learning can proceed effectively. In addition to the classrooms, the PAI teacher sometimes combines classes and uses the school hall with an LCD projector for larger sessions.

2. Appropriate Teaching Methods and Strategies

PAI teachers at SLB Negeri Kota Magelang already use suitable methods and strategies for teaching students with intellectual disabilities. As Mr. Ahmad Hasyim noted, the teaching approach is adapted to the material and the abilities of the students based on their classification. The methods used are varied to avoid student boredom, including lectures, question and answer, cooperative learning, and Contextual Teaching and Learning (CTL). The teaching strategies typically include individualized instruction and behavior modification (Sintiya, 2020).

3. PAI Teachers with Patience and Dedication

Due to the intellectual limitations of these students, teachers must possess great patience and perseverance in teaching. Children with intellectual disabilities tend to have low IQs and difficulty understanding lessons, requiring repeated explanations. Teachers must patiently provide quality service to help students absorb the material, which is delivered in simpler and more accessible forms. They must also consider the students' emotional states. If students show a lack of interest, they should not be forced to learn, as it may lead to resistance or refusal to participate (Anisa Sri Rahayu & Aulia Puspitarini).

Inhibiting Factors

1. Lack of Learning Media

According to Mr. Ahmad Hasyim, the use of learning media is still limited. For example, LCD projectors are not available in every classroom, requiring teachers to take turns when using the available equipment. The use of videos or animations related to the subject matter is also rare, and often teachers must rely on personal laptops to show them. The lack of suitable learning media reduces students' engagement and causes them to lose focus and get bored quickly. The school has not maximized the availability of media, and most lessons still rely on whiteboards and textbooks. To overcome this, teachers should communicate with school administrators to improve media availability in each class (Desti & Damsid, 2023).

2. Insufficient Number of PAI Teachers

From observations and interviews, another inhibiting factor identified is the shortage of PAI teachers at SLB Negeri Kota Magelang. There is currently only one PAI teacher responsible for all three educational levels: elementary (SDLB), junior high (SMPLB), and high school (SMALB). With a packed schedule, the teacher often teaches four or more classes per day. As a result, some classes must be combined, which compromises the quality of instruction. The teacher does their best to ensure that the material is effectively delivered. However, to resolve this issue, it is necessary for the school to communicate with the local education office to request additional teaching staff.

3. Lack of Student Learning Modules or Textbooks

Based on observations and interviews with Mr. Ahmad Hasyim, the students do not use modules or textbooks specifically designed for learning fiqh muamalah in the context of intellectual disabilities. The teacher usually summarizes material from general textbooks and writes it on the board or provides printed handouts. There is also a lack of textbooks aligned with the Merdeka Curriculum that support Islamic education for students with intellectual disabilities (Mais, 2018).

4. Cognitive Limitations Compared to Typically Developing Children

According to the principal, Mrs. Ina Sulanti, students with intellectual disabilities typically have IQs below 70, which makes them slower to grasp lessons and less able to

focus. Mr. Ahmad Hasyim added that students often struggle to retain information, requiring teachers to repeat lessons frequently, especially for those with moderate disabilities. Thus, teachers must use the most appropriate and creative strategies possible to help students retain the material and engage actively in the learning process (Damastuti, 2020).

Conclusion

Based on the discussion above, it can be concluded that the implementation of *fiqh muamalah* learning for students with intellectual disabilities at SLB Negeri Kota Magelang is carried out through Islamic Education (PAI) classes. Therefore, the material taught is not too in-depth and is adjusted to the needs of the students. In *fiqh muamalah* learning, the materials taught to students with intellectual disabilities include the basics of buying and selling, such as the definition of buying and selling, its legal rulings, and the types of transactions. The PAI teacher employs two main strategies in teaching these students: individualized strategies and behavior modification strategies. Meanwhile, the methods used in *fiqh* instruction include lectures, question and answer sessions, cooperative learning, and Contextual Teaching and Learning (CTL). These strategies and methods are tailored to suit the abilities and needs of the students. In terms of teaching media, the PAI teacher mainly uses the whiteboard and textbooks. There are two factors that influence the *fiqh muamalah* learning process for students with intellectual disabilities at SLB Negeri Kota Magelang, namely supporting and inhibiting factors. The supporting factors include adequate facilities and infrastructure, appropriate teaching methods and strategies, and the patience of PAI teachers in teaching students with intellectual disabilities. On the other hand, the inhibiting factors include the limited use of teaching media, the insufficient number of PAI teachers, the lack of learning modules or textbooks tailored for the students, and the cognitive differences between students with intellectual disabilities and their typically developing peers.

References

- Aliwan. (2022). *Pendidikan Islam masa Khalifah Sahabat Umar bin Khottob RA*. Dalam *Sejarah Pendidikan Islam* (hlm. xx-xx). Afasa Pustaka.
<https://penerbitafasapustaka.com/book/sejarah-pendidikan-islam>
- Aliwan. (2023). *Konsep Matan Hadits (Analisa Keshahihan Hadist berbasis Matan Shohih)*. Dalam *Pengantar Studi Al-Qur'an dan Hadits* (hlm. xx-xx). Afasa Pustaka.
<https://www.penerbitafasapustaka.com/book/pengantar-studi-al-quran-dan-hadits-1>
- Aliwan. (2024). *Moderasi Beragama dari Zaman Rasulullah hingga Era Society 5.0*. Afasa Pustaka.
- Aliwan, A. H. (2024). Etika komunikasi dakwah di era digital. *Jurnal Janaloka*, 2(2), 221–232.
<https://doi.org/http://dx.doi.org/10.26623/janaloka.v2i2.11347>
- Aliwan, Moh Fahsin, & Abdul Latif Zen. (2025). Pengelolaan sedekah sampah rosok dalam mendukung operasional Musolla Al-Ikhlas di Desa Guyangan Godong Kabupaten Grobogan. *Dimastik: Jurnal Pengabdian Masyarakat Teknik dan Informatika*, 3(1), 64–74.
<https://doi.org/https://doi.org/10.26623/dimastik.v3i1.11636>
- Aliwan, Moh. Fahsin, Abdul Hakim, & Moch Choirudin, Z. B. (2025). ChatGPT utilization for efficient test question design: A case study at SMK Hisba Buana Semarang. *Jurnal Ilmu Pendidikan dan Sains Islam Interdisipiner*, 4(3), 14–23.
<https://doi.org/https://doi.org/10.59944/jipsi.v3i2.290>
- Anisa Sri Rahayu, Aulia Puspitarini, & D. E. D. (n.d.). Pelaksanaan pembelajaran pada anak tunagrahita di SLB-C YPPALB Kota Magelang. *Jurnal Pendidikan Inklusi*, 2(1), 304.
- Damastuti, E. (2020). *Pendidikan anak dengan hambatan intelektual* (ed. ke-1). Penerbit Prodi PBL FKIP ULM.
- Dara Gebrina Rezieka, Khamim Zarkasih Putro, & M. F. P. (2019). Faktor penyebab anak

- berkebutuhan khusus dan klasifikasi ABK. *Jurnal Psikologi Pendidikan*, hlm. 47–49.
- Desti, & Damsid, R. S. (2023). Kendala yang dihadapi guru tunagrahita dalam proses belajar mengajar di Sekolah Luar Biasa (SLB) ABC Mandara Kendari. *Journal of Social Welfare*, 4(1), 9–10.
- Hidayati, N., Pungkasanti, P. T., Wakhidah, N., Informasi, J. T., & Semarang, U. (2020). Pemanfaatan media sosial sebagai digital marketing UMKM di Kecamatan Tembalang. *Abdimasku*, 3(3), 119–124. <https://doi.org/10.33633/ja.v3i3.129>
- Indariarti, T., dkk. (2022). Peran Sekolah Luar Biasa (SLB) dalam layanan pendidikan agama Islam bagi anak tunagrahita (Studi kasus di SLB 1 Kulonprogo). *Jurnal Riset Pengembangan dan Bahasa*, 1(4), 179.
- Kumalasari, D. S., & I. (2019). Metode pembelajaran pendidikan agama Islam pada anak tunagrahita di SLB C Muzdalifah Medan. *Jurnal Ilmu-Ilmu Sosial dan Keislaman*, 2(1), 5–6.
- Kusmiran, Siti Asiah, Y., dkk. (2021). *Teori & konsep pedagogik*. Penerbit Insania (Anggota IKAPI).
- Mais, A. (2018). *Media pembelajaran anak berkebutuhan khusus (ABK): Buku referensi untuk guru, mahasiswa dan umum*. Pustaka Abadi.
- Maulida Nurul Sofia, & Nadia Rasyidah, T. (2021). Pembelajaran pendidikan agama Islam bagi anak tunagrahita. *Jurnal Pendidikan dan Ilmu Sosial*, 3(3), 474.
- Moleong, L. J. (2014). *Metode penelitian kualitatif*. PT Remaja Rosdakarya.
- Maskur, Muhammad Khoirul Anwar, & Triannah. (2021). Implementasi pembelajaran blended learning di Madrasah Ibtidaiyah. *Jurnal Magistra*, 12(2). <https://doi.org/10.31942/mgs>
- Nashihin, H., Efendi, R., & Salmiyatun, S. (2020). Pemanfaatan Facebook sebagai media pembelajaran pendidikan agama Islam pada masa pandemi Covid-19. *At Turots: Jurnal Pendidikan Islam*, 2(1), 20–32. <https://doi.org/10.51468/jpi.v2i1.24>
- Rochmah, R. S., & S. K. (2017). Problematika guru pendidikan agama Islam dalam pembelajaran anak tunagrahita usia SD awal. *Journal of Madrasah Ibtidaiyah Education*, 1(1), 53–54.
- Sauqi, M. (2020). *Fiqh Muamalah*. Penerbit CV. Pena Persada Redaksi.
- Sintiya, S. (2020). *Pendidikan agama Islam bagi anak penyandang disabilitas*. Guepedia.
- Sudarsih Dwi Ningrum, Luluk Ifadah, & N. A. M. (2022). Tantangan pembelajaran pendidikan agama Islam dengan metode blended learning di PKBM Ulul Albab Desa Reco Kecamatan Kretek Kabupaten Wonosobo. *Jurnal Kependidikan Islam dan Keagamaan*, 4(2), 59.
- Sulastri, & Aslan, A. R. (2023). Strategi guru pendidikan agama Islam dalam penyampaian materi pada anak tunagrahita di Sekolah Luar Biasa Negeri Sambas Tahun Pelajaran 2022/2023. *Jurnal Literasi Unggulan*, 1(2), 576.
- Tari, Maulida Nurul Sofia, & Nadia Rasyidah, T. (2021). Pembelajaran pendidikan agama Islam bagi ABK tunagrahita. *Jurnal Pendidikan dan Ilmu Sosial*, 3(3), 461.
- Winaya, N. L. G. K. W., & I. M. A. (2019). Prinsip khusus dan jenis layanan pendidikan bagi anak tunagrahita. *Jurnal Santiaji Pendidikan*, 9(2), 124.
- Zaidatul Arifah, Hamidulloh Ibda, & A. F. F. (2021). Peningkatan profesionalisme guru dalam mengembangkan RPP di Al Ma'arif Kupen. *Jurnal Kependidikan Islam dan Keagamaan*, 3(2), 64.