

Research Article

Religious Coping in Students with Disabilities with Disabilities

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Correspondence other: noor.alaya443@gmail.com**Abstract**

Education is a right that must be obtained by everyone without exception, as well as people with disabilities, they have the right to receive education according to their abilities, whether formal education or non-formal education, general knowledge or religious knowledge, and it is their choice to determine what path of education they take. what they take is like students with disabilities who study at Islamic boarding schools. This is an unusual phenomenon because students with disabilities have to struggle like normal students in general with their limitations. In this research, students with disabilities admitted that they were hampered by several things, namely adjustment, independence and bullying from friends. This research aims to explore religious coping in students with disabilities who are physically impaired. The research method used in this research is a qualitative research method with a phenomenological approach. Data collection used in this research was interviews and observations. The data validity technique uses triangulation techniques. The results of the research in this study were that students with disabilities were able to accept and be sincere about their situation, the subject decided to receive Islamic boarding school religious education on the basis of religion, he wanted to deepen his knowledge of religion, and this was done through the Islamic boarding school route. The religious coping strategy used by the subject is the deferring approach carried out by the subject by surrendering or believing that there will definitely be help from God, and the collaborative approach carried out by the subject by taking lessons from each problem and trying to solve it by asking God for help. Apart from that, the subjects also used a form of positive religious coping, where the researchers found that the subjects reflected with feelings of patience, gratitude



and sincerity. Subjects also need support, the biggest support comes from parents, then from friends and the surrounding environment.

Keywords: coping religius, disabled students with physical impairments

INTRODUCTION

Education is the right of everyone without exception, both formal education and non-formal education, both general science and religious science. One of the ways taken to get religious knowledge is by staying in pesantren, pesantren is an option because the pesantren curriculum teaches more religious knowledge than general science. For people with special needs, entering pesantren is an unusual phenomenon, because students must be able to carry out all their own needs, and are required to be more independent. But in reality there are students with disabilities who live in boarding schools. According to the Government Regulation of the Republic of Indonesia Number 13 of 2020 concerning Adequate Accommodation for Students with Disabilities, n.d. Persons with Disabilities are any person who experiences physical, intellectual, mental, and/or sensory limitations for a long period of time who in interacting with the environment may experience obstacles and difficulties to participate fully and effectively with other citizens based on equal rights. So that in this case people with disabilities also have the same rights in getting education both formal and non-formal. According to data from the Central Bureau of Statistics of Semarang Regency, the number of people with disabilities in 2020/2021 reached 1,804 people.

In general, students with disabilities also carry out all activities carried out by normal students in general, such as running daily pickets, carrying out obligations and rules of Islamic boarding schools. The results of an interview with students with disabilities on July 23, 2023 stated that the beginning of becoming a student was due to their very strong desire to live in Islamic boarding schools and want to get religious education, but there were several obstacles such as adjustment, feelings of inferiority, getting bullied from their friends and physical conditions that were prone to illness. In addition, the Islamic boarding school does not discriminate between disabled students and normal students, only the placement of rooms is different. Students with

disabilities are in the first floor room and the other students are in the second floor room and so on. According to Aziz, 2015 indirect psychological effects on people with disabilities are the nature of low self-esteem, lack of confidence, lack of initiative, and turning off their creativity. A very influential factor for the development of people with disabilities is the environment.

A person's ability to cope with pressure or problems is called coping. According to Carver & Connor-Smith, 2010 coping is the effort individuals make to prevent or reduce threats and harm, or to reduce suffering. Lazarus & Folkman divide coping into 2 namely problem-focused coping and emotion-focused coping. Problem-focused coping is directed at the stressor itself, by taking steps to eliminate or avoid it, or reducing its impact if it is inevitable. Emotion-focused coping aims to minimize distress triggered by stressors. On the other hand, religion is considered capable of overcoming stressful situations. According to Pargament K. I., 1997 religion is a process of seeking meaning by relating to the sacred. Religion is considered to help the coping process in healing diseases.

Several studies on religious coping have shown positive results. Research conducted by According to Supradewi, 2019 with increasing religious coping shows that the lower the stress experienced by students. According to Francis et al., 2019 negative religious coping is significantly associated with symptoms of anxiety and depression, while positive religious coping is essential for improving mental health. According to Thomas & Barbato, 2020 positive religious coping can overcome during disease outbreaks by reducing the risk of depressive symptoms. According to Kartika Alundari et al., 2023 that religious coping affects stress in adolescents. According to Sulistyani et al., 2019, the higher the religious coping carried out, the higher the ability to adjust to one's self. The results of research conducted by Daulay, 2020 religious coping contribute positively to the meaning of life including: 1) providing support to minimize stress; 2) engender resilience; 3) religious practice promotes self-sobriety and mental health; 4) improve the ability to manage negative emotions negative emotions; 5) drawing closer to God through religious practice. Research (Cetty et al., 2022) shows that religion becomes very important in overcoming illness, as well as

the importance of religion in overcoming psychosis and the potential value of incorporating religious interventions in Mental Health Treatment. According to Kamaliyah's research, n.d. shows that religious coping affects subjective well being. From the above explanation, researchers want to know the picture of religious coping in students with disabilities.

METHOD

The method in this study uses qualitative research methods. According to Nasution 1992 (in Rukajat, 2018) qualitative research is observing people in their environment, interacting with them, trying to understand language and interpretations about the surrounding world. Creswell 2010 (in Rukajat, 2018) explains that the qualitative approach is an approach to constructive knowledge statements based on constructive perspectives (e.g. meanings derived from individual experiences, social and historical values, with the aim of building or certain patterns of knowledge) or based on participatory perspectives or both. According to Anggito Abi, 2018 qualitative research is the collection of data in a natural setting with the intention of interpreting phenomena that occur where researchers are key instruments. The techniques used in this study are observation and in-depth interviews. Data analysis is carried out by referring to the theoretical foundation in research. The validity test of the data in this study is a triangulation technique. The research data are presented in descriptive form. Model analysis is carried out by data reduction, data presentation, and conclusion drawing or verification. The subjects in this study were students who lived in Islamic boarding schools in the Pati area.

RESULT AND DISCUSSION

The result of this study is a summary of interviews and observations that reveal about religious coping in students with disabilities in Islamic boarding schools. As for supporting data, interviews were conducted with supporting informants, namely the mothers of subjects who knew a lot about informants.

Identity of the Informant

In this study the subjects were male students in an Islamic boarding school

in the Central Java region, the subjects had disabilities with imperfect legs, which resulted in subjects not being able to walk properly. The impairment experienced by the subject was felt from birth, the subject claimed that he was born prematurely, which resulted in less than perfect development in his physique. From the explanation of the supporting informant that the baby was born prematurely, it was known that the baby was not in a good position, and responded by the baby shaman, from there the supporting informant drew the conclusion that there was physical bone development that was not fully developed, thus making the subject disabled from birth. According to Atmaja, 2018 there are several etiologies that can cause damage to children with disabilities, the damage is located in brain tissue, spinal cord tissue and in the skeletal musculus system.

At school in elementary to junior high school the subject admitted that he often received poor treatment from his friends, such as often being bullied, this was not only revealed by the subject but also revealed by a supporting informant who said that when he was a child he was often bullied by his friends, the reason may be because he was a child not yet known, starting from junior high school education, the subject's friends were able to accept his imperfect situation, At this age the subject admitted to being a rather wayward child, as he wanted to avenge his friends who bullied him. The tremendous impact of disability is not only felt on him, but his family and society. They perceive people negatively as disadvantaged, most societies perceive them as different, helpless, always in need of others, or a burden on others. (in Atmaja, 2018)

From the experience above, when class IX subjects decided to mondok (live in Islamic boarding schools), this was based on the thoughts of subjects who felt that they had nothing and could not do anything but religion, so he was determined to deepen religious knowledge in Islamic boarding schools. From the explanation of the supporting informant that, initially he wanted to have a child living in a pesantren, but seeing the shortcomings in his son, he discouraged his intention to demand that his son be in boarding school, knowing that his son wanted to go to school, the supporting informant felt worried and could not immediately give an

answer, he asked how later there with his son's condition like this, there was a sense of doubt in the supporting informant, But the subject's strong desire can show both parents that he is capable of being a student. The subject's parents eventually followed his wishes without demanding anything, only supporting and giving positive directions. During her time as a student, the subject explained that she still received unfavorable treatment from her cottage friends, such as being bullied, but there were still some cottage friends who cared about her.

The self directing approach

When the researcher asked if there was a problem how to solve it, then the subjects answered by themselves, meaning by flipping their hearts, being made to forget by coming to a coffee shop, or going home to meet parents. In line with what the supporting informant said that when there is a problem, the first thing the subject does is think first and then tell the parents. The subject did this when initially living in the boarding school because when the informant explained that he was often sick, so he had permission from the pesantren for healing, then the subject also explained that the first year of staying in the boarding school the subject often went home because he was often sickly. It was also revealed by supporting informants that the beginning of living in boarding schools often got sick because they were still adapting to the environment. Supporting informants also explain when subjects have problems that do not directly involve God but go through a process, such as thinking deeper, forgetting or telling stories to parents and friends. But it does not show a negative relationship with religion and God.

The deffering approach

From the subject's explanation that he is resigned to God on certain things, such as when there is a problem the subject does not immediately act to solve independently, but rather internalizes or ponders what wisdom or positive things can be taken from this incident. This was conveyed by supporting informants to always take lessons from every problem with added gratitude because it was a process towards adulthood. The subject claimed that when surrendering to God a

problem at hand would improve, if there was an obstacle the subject believed that there must be God's help, through help from friends and others. The subjects believed that God did not burden what the subjects did not have or could not do, there was always help from God. From the explanation of William James (Wulff, 1991, James, 23, Jalaluddin, 2007, Subandi, 2013) that people who have a healthy soul tend to see everything in front of them as good and always optimistic, always see the problem as enrichment and maturity of the soul, and have hope that God will provide help through a path that has never been thought of before,

The collaborative approach

In solving problems the subject always involves God, it is evident from the informant's explanation that it always involves God in every problem, and explains almost never does not involve God, always involves God at all times, when there is a problem then, it is interpreted by the subject as kafaroh or retribution for the sins he has committed, the subject redeems it by carrying out religious rituals such as prayer and diligent study. Then the subject also explained that he always took lessons or wisdom from every malalah that befell him, the subject explained that he learned to love God and the Prophet because with this the subject felt no burden he felt. The subjects claimed to always need and involve God at all times when they needed God or not. It is also God who reminds subjects not to be arrogant in this world. It was conveyed by the supporting informant that the main thing was to pray and not do disobedience, then in addressing the problem of the supporting informant explained that it could be done by returning to God. In Ikhwanisifa's research, 2022, a person who has subjective welfare is someone who is able to have a strong belief in religion and God, which is manifested in an attitude of laughter when faced with a problem

Coping religius positiv

The subject claimed not to immediately conclude a destiny or event before taking wisdom from the event by thinking again, digesting an event until finding the wisdom behind it. Then the subjects compared when there was a problem and there was no problem, it was an expression of the subject's gratitude. When there is

a problem, the subject also thinks because of the effect and takes the positive side, then the subject responds patiently. the subject feels the existence of God with the existence of problems, because according to the subject a problem shows the power of God and must be learned, God's help is also felt by the subject through the help of friends. Then the subject interprets the world only as limited to the world, which is a place to collect as many good deeds as possible, because when he dies, he can no longer do good deeds. The subject felt that he was more sincere than the beginning of boarding school, because he could think that he could distinguish good and bad for him. The subject of interpreting punishment from God is a form of God's attention, as a sin remover and guide. The informant claimed that as he got older, the problem would increase only because he had passed the previous problems so that he was able to solve them because he already knew the formula and was returned to God. In addition to God's help from friends, the subject claimed that God's help also came from parents, then interpreted a problem and looked for a solution gratefully. The subject is better able to accept the situation because with such conditions he can sit quietly with his open mind. The subject felt that what happened to him was a pleasure to be thanked for by being diligent in studying, and grateful. In line with what the supporting informant said, the informant can be more patient with his situation and can be more grateful and sincere in carrying out his activities without any despair or complaint. William James (Wulff, 1991, James, 23, Jalaluddin, 2007, Subandi, 2013) also explained that affectively emotionally people who have a healthy religious soul always feel happy and happy, always apply the principle of gratitude, when they get something good they will be accepted and increase their devotion to God, when they get a calamity they will be accepted as part of themselves and live patiently.

Coping religious negativ

The subject explained that religion is very important for the subject's life, so in his view all events and disasters are a lesson that must be learned or positive, so that the subject does not have a negative view of religion, and does not solve his problems negatively towards religion. Supporting informants said that the subjects

did not have a negative view of religion, in fact the subjects never complained and despaired. The results of the study (Chow et al., 2021) that positive religious coping is very important in reducing anxiety and depression in health workers during a pandemic, the strategy carried out is to increase positive religious coping and suppress negative religious coping to improve mental health.

CONCLUSION

Based on the discussion in the previous chapter, the author can draw a conclusion that the religious coping strategy used by students with disabilities is the deferring approach, something that the subject does resignedly or believes there must be help from God, and the collaborative approach is carried out by the subject by taking wisdom from each problem and trying to solve it by asking God for help. In addition, the subjects also used a form of positive religious coping, where researchers found that subjects reflected with feelings of patience, gratitude and sincerity. The subjects also needed support, the greatest support coming from parents, then from friends and the surrounding environment. The results of this study also found that informants have a strong drive from within themselves based on religion, patience and gratitude are also strong foundations for informants to undergo as students. Then full support from parents who are able to convince students with disabilities to always accept any condition, then there is support and attention from fellow subjects who are willing to help when needed.

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