

## A Family in Ponorogo, Indonesia, with a Member Who Has Mental Retardation Grew to Value Independence and Religious Beliefs

M. Zainal Arif<sup>1</sup>, Happy Susanto<sup>2</sup>, Ayok Ariyanto<sup>3</sup>, Adib Khusnul Rois<sup>4</sup>, Syamsul Arifin<sup>5</sup>

### ABSTRACT

*This paper aims to show that the development of mental retardation appears due to conditions of poverty in the village of Karangpatihan, Balong, Ponorogo, Indonesia. The cause of it all is that the community cannot access sufficient nutritious food, causing defects in the fetus and newborn. Inadequate nutritional intake in pregnant women has a close relationship with the birth of babies with mental retardation conditions. The poverty that hit Karangpatihan village is a special concern that must be resolved by the village government. This paper uses the qualitative research method, collecting data from interviews, observations, and documentation. Data analysis using Miles and Huberman's concept of triangulation members. The results show an attitude of independence must be instilled in the mentally retarded community in order to overcome the poverty that occurs. The planting of independence carried out by the village government must be social and in the form of community empowerment programs in the form of making splashed batik, catfish farms, goats, and doormats. The form of religious independence of the mentally retarded community is as follows: how to make mentally retarded people have the ability to worship or religious activities, especially in ablution and congregational prayers, starting from mentoring, training, and understanding until independence appears according to the abilities of each mentally retarded citizen.*

**Keywords:** mental retardation family, value independence, religious beliefs.

### INTRODUCTION

Karangpatihan Village, Balong Sub-district, Ponorogo Regency is one of the villages that is called the "idiot village" because many members of its citizens have disabilities, especially mental retardation. This is caused by several factors, including: living below standard (poor), barren soil conditions and only planted with cassava, so it can be said that they are malnourished. In Law No. 20 of 2003 concerning the National Education System it is stated that every citizen has the same right to obtain education (Ministry of Religion of the Republic of Indonesia: 2006). Based on the law, every citizen has the right to receive education without exception for those with special needs.

The term "idiot village" for the village is actually not appropriate because not everyone who is in the village has mental retardation (tunagrahita). People who have mental

---

<sup>1</sup> Department of Islamic Education University Muhammadiyah Ponorogo

<sup>2</sup> Department of Islamic Education University Muhammadiyah Ponorogo

<sup>3</sup> Department of Islamic Education University Muhammadiyah Ponorogo

<sup>4</sup> Department of Islamic Education University Muhammadiyah Ponorogo

<sup>5</sup> Department of Islamic Education University Muhammadiyah Ponorogo

retardation (tunagrahita). Residents with special needs for mental retardation (mental retardation) have many limitations but can live their lives for a long time (Hanif and Asri, 2013). So it is certainly also related to the people who are in the environment. So it invites various questions, including: how is the form of independence and religious practice for mentally retarded residents (tunagrahita) in Karangpatihan Balong Village, Ponorogo.

The purpose of this study was to analyze and describe strategies for solving social problems based on local wisdom related to forms of economic and religious independence in families with mental retardation (tunagrahita) in Karangpatihan Balong Ponorogo.

Local wisdom is the conception of a particular local community about life. The conception is based on clear reasoning, good manners, and contains positive things. Local wisdom is also interpreted as a work of reason, deep feelings, character, forms of temperament, and suggestions for human glory (Soetomo, 2012). Zulkarnain et al (2018) also said that local wisdom is certain principles and ways, which are adopted, understood and applied by local communities in interacting with the community. Meanwhile, according to Karo that local wisdom is ideas or values, local or local views that are wise, full of wisdom, of good value that are embedded and followed by community members (in Theresia, 2014). Local wisdom grows and develops in line with the dynamics of community knowledge. Community knowledge is the implementation of local knowledge that is always evolving through the process of working while learning in order to maintain and improve welfare, meet needs and adapt to environmental developments (Soetomo, 2012).

Local wisdom has the characteristics of (1) a spirit of independence, (2) strengthening community participation in the empowerment process, (3) encouraging cost-effective appropriate technology and providing opportunities to understand and facilitate the design of appropriate program approaches. So that local wisdom can be understood as values and norms that apply in a society that are used as a reference in attitude and action, Oding (in Theresia, 2014).

Mental retardation is often referred to as feeble - minded, mentally retarded, stupid (idiot), and intellectual impairment. While in clinical psychology, people who experience mental disorders or weaknesses with less intelligence (Maramis, 2005: 386). American association on mental deficiency / AAMD, also said that mental retardation is a condition of general intellectual function below average, (Kaplan et al, 1997: 673). Santrock (2010:224-225) and Durand and Barlow (2007:305-306) also emphasized that mental retardation is a condition characterized by low intelligence, adapting in daily life is difficult and difficult to socialize.

Nevid, Rathus, and Greene (2003:149-150) classify mental retardation (tunagrahita) based on Intelligence Quotient (IQ) to 3, namely: (1) debil, IQ: 70-90 is a mild mental retardation (tunagrahita). The level of intelligence is equivalent to a normal child aged 7-12 years educable, (2) imbecil, IQ:50-70 is a moderate mental retardation (tunagrahita) with a level of intelligence ability equivalent to children aged 3-7 years, the ability to form concepts is limited, but is trainable, (3) idiot, IQ:0 -25 is severe mental retardation. Has an intelligence level equivalent to a normal child aged 1-3 years. Dependent on others because they are unable to live without the help of others. IQ here can not necessarily be used as a measure for the severity of mental retardation (tunagrahita) but can be based on specific assessments and adaptive behavior and psychomotor tests. So it can be said that mental retardation (tunagrahita) is the result of pedagogic processes in the brain that cause limitations on intellectual and adaptive functions.

Local wisdom applied to families with mental retardation (tunagrahita) is fostering independence in economic and religious terms. Instilling an attitude of independence and religious values in mentally retarded residents is very important so that they are not underestimated just because they have shortcomings. Mr. Eko Mulyadi as the Village Head in the village then gave a proposal for soft coaching skills and spirituality for people with mental retardation.

The attitude of independence is self-awareness, driven by oneself, the ability to achieve its goals (Husein: 2013). If someone has an attitude of independence, then that person will have the ability to maintain his life and not depend on others. So that independence is an attitude that is obtained cumulatively through a process that has been experienced during development, where in the process the individual learns to deal with various kinds of situations, until he is able to think and take appropriate action in overcoming each situation.

Religious values come from values and religious. Etymologically the word value is defined by price and degree. Value is the measure of an action or effort that chooses certain activities and goals (Moh. Khoirul Rifai: 2016). Meanwhile, in terms of terminology, as quoted by Mulyana, that value is a belief that makes a person act according to his choice or a belief that becomes a person's basis in choosing an action.

Religious values are values that come from sacred beliefs in the human body. Religious values are an appreciation and implementation of religious teachings in everyday life (Ngainun Naim: 2012). So in general, religious values are values of life that reflect the growth and development of religious life which is composed of faith, morals and happiness in life in this world and in the hereafter.

Religiosity or religion is the internalization of religious values related to belief in religious teachings both in one's heart and speech. Religious values will also affect a person's attitudes and behavior. So that the deeper religious values are internalized in a person, the more a personality and religious attitude will emerge.

## **RESEARCH METHODS**

This research is a follow-up study or the second year of previous research in the first year. This research was conducted in Karangpatihan Village, Balong District, Ponorogo Regency. The subject of this research is people with mental retardation. The research approach used is descriptive qualitative. This research begins with developing and implementing a model of inculcating an independent and religious attitude in mentally retarded residents. The next step is to provide assistance, focus discussions and dissemination to the Karangpatihan Village Government regarding the application of the model for inculcating an independent and religious attitude in mentally retarded residents. As for this research in collaboration with: Mr Eko Mulyadi as the Village Head of Karangpatihan Balong, the head of Rumah Harapan Mrs. Yuliana, the coordinator of the mentally retarded assistant Mr. Samuji and the coordinator of the Volunteer Mrs. Tri Rahmawati. While the expected outcomes in this study are similar Intellectual Property Rights is a model for inculcating an independent and religious attitude for mentally retarded residents.

## **RESEARCH RESULTS and DISCUSSION**

### **Brief Overview of Karangpatihan Village, Balong District**

In Karangpatihan Village, most of the people have special needs in the mentally retarded category, thus earning the nickname "Idiot Village". The contributing factors are substandard (poor) life, barren soil conditions so that it can be said that the people in the village are malnourished. Mr. Eko Mulyadi as the village head in the village was then moved to change stigma about "idiots" who are considered bad, useless and even annoying. Together with other residents, Mr. Eko Mulyadi then built "House of Hope" which is a foundation that was formed with the aim of providing a forum for mentoring and developing mentally retarded residents in Idiot Village Karangpatihan. The house of hope consists of companions, namely several elders or community leaders who understand and understand well in communicating with mentally retarded residents. In addition to assistants, volunteers are also assisted, namely the youth community who assists in the

development and progress of people with mental retardation in Karangpatihan Village in this modern and digital era.

Data on families with intellectual disabilities in Karangpatihan Village, Balong District.

Based on the results of an interview with Mr. Eko Mulyadi as the Head of Karangpatihan Balong Ponorogo Village, he said that the population in the village was 6,000 families in four hamlets (Samuji, interview: 2021). The number and condition of the community in Karangpatihan Village are listed in the following table:

Table 1. Data on the number of people in Karangpatihan Village

Hamlet	Mentally disabled	Normal Condition
Krajan	13	600 KK
Bendo	10	600 KK
Bibis	7	450 KK
Tanggungrejo	68	2.000 KK
Amount	98	3,650 KK

Application of the Economic Independence Attitude Model for mentally retarded residents

The main factor for the emergence of people with disabilities in Karangpatihan Balong Village, Ponorogo, is poverty. Starting from these factors, the village government provides economic strengthening to the community in the village. The Village Government seeks to apply an independent attitude model, especially in the economic field to avoid sustainable poverty. So that they don't just rely on or depend on cash or basic assistance from social institutions or other people. The implementation of the attitude of economic independence that has been given to mentally retarded residents is as follows:

#### 1. Providing Ciprat Batik Training

Batik is a legacy from the ancestors of the Indonesian nation and is most in demand by local Indonesians themselves as well as foreign tourists. That's because batik is a type of fabric that has unique motifs such as: abstract motifs, flowers, stars, and plants. One type of batik that has been recognized internationally is splashed batik. The idea of implementing splash batik training in Karangpatihan Village for mentally retarded residents has been running for 6 years. In the implementation process, mentally retarded residents are assisted by Volunteers who are located at Rumah Harapan. Based on the interview revealed by the Head of Karangpatihan Village Mr. Eko Mulyadi (Eko: 2022) that:

This program is generally followed by mild mental retardation, in which batik making is more complicated than making doormats. Batik making cannot be done instantly so that the income of mentally retarded people is weekly. Splashed batik started in 2016.

The splattered batik that has been successfully made by mentally retarded residents is then collected at Rumah Harapan and sold at a price of Rp. 160,000 for each piece of cloth. This splashed batik is also one of the superior products in Karangpatihan Village. In addition, it is also used as a display at Rumah Harapan in order to be shown to visiting tourists. The existence of this splashed batik work can prove that the attitude of independence can also be applied to people who have mental retardation.

#### 2. Providing Doormat Craft Business Training

Handicraft business is a craft that focuses on hand skills by processing raw materials from the surrounding environment to become a local product that has aesthetic value (Anindita,

2017:173). The craft training given to mentally retarded residents is the craft of doormats made of patchwork. Patchwork is a cloth left over from making clothes. The pieces of patchwork are then assembled in such a way as to become a doormat. Mr. Eko Mulyadi said (Eko, interview: 2022) that:

This program is intended for people with mild and moderate mental retardation, and is not intended for severe mental retardation because the making of the doormat is a bit complicated. This program is able to earn daily income with various amounts depending on the strength of each individual. The village doormat craft program has been carried out since 2013

The making of this patchwork doormat was accompanied by Mr. Samuji as a Karangpatihan village official and was accompanied by other village governments and monitored conditionally. In addition to monitoring, intensive assistance is also carried out by Mr. Eko Mulyadi as the village head (Eko, interview: 2022). After receiving training on how to make doormats, they worked on mats at their respective homes. Furthermore, when the mat has been made, it is collected together at Rumah Harapan and will be sorted for saleability. The doormats are marketed in shops, markets and doormat distributors in Ponorogo.

### 3. Providing Catfish Training

The third effort to train self-reliance in terms of economy for mentally retarded residents is catfish training. This catfish farming activity carried out by persons with disabilities is a role model for the community, with the limitations possessed by persons with disabilities not being a problem (Marsitadewi, 2021). This catfish cultivation was developed by the Karangpatihan village government by providing guidance to the mentally retarded, as stated by the head of Karangpatihan village Balong Ponorogo Mr. Eko Mulyadi (Eko: 2022) as follows:

For the catfish empowerment program, they collaborate with community leaders who are invited to collaborate with existing steak holders. The economic empowerment program with the catfish cultivation program has been given to every mentally retarded family head since 2014.

Karangpatihan village, there is already a team of Rumah Harapan volunteers who play an active role in caring for and guiding with sign language, starting from pond maintenance, feeding and harvesting. In doing this catfish farming, those who can follow are mild and moderate mental retardation, while for the category of severe mental retardation, they cannot follow. This livestock has been carried out since 2014 by making fish ponds using circular culverts to be used as ponds, after the pond is finished, seeds are sown and fish are fed. For feed, seeds, ponds, etc. have been prepared from the government which is obtained from donations. Catfish can be harvested for approximately 3-4 months of maintenance. There is something unique about catfish in the mentally retarded community, according to Pak Eko Mulyadi; the process of feeding catfish must use sign language, that language is used through sunlight because people with mental retardation cannot fully hear what we mean, if the morning sun has risen from the east it is time to feed the catfish and vice versa. After the fish is considered large enough, the village government will find a buyer to harvest, the results of the harvest will be given entirely to mentally retarded residents

### 4. Providing Goat Training

Based on global market opportunity, goat is commodity superior to be raced in development population (Rusdiana, 2014: 203). This goat farming business is considered by the Karangpatihan Village government to be quite easy to apply to mentally retarded residents. It can be seen from the several economic bathing trainings that have been carried out, it turns out that they are capable and actually produce extraordinary work. More and more training on the attitude of independence in economic terms is given to mentally retarded residents, the Village government hopes that poverty in Karangpatihan can be

overcome. As expressed by the head of Karangpatihan Balong Ponorogo village, Mr. Eko Mulyadi (Eko: 2022) as follows:

We, from the Karangpatihan Balong Ponorogo Village government, have started a goat farming business by giving one goat to the mentally retarded community, the goat given by the village government is then raised by a disabled family, after the goats are raised and raised to breed, it is hoped that the results from tillers will be reared again until sustainable.

Goat cultivation which is carried out is an independent activity by people with mental retardation, goats that already exist are then cared for and fed by people with disabilities. For the maintenance of goats, the majority of mentally retarded goats can already be independent without being given theory or assistance. In maintenance it is quite easy and does not require special care, from the results of this goat, the community can get production after approximately once a year after the goats can breed and then are sold (Eko, interview: 2022).

The goats kept by mentally retarded people will later be sold to the market and goat traders around the village of Karangpatihan. In terms of sales, it is not difficult, but requires good communication to traders, seeing the reality of the global market that opens up import and export trade opportunities, of course, requires a lot of goat livestock products (Rusdiana, 2014: 203). Goats with mental retardation have experienced 99% success of the total maintenance, from the results of raising goats, it is hoped that it will help the economy of the mentally retarded community to alleviate from adversity.

#### Instilling Religious Values in Citizens Good luck

Limitations of intellectual ability and mindset are one of the factors that make it difficult to instill religious values in mentally retarded communities such as prayer activities . The types of religious activities in the Karangpatihan community that have been running are yasinan, tahlilan, congregational prayers in mosques and prayer rooms, recitations, orphans, etc. The same thing was conveyed by the head of the Karangpatihan Balong Ponorogo village, Mr. Eko Mulyadi (Eko:2022) as follows:

Karangpatihan village community in participating in religious activities is very high, but the participation of people with mental retardation in religious activities in the environment is still very lacking. Therefore, special efforts are needed for models of instilling religious values in people with mental retardation , including through programs to introduce places of worship, time of worship activities, provision of tools/attributes and their use in worship activities as well as guidance in religious activities from community leaders or religious experts who have the ability to communicate. and interact intensively with people with mental retardation to understand to them that he is a Muslim who has an obligation to have noble character in accordance with the personality of a Muslim.

Religious values are the main foundation in building a moral society, the same thing has been done by Mr. Eko Mulyadi and religious leaders in fostering mental retardation in carrying out daily life so that mentally retarded people know that they were created by the creator of Allah SWT. The religious value that will be achieved is how to make mentally retarded residents have the ability to worship, especially in performing ablution and praying together.

The steps taken are conducting training and mentoring for ablution first. Volunteers from Rumah Harapan Karangpatihan Ponorogo village provide assistance in carrying out ablution before prayer , the assistant teaches mentally retarded children how to perform ablution (Tri, interview: 2022), after teaching ablution, proceed with teaching how to perform ablution correct prayer, practice Congregational prayers are carried out in the east prayer room of Rumah Harapan which is directly guided by Volunteers. In providing guidance in the mentally retarded community, there are indeed few obstacles due to limited intelligence, but this does not become an obstacle to the prayer learning process in the prayer room. The role of Rumah Harapan Volunteers is very much needed in

Karangpatihan Balong village to assist persons with disabilities in providing religious training (Tri, Interview: 2022). As follows:

“The village government's effort by forming a Volunteer Team aims to help mentally retarded people in alleviating poverty, as well as to motivate mentally retarded people to always be grateful for what they have experienced, to give them an understanding of the attitude of piety to Allah SWT, the God who has created the universe.”

According to the explanation from Mr. Eko Mulyadi, there is a difference in attitude towards mentally retarded people who practice worship and those who do not worship, the difference can be seen from an emotional point of view. Mental retardation who performs worship can be seen that their emotions can be controlled and organized, while mentally retarded people who are difficult to worship are difficult to control their emotions (Eko, interview: 2022), this was conveyed in the interview as follows:

“We, the Karangpatihan village government together with the village modin have tried as much as possible to invite mentally retarded to carry out the 5 daily prayers , with training efforts and the provision of prayer tools that have been given by the Research Team from UNMUH, Ponorogo, it is hoped that they can make them into a society like in general.”

## CONCLUSIONS AND RECOMMENDATIONS

The local wisdom of the Karangpatihan Balong Ponorogo Village government is shown by the attitude of the community who accepts mentally retarded citizens (tunagrahita) as part of themselves and tries to help them to be able to carry out their personal, family and social activities. Together they are trying to make Karangpatihan Village a developed village and free from poverty so that mental retardation (tunagrahita) in the village is reduced. The local wisdom of the Village government in responding to its citizens who are mentally retarded (tunagrahita), especially in terms of economic and religious independence , namely; (1) training on splattered batik , (2) training on hand-crafted mats from patchwork, (3) training on catfish, and (4) training on goats. While the attitude of religious independence, namely; (1) training and mentoring for ablution (2) prayer training congregation .

## References

- Moh. Khoirul Rifai, “Internalisasi Nilai-Nilai Religius Berbasis Multikultural dalam membentuk inssanul Kamil”, *Jurnal Pendidikan Agama Islam*. Vol 4. Nomor 1 Mei 2016, hlm 18
- Ngainun Naim, *Character Building, Optimalisasi Peran Pendidikan dalam Pengembangan ilmu dan pembentukan karakter bangsa*. (Yogyakarta: Ar-Ruzz Media, 2012), hlm. 124
- Hanif, M. dan Asri, D.N. 2014. *Meneropong Kampung Idiot, Perilaku Sosial terhadap Warga Retardasi Mental Sidoharjo dan Kreet*. Madiun: Institut Press.
- Soetomo, 2012. *Keswadayaan Masyarakat*. Yogyakarta: Pustaka Pelajar.
- Zulkarnain dkk. 2008. *Kearifan Lokal Dalam Pemanfaatan dan Pelestarian Sumber Daya Pesisir dalam Jurnal Agribisnis dan Kerakyatan*. Volume 1 Nomor 1 Juli 2008. Padang: Universitas Andalas
- Theresia, A. Dkk. 2014. *Pembangunan Berbasis Masyarakat*. Bandung: Alfabeta
- Maramis, W.F. 2005. *Ilmu Kedokteran Jiwa* . Surabaya: Airlangga University Press
- Nevid, J.S., Ratus, S.A, dan Green, B. 2005. *Psikologi Abnormal (terjemahan)*. Jakarta:Erlangga
- Durand, M.V dan Barlow, D.H. 2007. *Psikologi Abnormal*. Terjemah Helly Prajitno Soetjipto dan Sri Mulyantini Soetjipto. Yogyakarta: Pustaka Belajar
- Kaplan, H.I. 1997. *Sinopsis Psikiatri Ilmu Pengetahuan Perilaku*. Jakarta: Bina Aksara

- Sntrock, J.W.Psikologi Pendidikan. Jakarta: Kencana
- Husein, Ahmad. (2013) Implementasi Model Pembelajaran Kooperatif Berbasis Lingkungan untuk Meningkatkan Kemandirian Belajar dan Hasil Belajar Siswa (Studi pada Mata Pelajaran Pkn di SDN Kecamatan Lunang Silaut Kabupaten Pesisir Selatan), Bengkulu: FKIP Univ Bengkulu.
- Departemen Agama RI. (2020). Undang-undang dan Peraturan Pemerintah RI tentang Pendidikan Jakarta: 2006. 4. Observasi tanggal 15 Juli 2020
- Wawancara Eko Mulyadi Kepala Desa Karangpatihan Balong Ponorogo 2022.
- Wawancara Samuji Pamong Desa Karangpatihan Balong Ponorogo 2022
- Anindita, G., Setiawan, E., Asri, P., & Sari, D. P. (2017). Pemanfaatan limbah plastik dan kain perca menjadi kerajinan tangan guna meningkatkan kualitas sumber daya manusia. In Seminar MASTER PPNS (Vol. 2, No. 1, pp. 173-176).
- Marsitadewi, Komang Ema, and Ida Ayu Putu Sri Widnyani. (2021) "Peran Pemerintah Kota Denpasar Dalam Mengakomodasi Hak Penyandang Disabilitas Dalam Memperoleh Pekerjaan." *POLITICOS: Jurnal Politik dan Pemerintahan* 1.2 : 98-112.
- Rusdiana, S., L. Praharani, and U. Adiati. (2014) "Prospek dan strategi perdagangan ternak kambing dalam merebut peluang pasar dunia." *Agriekonomika* 3.2 : 203-222.
- Wawancara Tri Rahmawati Anggota Volunter Rumah Harapan Desa Karangpatihan Balong Ponorogo 2022.