

Islamic Teaching and Learning Model for Autistic Children in Pesantren Anak Sholeh Baitul Qur'an Ponorogo

Katni^{1*}, Sri Sumarni², Aziz Muslim²

¹Universitas Muhammadiyah Ponorogo, Ponorogo, Indonesia

²UIN Sunan Kalijaga Yogyakarta, Yogyakarta, Indonesia

*email: katni2459@gmail.com

DOI: <https://doi.org/10.31603/tarbiyatuna.v13i1.6229>



ABSTRACT

Article Info:

Submitted:

25/10/2021

Revised:

31/05/2022

Published:

25/06/2022

Autism is a complex developmental disorder that has always been challenging in the education and medicine field. The Islamic teaching and learning model for autistic children requires a special approach. Only a small number of teachers and parents can facilitate autistic children effectively and efficiently. In Indonesia, the number of autistic children is increasing daily, yet there are limited competent teachers and parents to handle them. Meanwhile, the teaching and learning of Islam require educators to select and use multi-approach, multi-media, and multi-methods appropriately to be effective and efficient. This research aimed to examine an experiential-based sociological approach to learning about Islam for Autistic children at Pesantren Anak Sholeh Baitul Qur'an Ponorogo, Indonesia, using a qualitative method. A purposive sampling technique was used to select subjects, specifically teachers and children. The data was collected using interviews, observation, and documentation. The results showed that the experience-based habitus sociology approach effectively teaches autistic children in three cognitive, affective, and psychomotor aspects. Monitoring and intensive evaluation to assess the activities at home and school requires the cooperation of parents and teachers and follow-up efforts to enhance learning.

Keywords: *Learning Model; Autistic Children; Habitus*

ABSTRAK

Autisme merupakan gangguan perkembangan yang sangat kompleks yang sejak dulu menjadi misteri di dalam dunia pendidikan dan kedokteran. Pada dunia pendidikan, model pengajaran dan pembelajaran agama Islam bagi anak autisme membutuhkan model dan pendekatan khusus. Baru sebagian kecil guru dan orang tua yang mampu memfasilitasi pembelajar anak autisme secara efektif dan efisien, sebagian besar lainnya belum. Di Indonesia jumlah anak autisme semakin hari semakin meningkat akan tetapi belum didukung guru dan orang tua yang kompeten untuk menangani mereka. Pengajaran dan pembelajaran agama Islam bagi anak autisme agar efektif dan efisien membutuhkan pendidik yang mampu memilih dan menggunakan multi pendekatan, multi media dan multi metode secara tepat. Tujuan penelitian ini adalah untuk membahas pendekatan sosiologi habitus berbasis pengalaman untuk pembelajaran Agama Islam bagi anak Autisme di Pesantren Anak Soleh Baitul Quran Ponorogo, Indonesia. Penelitian ini menggunakan metode kualitatif. Pemilihan subyek penelitian menggunakan teknik purposive sampling, bagi guru dan anak autisme. Pengumpulan data melalui wawancara, observasi dan dokumentasi. Hasilnya menunjukkan bahwa pendekatan sosiologi habitus berbasis pengalaman efektif untuk pembelajaran anak autisme pada tiga aspek kognitif, afektif dan

psikomotorik. Monitoring dan evaluasi secara intensif untuk memantau aktifitas anak autisme baik rumah dan di sekolah membutuhkan kerjasama orang tua dan guru sebagai bahan evaluasi dan upaya tindaklanjut perbaikan pembelajarannya.

Kata-kata Kunci: Model Pembelajaran; Anak Autistic; Habitus.

1. INTRODUCTION

Educational institutions are responsible for educating humans and providing a supportive environment for child development (Berzilai dan Clark A, 2018). This helps develop human talents and potential for their personal and society needs (Bowen and Vincher, 2018). The Indonesian Government guarantees every citizen the right to obtain quality education and provides specialized services to individuals with special disorders. According to Law Number 20 of 2003 on the National Education System, article 5, paragraphs 1 and 2 reads; (paragraph 1), every citizen has the right to obtain quality education, (paragraph 2), those with physical, emotional, mental, intellectual, and social disabilities are entitled to special education (A. Nugroho & Mareza, 2016). However, the reality is still far from the ideal above. Most children with special needs, such as autism, have not received proper educational services. The research by Nita Apriyani found that autistic children at the Fitrah Islamic Elementary School in Depok have not received a special teaching and learning program. There is also no cooperation between the school and parents in planning and implementing autism education (Apriyani, 2012). Efendi also found, in inclusive schools in Indonesia, some autistic children have not received education services according to their needs (Efendi, 2018). Based on the research by Efendi et al. on implementing inclusive education in 47 public schools in 4 cities in Indonesia, it found that there is still a great need for increased understanding for teachers and parents in the planning, implementation, and evaluation learning for autistic children (Mohammad Efendi, Rizqi Fajar Pradipta, Dimas Arif Dewantoro, Umi Safiul Ummah, Ediyanto Ediyanto, 2022). Lovelence, who examined the experiences of African-American mothers in educating autistic children, found that most parents do not have sufficient insight into the relevant education needed.

Before discussing further about autistic education, it is necessary to put forward a definition of autism to build a correct perception. Autism is a brain disease that results in the loss or reduction of a person's ability to communicate, relate to others and respond to their environment (Nugraheni, 2012). This disorder can occur to anyone, regardless of socioeconomic status, education, ethnic group, or nation. Autistic children have the right to receive special teaching (Tirtayani, 2018) through multiple approaches, multi strategies, multi-media, and multiple methods (Juana Putra, Suarsana, & Suharta, 2020). However, some people ignore the education of autistic children for various reasons.

The education of autistic children is important and needs serious attention (Daroni, 2018) because it has been guaranteed by law, and their number is high. The right parenting style can help regulate attitudes and actions. The number of autistic children in Indonesia continues to increase, but the number of professionals is still limited. According to Widodo Judarwanto, children with autistic disorder in Indonesia in 2015 were estimated to be 12,800 (Ilham & Said, 2017). Islam encourages assessment of every behavior or form of rotation and changes in the universe or between fellow humans (I. Nugroho, 2016). This motivated research on the Islamic teaching and learning model for autistic children. Guardians, teachers, and parents have an important role in teaching and learning Islam for autistic children. Therefore, there is need to plan and implement Islamic teaching, monitoring and evaluation models for autistic children at Pesantren Anak Sholeh Baitul Qur'an Ponorogo.

The latest scientific articles in journals, books, and proceedings by Ramadhani, Kamaruzzaman showed that the education of autistic children requires multiple approaches and methods (Ramadhani, Bahri, & Silviyanti, 2019) in every educational process (Kamaruzaman, Noor, & Azahari, 2017). One method that could be effective involves using social stories (Alataibi, Dimitriadi, & Kemp, 2016). Likewise, Widiyani & Wangidah (2016) found that the habituation method is also effective in training autistic children to perform cognitive, affective, and psychomotor activities. Special guidance is needed to regulate the habits of autistic children (Setiawan, 2017). The research by Faisa further reaffirmed that suppose autistic children are not guided, they can injure themselves physically. The problem with the brain nerves of autistic children prevents them from thinking optimally, making it difficult to distinguish between something good and harmful (Cabibihan and Hifza Javed, Marcelo Ang Jr 2013).

Those previous research contributed significantly to the discourse on the education of autistic children. However, the effective learning model has not been implemented. Therefore, it is important to learn the role of teachers and parents in the teaching and learning process, including how to plan, implement, and monitor the evaluation of the children development for effectiveness and efficiency. Different from the previous investigation, this present empirical research aimed to discuss the Islamic teaching and learning model for autistic children. The findings obtained complements previous research, which showed that the number of autistic children is growing, requiring effective and efficient teaching and learning models.

2. METHOD

This research uses a qualitative descriptive approach to describe Islam's teaching and learning model for autistic children (Moleong 2018). It also helps understand

social phenomena from the 'participant' point of view (Sukmadinata 2013) and the role of teachers and parents in teaching and learning autistic children. Descriptive qualitative research defines "the phenomena found from an event based on the actual situation" systematically, factually, and accurately" (Sugiyono 2016).

Data collection methods used are interviews, observation, and documentation. Interview method was used to explore the Islamic teaching and learning model for autistic children and involved the principal, several teachers, and their parents. Furthermore, observations regarding the planning, implementation, monitoring, and evaluation system of Islamic teaching and learning were also made. Documentation helped support the results of interviews and observations, specifically relevant literature on Islamic teaching and learning models for children with autistic.

This research maps the model of teaching autistic children, the role of teachers and parents in training, planning the implementation of learning, and monitoring and evaluating the teaching and learning.

3. RESULTS AND DISCUSSION

a. Islamic Teaching and Learning Model for Autistic Children at Pesantren Anak Sholeh Baitul Qur'an

Educational models for autistic children have specific forms and methods. (Siwi & Anganti, 2017). This is because these children have limitations in eye contact, hearing, and communication (Dewi, Inayatillah, dan Yullyana 2019). At Pesantren Anak Sholeh Baitul Qur'an, there is a teaching and learning model for autistic children known as habituation. This method involves looking at how students respond when greeted with smiles and handshakes. Generally, autistic children are engrossed in themselves and do not respond to teachers' instructions. Some respond briefly and then daydream, jump and run. This creates a challenge in finding effective and efficient teaching and learning model.

Autistic children cannot respond to environment and struggles with communication and social barriers. This is in line with Nugraheni (2021), which stated that autism is a brain disease that results in the loss, or reduction of a person's ability to communicate, relate socially and respond to the environment.

Autistic children have the right to special teaching (Koegel dan Schreibman 1977) through multi-approach, multi-strategy, multi-media (Carr 1979), and multiple methods. If autistic children receive proper education from parents and teachers, through planning, implementation, monitoring, and a special evaluation of the educational environment, their cognitive, affective, and psychomotor developments will meet the desired educational goals.

b. Guardian Teachers & Parents Have an Important Role in Teaching and Learning Islam for Autistic Children at Pesantren Anak Sholeh Baitul Qur'an

Educating autistic children requires multiple approaches and methods (Ramadhani, Bahri, dan Silviyanti 2019) in every educational process (Kamaruzaman, Noor, dan Azahari 2017). Among the effective methods used in the education of autistic children are social stories (Alataibi, Dimitriadi, dan Kemp 2016). The habituation method is also effectively used "for teaching autistic children to get accustomed to doing things in the cognitive, affective and psychomotor aspects, based on the Islamic law (Armei 2002).

At Pesantren Anak Sholeh Baitul Quran Ponorogo, habituation model is preferable for teaching autistic children. This model examines greetings and handshakes that students receive. However, the results show that they do not respond to teacher's instructions, making learning ineffective.

Habituation of other Islamic teaching and learning activities, such as taking off shoes and placing them on the shelf, praying when starting and finishing lessons, picking up bags, praying before or after eating or drinking, eating and drinking with the right hand, and throwing trash on the floor is important. In addition, memorizing short letters, practicing prayers, and many other habituations are carried out when teaching.

Every Friday, there are joint class activities to foster the social spirit of the students. Contextual learning in daily life experienced by autistic students based on their life experiences is useful. This means that teachers and parents should facilitate this training at school and home to maximize teaching and learning of Islamic teachings in ethics, worship, and morals in cognitive, affective, and psychomotor domains.

c. The Urgency of Planning the Implementation of Islamic Teaching and Learning for Autistic Children at Pesantren Anak Sholeh Baitul Qur'an

Planning provides satisfactory results effectively and efficiently. It involves formulating a plan that will be carried out to achieve something with its objectives. It also consists of achieving goals and setting rules, agendas, and actions in a structured manner (Budiman & Suparjo, 2021).

Planning the education for autistic children is important. Teachers do not dominate the activity when setting up functions in the teaching and learning process. Instead, they create learning atmosphere as well as provide motivation and guidance for students to develop their respective potential and creativity (Fathurrohman, 2015).

The Islamic teaching and learning model at Pesantren Anak Sholeh Baitul Qur'an begin with planning. This is the first step taken to obtain good results as

expected. Planning is carried out more in autistic schools, unlike in formal schools. In case children can imitate, learning can be applied. The ability to imitate is indispensable in teaching children primary education level. Materials that must be imitated include independence, reading and writing the Qur'an, worship, and good morals.

The material for independence is carried out with repeated exercises (Katni, 2015). Independence consists of readiness to learn, eye contact, response, comprehension, and concentration. In case a child masters this, it becomes easier to reach the next material of faith, worship, and morality, as well as others in cognitive, affective, and psychomotor aspects, such as how to meet teachers, pray, eat, study, perform ablution, recite the Qur'an, and memorize letters, daily prayers, the Qur'an, Hadith, mahfudzot, and Asmaul Husna.

In Islamic Learning Planning, the limit of the material is repeated 20 times. However, it depends on the child's response or ability to absorb any material. Some children have the ability to repeat 5 times, while others have to repeat many times, but even after days they still cannot understand, then complete habituation with mentoring and motivation from teachers for a long time needs to be performed.

d. Implementation of Islamic Teaching and Learning for Autistic Children at Pesantren Anak Sholeh Baitul Qur'an

Implementing Islamic teaching for autistic children is a manifestation of an organized learning plan. This plan is expected to change negative traits and develop positive ones for children to participate in teaching and learning until they graduate from the study.

The forms of habituation include several stages, as described by Margustam. Habituation is the easiest approach to teaching autistic students because they have difficulty communicating. This process is conducted repeatedly and continuously until they can imitate what is being taught. It is conducted daily and at any time in every activity at school and home. If students do negative things, teachers immediately reprimand and guide them to do positive things, making it easier to understand their mistakes. Moreover, it also includes commendable morals, such as praying before and after doing something, eating while sitting and with the right hand, washing dishes after eating, ablution, prayer after ablution, reciting before prayer, adzan, prayer after adzan, and memorizing the Qur'an.

Habituation is applied through the five principles, (Maragustam, 2014), including 1) Thinking. The thinking process is passed by autistic children, though their thinking power is weak because of their uniqueness. 2) Recording. Autistic children's limitations make them able to record events that are seen or heard. Sometimes their recording is stronger than normal students. 3) Repetition. Habits

recorded are repeated, whether consciously or unconsciously. Good habits recorded will be carried out in daily routine for a long time. As a sociological learning, this approach has an effective impact on any teaching and learning. 4) Storage. The storage process also occurs in autistic children, which distinguishes their ability to issue memories stored for a longer process. However, they can store in their memory material habits always taught in cognitive, affective, and psychomotor aspects, and 5). Habits become characters firmly entrenched in autistic children, making them proficient in mastering the skills of the knowledge they learn. Habits become characteristics that are firmly entrenched in autistic children.

The principle of habituation in autistic children includes thinking, recording, repetition, storage, and habits in their everyday life about their actions contextually, in a continuous process for a long time. This starts with them thinking about what they see and hear, recording, repeating and storing it in their memory. The brain eventually becomes the character and skills, according to the focus of the field the child is studying. Teaching and learning through this process are not all rooted in children. Some habituation becomes a character, habit, and skill in children. This includes children doing habits without instructions and those accustomed to doing positive things in cognitive, affective, and psychomotor aspects.

Moral knowledge is the provision of information to make students understand something, which does not require a long explanation. Teachers convey the material briefly and immediately gives examples over and over again. If autistic children follow, it shows that they understand the lesson.

The next stage is moral feeling and loving, which involves loving and cherishing the things taught by teachers. Students can feel and love the learning provided to enjoy practicing religious defense on aspects of faith, worship, morals, or other lessons without being forced by their teachers or parents. When this is habituated, often repeated, and carried out for a long time under teachers' guidance, students with autism will love and enjoy learning.

The moral acting stage is carried out by learning activities, such as sharing food with friends, worship, praying when it's time to, putting shoes back in place, shaking hands and greeting their guardians when coming home from school and throwing trash in the bin. Other attitudes are politeness, saying excuse me when passing, and asking permission when borrowing anything. Autistic children can also memorize lessons, ask and answer questions, and carry out learning and daily activities contextually. Moral acting is impossible if the child does not understand, feel or love the material teachers or parents provided.

Sociologically, humans who hang out in a social environment for a long time tend to imitate the thoughts, actions, and attitudes of the people around them. Humans in such circumstances need good role models (moral models) (Suhono and

Utama 2017) to imitate and do positive things. Autistic children also need good role models to maintain the positive habits obtained in educational institutions. The example given at Pesantren Anak Sholeh Baitul Qur'an Ponorogo is to provide contextual examples of worshipping Allah, praying to fellow humans, and taking positive actions in daily social life.

Based on empirical facts conducted at Pesantren Anak Sholeh Baitul Qur'an, teachers and parents involved in implementing Islamic teaching and learning for autistic children must be ready to complete the learning plans. This is relevant to Mukni'ah's statement that the problem in implementing learning planning is the readiness of the parties that influence the education process (Mukni'ah 2019). The readiness of educators to carry out the formulated plans impacts the implementation of student learning. Likewise, parental support to provide the same stimulus and motivation to children according to the planned learning objectives affects the effectiveness of the learning process. Children's readiness to learn also determines the outcomes. It requires conditioning and serious attention from teachers and parents to ensure children are ready to learn.

e. Monitoring and Evaluation System of Islamic Teaching and Learning Models for Children with Autistic at Pesantren Anak Sholeh Baitul Qur'an

The teaching and learning activities require evaluation to determine the success of these activities. According to Norman, in the field of education, evaluation is a neatly structured way to determine the results of the educational goals achieved (Purwanto, 2013). Learning evaluation attempts to determine the extent to which success has been achieved in learning.

Monitoring and evaluation is the last process after the planning and implementation of learning. The purpose of this stage is to monitor children to ensure the teaching and learning achieve goals effectively and efficiently. The evaluation determines how successful autistic children absorb teaching and learning in their cognitive, affective, and psychomotor aspects. Because this is an Islamic educational institution, the material for belief, worship, and morals are the target of its evaluation.

Monitoring and evaluation of learning in schools are carried out continuously, comprehensively, and in an integrated way. Therefore, teachers must be able to evaluate children's development, including aspects of *aqliyah*, *qolbiyah*, and *amaliyah* (Hidayat & Asyafah, 2019). Monitoring and evaluation of Islamic learning for autistic children at Pesantren Anak Sholeh Baitul Qur'an was held every day by teachers at school and parents at home. It involved monitoring children at all times in student activities. Evaluation is carried out every Friday and conducted by looking at teachers' and parents' observations and assessing what is

not right and the extent to which the results of this learning and teaching affect children's cognitive, affective and psychomotor functions. It is also carried out by taking the child's guardian through a parent meeting where they report on various developments in the child's education. Suggestions and visits to the child's home are carried out to evaluate and solve joint problems for each child. The development of each parent can also be assessed through cell phones. This helps monitor and evaluate the child's development and can be used as material for follow-up efforts and continuous improvement of teaching.

The monitoring and evaluation of the learning have been in accordance with the references formulated in the planning for implementing Islamic religious learning for autistic children. This fact is relevant to the statement that monitoring and evaluating learning needs to be adjusted to the formulated achievement reference (Warsah and Imron, Siswanto 2020).

4. CONCLUSION

Based on the results of the discussion described, various conclusions were made. First, habituation was used as the Islamic teaching and learning model at Pesantren Anak Sholeh Baitul Qur'an. Second, the habituation process in learning carried out can run effectively and efficiently because it is fully supported by the readiness of parents and teachers in implementing the planned habituation at school and home model. Third, planning for the implementation of learning is carried out systematically, starting with setting learning objectives, materials, approaches, models, strategies, media, and learning methods, an environment that supports the educational process. Fourth, the implementation of learning planning is carried out through the habituation stage done by teachers and parents with the method of imitation, practice, and repetition of the material given so that the targeted learning objectives are achieved. Fifth, monitoring and evaluation of learning are conducted continuously, comprehensively, and integrated at school by teachers and at home by parents. Monitoring and evaluation of learning that have been carried out properly are adjusted to the set goals and targets and used for follow-up improvements continuously.

Autistic children have special barriers to learning and need special attention in the learning process. Therefore, informal, formal, and non-formal educational thinkers and practitioners need the knowledge to facilitate them to obtain the right to a proper education. The findings of this research are about the habituation model for Islamic teaching and learning. These findings are expected to support and complement previous research and add to the repertoire of theoretical and practical knowledge for teachers, parents, and autistic education observers. Future research should discuss

Islamic teaching and learning models and implementing learning with a multiple intelligences approach for autistic children.

5. REFERENCES

- Alataibi, F., Dimitriadi, Y., & Kemp, A. E. (2016). Perceptions of teachers using social stories for autistic children at special schools in Saudi Arabia. *Journal of Education and Practice*, 7(11), 85–97.
- Apriyani, N. (2012). Pelayanan Pendidikan Anak Dengan Gangguan Autisme di Sekolah Dasar Islam Fitrah Al Fikri. *JPK: Jurnal Pendidikan Khusus*, 1(1), 9–15.
- Armei, A. (2002). Pengantar Ilmu dan Metodologi Pendidikan Islam, Ciputat Pers. *Quantum Teaching, Jakarta*.
- Berzilai, S., & Clark A, C. (2018). On the goals of epistemic education: Promoting apt epistemic performance. *Journal of the Learning Sciences*, 27(3), 353–389. <https://doi.org/abs/10.1080/10508406.2017.1392968>
- Bowen, H. R., & Vincher, C. (2018). Goals: The intended outcomes of higher education. *Investment in learning*, 31–60.
- Budiman, S., & Suparjo, S. (2021). Manajemen Strategik Pendidikan Islam. *JISIP (Jurnal Ilmu Sosial dan Pendidikan)*, 5(3). Diambil dari <http://ejournal.mandalanursa.org/index.php/JISIP/article/view/2197>
- Cabibihan, J.-J., Javed, H., Ang, M., & Aljunied, S. M. (2013). Why robots? A survey on the roles and benefits of social robots in the therapy of children with autism. *International journal of social robotics*, 5(4), 593–618.
- Carr, M. H. (1979). Formation of Martian flood features by release of water from confined aquifers. *Journal of Geophysical Research: Solid Earth*, 84(B6), 2995–3007.
- Creswell, J. W., & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches*. Sage publications.
- Daroni, G. A. (2018). Pembelajaran Bahasa Indonesia untuk Anak Autis. *INKLUSI: Journal of Disability Studies*, 2, 271–290. <https://doi.org/10.14421/ijds.050206>
- Dewi, R., Inayatillah, I., & yullyana, R. (2019). Pengalaman Orangtua Dalam Mengasuh Anak Autis Di Kota Banda Aceh. *Psikoislamedia: Jurnal Psikologi*, 3(2), 288–301. <http://dx.doi.org/10.22373/psikoislamedia.v3i2.5625>
- Efendi, M. (2018). The Implementation of Inclusive Education in Indonesia for Children with Special Needs: Expectation and Reality. *Journal of ICSAR*, 2(2), 142–147.
- Efendi, M., & Rizqi Fajar Pradipta, Dimas Arif Dewantoro, Umi Safiul Ummah, Ediyanto Ediyanto, M. H. M. Y. (2022). Inclusive Education for Student with Special Needs at Indonesian Public Schools. *International Journal of Instruction*, 15(2), 967–980.
- Fathurrohman, M. (2015). *Model-Model Pembelajaran*. Jogjakarta: Ar-Ruzz Media.
- Hidayat, T., & Asyafah, A. (2019). Konsep Dasar Evaluasi dan Implikasinya dalam Evaluasi Pembelajaran Pendidikan Agama Islam di Sekolah. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 10(1), 159–181. <https://doi.org/10.24042/atjpi.v10i1.3729>
- Ilham, T., & Said, muhammad S. (2017). Aplikasi Mobile Berbasis Android Untuk Deteksi Penyakit Autisme Pada Anak Dengan Aturan Diagnostic And Statistical Manual (DSM-IV). *Simtek: Jurnal Sistem Informasi dan Teknik Komputer*, 2(1),

- 39–46. <https://doi.org/10.51876/simtek.v2i1.31>
- Juana Putra, I. K. A. A. J. P., Suarsana, I. M., & Suharta, I. G. P. (2020). Pengembangan Bahan Ajar Interaktif Materi Pecahan untuk Siswa SMPLB Tunarungu dengan Pendekatan Multi Representasi. *urnal Nasional Pendidikan Teknik Informatika: JANAPATI*, 9(2),
- Kamaruzaman, M. F., Noor, H. M., & Azahari, M. H. (2017). Modelling Basic Numeracy Learning Application for Autistic children: A Pilot Study. *Social and Management Research Journal*, 14(1), 125–141. <https://doi.org/10.24191/smrj.v14i2.5496>
- Kasiyun, S. (2015). Upaya meningkatkan minat baca sebagai sarana untuk mencerdaskan bangsa. *Jurnal Pena Indonesia*, 1(1), 79–95. <https://doi.org/10.2620190/jpi.v1n1.p79-95>
- Katni, K. (2015). Strategi Pendidikan Kemandirian Anak (Studi Di Madrasah Ibtidaiyah Muhammadiyah Ponorogo). *JURNAL MUADDIB*, 5(1).
- Koegel, R. L., & Schreibman, L. (1977). Teaching autistic children to respond to simultaneous multiple cues. *Journal of Experimental Child Psychology*, 24(2), 299–311.
- Maragustam, M. (2014). Filsafat Pendidikan Islam Menuju Pembentukan Karakter Menghadapi Arus Global. Yogyakarta: Kurnia Kalam Semesta.
- Moleong, L. J. (2018). Metode Penelitian Kualitatif. Bandung: PT. Remaja Rosdakarya.
- Mukni'ah. (2019). Analisis Tentang Penerapan Kurikulum 2013 Pada Mata Pelajaran Akidah Akhlak. *Jurnal Tarbiyatuna*, 10(2), 141.
- Nugraheni, S. A. (2012). Menguak belantara autisme. *Buletin Psikologi*, 20(1–2), 9–17.
- Nugroho, A., & Mareza, L. (2016). Model dan Strategi Pembelajaran Anak Berkebutuhan Khusus dalam Setting Pendidikan Inklusi. *urnal Pendidikan Dasar Perkhasa: Jurnal Penelitian Pendidikan Dasar*, 2(2), 145–156. <https://doi.org/10.31932/jpdp.v2i2.105>
- Nugroho, I. (2016). Paradigma Integratif dalam Pembelajaran IPA MI. *Al Ibtida: Jurnal Pendidikan Guru MI*, 3(2), 227–240. <https://doi.org/10.24235/al.ibtida.snj.v8i1.7519>
- Purwanto, N. (2013). Prinsip-prinsip dan Teknik Evaluasi Pengajaran. Bandung: Remaja Rosda Karya.
- Ramadhani, M., Bahri, S., & Silviyanti, T. M. (2019). Teacher's Problems in Dealing with Autism Children in Learning Process. *Research in English and Education Journal*, 4(2).
- Setiawan, W. (2017). Internalisasi Nilai Pendidikan Islam dan Habit Information pada Anak Berkebutuhan Khusus di Tangerang Selatan. *Jurnal Indo-Islamika*, 7(1), 41–64. <https://doi.org/10.15408/idi.v7i1.14814>
- Siwi, A. R. K., & Anganti, N. R. N. (2017). Strategi Pengajaran Interaksi Sosial pada Anak Autis. *Indigenous: Jurnal Ilmiah Psikologi*, 2(2). <https://doi.org/10.23917/indigenous.v2i2.5703>
- Sugiyono. (2016). Metode Penelitian Kuantitatif, Kualitatif, R&D. Jakarta: Alfabeta.
- Suhono, S., & Utama, F. (2017). Keteladanan Orang Tua dan Guru dalam Pertumbuhan dan Perkembangan Anak Usia Dini. *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 3(2), 107–119.
- Sukmadinata, N. S. (2013). Metode Penelitian Pendidikan. Bandung: PT. Remaja

Rosdakarya.

- Temple S. Lovelance, R. E. F. (2018). Experiences of African American Mothers of Sons With Autism Spectrum Disorder: Lesson for improving service delivery. *Educations and Training in Autism in Developmental Disabilities*, 53(1), 3–16.
- Tirtayani, L. A. (2018). Upaya Pendampingan Anak Berkebutuhan Khusus pada Lembaga-lembaga PAUD di Singaraja, Bali. *Proyeksi: Jurnal Psikologi*, 12(2), 21–34. <http://dx.doi.org/10.30659/jp.12.2.21-34>
- Widiani, D., & Wangidah, S. (2016). Pendidikan karakter bagi anak autis di sekolah khusus taruna al-Qur'an yogyakarta. *Jurnal Penelitian*, 10(1), 1–24. <http://dx.doi.org/10.21043/jupe.v10i1.1365>
- Warsah, Idi, and Okni Aisyah Mutiara Sendi Imron, Siswanto. 2020. “Strategi Implementatif KKNI Dalam Pembelajaran Pendidikan Islam Di IAIN Curup.” *Jurnal Tarbiyatuna* 11 (1): 78.



This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/)
