

Religious Development of Children with Special Needs in Inclusion Classes (Case Study at Al Irsyad 02 Elementary School Cilacap)

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Abstract:

This study aims to describe and analyze the development of religious diversity of children with special needs in the inclusion class. This type of research is field research with a qualitative approach. The subjects of this study are classroom teachers, school principals, Islamic Religious Education teachers, inclusion coordinators, and special assistant teachers. The selection of research subjects used the purposive sampling technique. Data collection was carried out using observation, interview, and documentation techniques. The data analysis technique used is qualitative descriptive with stages of data reduction, data display, and conclusion. The results of the study show that the development of religious diversity for children with special needs is carried out by Islamic Religious Education teachers supported by the BLC (Butterfly Learning Center) team. The development of religious diversity for children with special needs is carried out using a pull-out learning model. The pull out learning model was carried out in the BLC room by the BLC team. The development of religious diversity for children with special needs is more emphasized on the aspects of morality and worship.

Keywords: Religion, children with special needs, inclusion

1. Introduction

Students, even though they are different, still have the same ability, namely their unique abilities or potentials (Setiawan, 2018). The facts show that children with special needs receive many unfair actions and often receive denial of access to the fulfillment of human rights, including the right to access education. They themselves lack understanding and are not aware of their rights because of the lack of information known (Hanum, 2014).

The most basic right for human beings is the right to religion. Kodelja (t.t.) stated that in various international documents on human rights, it is stipulated that parents have the right to ensure their children's religious education is in accordance with their own religious beliefs. In schools, these parental rights must be respected. The statement is not much different in the books of ushul fiqh that many describe five basic principles in religion that must always be maintained, including maintaining religion (Azizy, 2003), in this case including maintaining the religion of children with special needs. Law of the Republic of Indonesia Number 8 of 2016 concerning persons with disabilities in Article 14 states that religious rights for Persons with Disabilities include the right: to have their respective religions and beliefs and worship according to their religion and beliefs, to obtain easy access to places of worship, to obtain holy books and other religious readings that are in accordance with the circumstances, to obtain services in accordance with the circumstances when carrying out religious worship or their beliefs; and take an active role in religious forums. According to Dow, religion is part of human activity. Religion is included in the life of almost every human being (in Saliyo, et al., 2017). This opinion is in line with Blanks and Smith (2009) who stated that there is a lot of literature that shows that religion is personally relevant and meaningful for individuals with disabilities in their daily lives.

In the educational process, these domains should receive proportional attention so that in the end they produce educational outputs that have good qualifications and are competitive. The phenomenon in the field shows that many national education activities are seen as less serious in working on the affective domain, even though this domain is a very contributive thing in efforts to build a good and superior nation. Likewise,

the religious diversity of students with special needs. The diversity of students in need is not well paid attention to, tends to be worked on carelessly and runs smoothly as it is. Blanks and Smith (2009) state that the religiosity of individuals with disabilities is often overlooked in multicultural education from special education and in educational practice.

This condition illustrates that the empowerment and development of children with special needs is still very minimal, especially in Islamic Religious Education. Many opinions state that this condition is caused by what is produced by the world of education. Education is considered the biggest and even main contributor to this situation. Especially in the field of school education, the occurrence of religious diversity that originates and at a minimum, especially for children with special needs, is given a lot of responsibility to religious education.

Al Irsyad 02 Cilacap Elementary School is one of the elementary schools that has been holding inclusion classes for quite a long time and is quite a favorite in Cilacap and pays great attention to religious education as one of its characteristics. In its management, this elementary school collaborates with the butterfly learning center, a unit within the Al Irsyad Cilacap foundation that is tasked with supporting the education of children with special needs. A service made to support children with special needs in the academic and non-academic fields.

The researcher's interest in this institution was strengthened during interviews with several teachers at these schools. and found several data trends that lead to the focus of this research. For example, some teachers at this elementary school always try to instill religion through their teaching (interview with the Principal of Al Irsyad 02 Cilacap Elementary School on August 30, 2021). In addition, there are also schools that have created an education team that pays great attention to the diversity of children with special needs (interview with the Principal of Al Irsyad 02 Cilacap Elementary School on September 8, 2021). Based on the preliminary research, this education team is interesting to be further researched to then find an ideal approach in the development of religious diversity for children with special needs in the inclusion class.

In every endeavor, teacher education is one of the determining factors for success. It can be said that every teacher's behavior will be observed, heard, and imitated by students. At the Elementary School/Madrasah Ibtidaiyah level, teachers become strategic and central figures for students, because at this level it can be said that teachers are the first people outside the family who interact continuously with students so that teachers can be a source of example for students. Facts show that all attitudes and actions of teachers can affect the development of life, especially aspects of their personality. The role of teachers, in addition to being teachers who are oriented to the development of potential intellectual abilities and skills of educational institutions, also plays the role of educators who must develop non-intellectual aspects. These two roles of teachers can be carried out well if teachers have the ability to carry out educational learning (humanist).

This research was conducted to analyze and analyze how the development of the diversity of students with special needs is carried out by teachers in the classroom with transactional learning efforts to the situation that occurs during learning. In this study, the focus of the achievement is the diversity of students, which is a soft skill of learning in the act of learning (educational learning movement) carried out by teachers. As is known, religion is very important for students, both in school life, and in community life.

This research is important because information about the development of religious diversity for children with special needs in elementary school/madrasah ibtidaiyah in Indonesia to the author's knowledge is still very limited, while the need for information about organizing learning programs designed by schools for religious diversity of children with special needs is very urgent and needs to be done. This study intends to elaborate and analyze the development of the diversity of students with special needs in the context as it is. This needs to be done so that the understanding of the development of the diversity of children with special needs in schools, especially elementary schools, can be understood more fully and meaningfully.

2. Theoretical Studies

a. Diversity

Religiosity is obtained from the root word religion which means all belief in God. Religious people mean embracing or practicing religious teachings. The meaning of religiosity is the individual's

self-awareness in carrying out a command from a religion of his choice. In United Kingdom, religiosity comes from the word religiosity which is the root of the word religy which means religion. Religiosity itself is a form of the word religious which means religious, believing.

Hackney and Sanders as quoted by Rusu and Turliuc (2011) stated that religiosity is a concept that involves cognitive, emotional, motivational, and behavioral aspects. Meanwhile, Rahmat (2003) limits religiosity as human behavior that is directly or indirectly sourced from nash. Religiosity/religiosity can also be interpreted as the state of religious adherents in an effort to achieve and carry out their religious teachings in personal and community life or all belief in God with His teachings and with consequences in the form of the obligation to perform a worship according to the religion they adhere to.

It can be concluded that the level of religiosity in question is how strong or far an individual obediently carries out religious teachings by knowing, internalizing and practicing the religious teachings which is seen in the way of thinking, behaving, and behaving an individual both in his life as a person and in the social life of society based on the teachings of Islam (hablum minallah and hablum minannas). The religiosity of individuals is measured through several dimensions of religiosity, including: ideological dimension (belief), ritualistic dimension (religious practice), experiential dimension (experience), intellectual dimension (knowledge), and consequential dimension (consequence or practice).

Regarding religiosity, Glock and Stark mentioned five dimensions of religiosity, namely; belief dimension, ritual dimension, consequential dimension, experiential dimension and knowledge dimension (in Ancok and Suroso, 2005). Meanwhile, Ismail and Desmukh (2012) provide limitations on religiosity with individual involvement in religious activities, beliefs and frequency of prayer, as well as habits and satisfaction with life, and the absence of psychological pressures such as anxiety and loneliness. Meanwhile, in the context of Islam, El-Menouar (2014) stated that several studies use indicators that emphasize various different aspects of Muslim religiosity. For example, belief in Allah, fasting in the month of Ramadan, or simply the religious self-assessment of the respondent.

According to Ancok and Suroso (2005), the religious dimension of Glock & Stark's formulation sees religion not only from the ritual dimension but also includes other dimensions. Furthermore, Ancok and Suroso (2005) assess, although not completely the same, the dimensions of religion formulated by Glock & Stark can be matched with the concept in Islam. The ideological dimension, for example, can be matched with faith, the ritual dimension can be matched with sharia, more specifically worship, and the consequential dimension can be matched with morals. The dimensions of faith, shari'ah and morals are the core of Islamic teachings. The intellectual dimension in religion has a strategic and important role, because the sustainability of other dimensions is greatly influenced by the knowledge of religion first. While the experiential dimension can be matched with the Sufism dimension or the mystical dimension.

b. Children with Special Needs

It is often stated as an individual who experiences deviations from the average condition of normal children in general, such as deviations in terms of physical, mental, and social behavior characteristics (Lerner and Kline, 2006) or different in the ability to think, see, hear, socialize, and move physically (Hallahan and Kauffman, 2006). The opinion is almost the same as stated by Heward (2003) that children with special needs are children with different characteristics compared to the condition of children in general, but it does not mean that the difference is always oriented towards mental, emotional or physical disability. Meanwhile, according to Mangunsong (2009), it is stated that children with special needs are children who have differences in terms of; mental characteristics, sensory, physical, motor and neuromaskular, social and emotional behaviors, communication skills, or a mixture of two or more of the above than the average normal child; These children need changes and adjustments that are oriented towards adjustments to improve school assignments, adjustments to learning methods or adjustments to other educational services, which aim to develop and actualize their potential or abilities optimally.

Children with special needs consist of children with learning disabilities and children with

learning difficulties. Children with learning disabilities are identified as children who have different potentials from children in general. Examples of children with learning disabilities include the blind, deaf, grahita, blind, and others. Meanwhile, children with learning difficulties are identified as children who have normal potential but have problems with their achievements. Examples of children with learning difficulties include hyperactivity, autism, dyslexia, dysgraphia, dyscalculia, and so on.

c. Inclusion classes

The learning pattern of children with special needs is divided into two, the separation pattern and the unification pattern. The separation of education for children with special needs is known as segregation. The pattern of unification is known as inclusive (Setiawan, 2018). According to some educators, the term inclusion is seen as a more positive and humanist description in an effort to provide the treatment of children who have obstacles in more realistic and comprehensive ways in a more comprehensive educational life (Smith, 2006). Inclusive is an educational service that is oriented towards including all children, including children with special needs in the same learning process (Hallahan and Kauffman, 2006). In Indonesia, inclusive education is defined as: an education service system that includes children with special needs, to learn together with normal children of their age in a regular school closest to the location where they live. The implementation of inclusive education requires schools to be accommodating in making adjustments to several things, including adjustments in terms of the curriculum used, existing educational facilities and infrastructure, as well as teacher learning systems that must be adjusted to the needs of individual students (Directorate of PLB, 2004). In addition, in Article 1, Regulation of the Minister of National Education of the Republic of Indonesia No. 70 of 2009 concerning Inclusive Education for Students Who Have Disabilities and Have Potential for Intelligence and/or Special Talents, that what is meant by inclusive education is an education delivery system that provides opportunities for all students who have disabilities and have the potential for intelligence and/or special talents to participate in education or learning in one educational environment together with students in general.

According to the National Level Inclusive Education Development Master Plan for 2019-2024, it is stated that inclusive education is a perspective on education that is open and respects human rights. This has led to increased appreciation and recognition of diversity or differences. Inclusive education as an approach to meet the educational and learning needs of all children, which is focused specifically on those who are vulnerable and vulnerable, marginalized and neglected (including children with special needs). According to Ford (2013), the education of children with special needs in an inclusive classroom is preferred.

The placement of children with special needs in inclusion schools can be done with various models. The implementation model of inclusive education can be carried out in the following ways:

1) Regular classes

This model puts children with special needs studying with other children (normal) throughout the day in regular classes using the same curriculum.

2) Regular classes with clusters

With this model, children with special needs learn with other children in regular classes with special groups

3) Regular classes with pull out

Children with special needs study with other children in regular classes but at certain times are withdrawn from the class to the resource room to study with special tutors

4) Regular classes with clusters and pull outs

In this model, children with special needs learn with other children in regular classes in special groups. At certain times they are drawn from regular classes to the resource room to study with a special tutor

5) Dedicated classes with various integrations

Children with special needs study in special classrooms in regular schools but in certain fields can study with other children in regular classes

6) Full custom classes

In this model, children with special needs learn in special classes in regular classes (Directorate of PSLB, 2004)

d. Religious Development of Children with Special Needs in Inclusion Classes

According to Piaget, the nature of development, including religiosity, is influenced by two factors, namely factors from within the individual (internal) and factors outside the individual (external). These two factors affect changes in cognitive structure. The changes in cognitive structure that occur are a gradual process that has an impact on individual religiosity. While external factors can be in the form of the role of teachers, parents, and peers, while internal factors are determined by the level of intellectual development (in Santrock, 2002).

Learning is seen more as a noble task that is dynamic, challenging, and fun. The implication is that learning is no longer packaged as a matter of material transmission alone, but as a demand for decision-making in order to achieve the overall goals of education, both instructional and accompanying.

Joni (2008) stated that one of the things that should be observed by education actors is the delivery of educational messages that should be used by teachers to actualize other educational messages that are also important in the framework of complete educational goals. In this case, one of them is the realization of student diversity.

In the process, the religious atmosphere must be brought out by the teacher's learning orientation. And teachers must be aware of their position and role as a source of exemplary ethical or unethical behavior in learning (Novak, in Santrock, et al., 2007). The same opinion is stated by Sikkink (2010) who emphasizes that religious orientation influences teachers to prioritize the teaching profession through a sense of religious calling to teach and the use of classrooms Lepper, et al. (in Du Boulay & Luckin, 2001) reminds of the importance of facial expressions, body language, intonation, and other instructions in learning. Meanwhile, according to Key, teachers need to continue to try to organize the process of the social structure of the classroom democratically in learning. Teachers are not allowed to behave with iron hands. Teachers should have a participatory and integrative approach, uphold a good and ideal democratic situation, and be willing to accept unconditionally the rights of their students as individuals (in Harding & Snyder, 1991).

3. Research Methods

The approach used in this study cannot be separated from the purpose of the research, which is to describe the development of religious diversity for children with special needs. The development of religion is a natural situation, that is, a comprehensive situation that cannot be understood by making isolation or elimination so that it is independent of the context. Thus, the right approach is a qualitative-idiographic approach. Qualitative-idiographic research is seen as appropriate because it is natural and requires integrity in accordance with the research problem, namely the teacher's actions in learning. In this regard, Sugiyono (2009) stated that the qualitative research method is a research method used to research on the state of the object as it is without any treatment.

The substantive description of this study is in line with the object of this research, namely the event of religious development of students with special needs at Primary school Al Irsyad 02 Cilacap. The object of the study is in the condition as it is and is not treated or given certain treatment because the data is an event of religious development carried out by teachers. Data sourced from the field can be obtained by observation techniques in the field, intenuation, and documentation can be in the form of words, sentences, behavioral recordings, and documents through which they are then analyzed inductively to obtain explicit meanings about the religious development events of children with special needs that are carried out. Based on these characteristics, this study is appropriate to use the type of qualitative research.

4. Hasil dan Pembahasan

a. Description of Religious Data for Children with Special Needs at Al Irsyad 02 Cilacap Elementary School

In general, the diversity of children with special needs at Al Irsyad 02 Cilacap Elementary School is greatly influenced by the label of an Islamic-breathing school (interview with the Principal of Al Irsyad

02 Cilacap Elementary School, August 29, 2022). This condition cannot be separated from the outlines that have been set by the Al Irsyad Cilacap foundation. The existing foundation's policies have implications for work synergy among the units in the coordination of the al Irsyad foundation, including in the development of religious diversity for children with special needs (interview with the principal of Al Irsyad Elementary School 02, August 29, 2022).

The religious situation of children with special needs at Al Irsyad 02 Elementary School does not have a noticeable difference from normal children in general, although in certain conditions children with special needs still require special treatment from the BLC and special assistant teachers/shadow teachers (interview with Islamic Religious Education teachers, August 29, 2022). The diversity of children with special needs at Al Irsyad 02 Cilacap Elementary School is illustrated in 3 aspects of religiosity, namely aqidah, worship, and morals. In terms of aqidah, teachers emphasize the importance of gratitude and prayer to Allah SWT (interview with BLC coordinator, August 9, 2022). Strengthening the religious diversity of children with special needs at Al Irsyad 02 Cilacap Elementary School is more directed at the aspects of morality and worship (interview with BLC coordinator, August 26, 2022). The emphasis on moral aspects is carried out by strengthening daily manners, such as eating and drinking manners, waking manners, and others (learning observation at BLC, October 26, 2022).

The religious aspect of worship is carried out by practicing congregational prayers at BLC under the guidance of ustad and ustadzah at BLC and collaboration with special accompanying teachers/shadow teachers (learning observation, October 26, 2022). Strengthening the aspect of worship is also carried out by learning to read and write the Qur'an through iqra media (learning observation, October 23, 2022), memorizing short letters (learning observation, July 12, 2022), and being further strengthened in the alfatihah letter drill because it is part of the pillars of prayer (interview with the BLC team ustadzah, July 12, 2022). In addition, the S3 program (A Thousand Days only) is carried out with alms cans, invitations to sacrifice at Eid al-Adha moments, compensation for orphans at certain moments, especially the month of Muharram (interview with BLC coordinator, August 30, 2022).

b. Description of Religious Development Data at Al Irsyad 02 Cilacap Elementary School

Religious behavior does not come by itself, but it needs continuous conditioning by all the academic community of Al Irsyad 02 Elementary School and in collaboration with parents and certain parties (interview with the principal on August 9, 2022). The same opinion was conveyed by the teacher in charge of the inclusion class that the development of religion is carried out by all residents in the school which is supported by the involvement of many parties, including classroom teachers, Islamic Religious Education teachers, special assistant teachers, and parents of students' guardians. According to the teacher in charge of the inclusion class, parental involvement is carried out at the beginning of the new school year and other incidental occasions, for example when receiving student report cards (interview with BLC coordinator, August 16, 2022). The development of religious diversity for children with special needs at Al Irsyad 02 Cilacap Elementary School is widely carried out and played by a team from BLC. Existing Islamic Religious Education teachers emphasize more on delivering Islamic Religious Education materials in the classroom with the support of existing special assistant teachers. In addition, at certain times, religious practices are also carried out, such as prayer and ablution (interview with the principal of Al Irsyad 02 Cilacap Elementary School on August 26, 2022). In line with this statement, the PAI teacher said that the teacher conveyed a lot of material to all existing students. As for children with special needs, they will be greatly assisted by special assistant teachers/shadow teachers in terms of religious practices and lesson assignments (interview with Islamic Religious Education teachers, August 26, 2022). In terms of religious practices such as prayer, many special assistant teachers only position themselves as companions near students with special needs. (Learning Observation October 26, 2022).

A similar statement was conveyed by the teacher in charge of inclusion that the development of religious diversity for children with special needs at Al Irsyad 02 Cilacap Elementary School was materially carried out through inclusion classes and then strengthened in special classes (BLC)

(interview with BLC coordinators, August 26, 2022). Religious development at Al Irsyad 02 Cilacap Elementary School is generally carried out through special programs under the coordination of BLC (interview with the principal, July 19, 2022). To support this program, the foundation and the academic community of Al Irsyad 02 Cilacap Elementary School are trying to create a situation that supports the achievement of instructional learning goals and their accompanying impact. The creation of *bi'ah islamiyah* (Islamic environment) in schools. The comfortable and attractive classroom arrangement, the installation of evocative posters of slogans for the academic community of Al Irsyad 02 Cilacap Elementary School, humane and warm communication are widely echoed for Islamic behavior in this elementary school (observation results).

The description of the data shows that the diversity of children with special needs at Al Irsyad 02 Elementary School is greatly influenced by PAI teachers, special assistant teachers, BLC teams, and the surrounding environment. The BLC team patiently and carefully provides humane treatment to children with special needs. This condition strengthens the opinion of behavioristic theory that the environment as a source of stimulus greatly affects a person's life (Santrock, 2007)

The results of the data description also show that the development of students' religious diversity in schools is mostly carried out by Islamic Religious Education teachers, special assistant teachers, and other teachers. The findings of the study that learning actions by teachers contribute to the development of students' religious diversity corroborate Piaget's opinion, which states that the nature of development is influenced by two factors, namely internal and external factors. Internal factors are influenced by changes in cognitive structure that occur in a gradual process. The external factors can be in the form of the influence of teachers, parents, and peer groups, while internal factors are determined by the level of intellectual development (in Santrock, 2007). Teachers are present as *uswah hasanah* for children with special needs. Teachers' skills, alertness, and understanding of religion really encourage and help the religious diversity of children with special needs. The religious atmosphere must be brought out by the teacher's learning orientation. And teachers must be aware of their position and role as a source of exemplary ethical or unethical behavior in learning (Novak, in Santrock, et al., 2007). The same opinion is stated by Sikkink (2010) who emphasizes that religious orientation influences teachers to prioritize the teaching profession through a sense of religious calling to teach and the use of classrooms Lepper, et al. (in Du Boulay & Luckin, 2001) reminds of the importance of facial expressions, body language, intonation, and other instructions in learning.

5. Conclusion

The development of religious diversity of children in need is influenced by the vision and mission of the school and the religious background of parents. The development of religious diversity for children with special needs in the inclusion class is carried out by classroom teachers, Islamic Religious Education teachers, special assistant teachers, and the Butterfly Learning Center (BLC) team and occurs in intra-curricular, co-curricular, and extra-curricular activities. Intra-curricular activities are manifested in the learning of Islamic Religious Education by Islamic Religious Education teachers. Co-curricular activities are manifested in worship practices in the BLC room. And extra-curricular activities are shown by religious activities that support the diversity of children with special needs.

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