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Education of Autis Students at Islamic Boarding School Al Achsanyah

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Abstract

The purpose of the study was to find out how the educational process with autistic students intervention services at the Al-Achsaniyyah Kudus Islamic Islamic Boarding School. This research is a type of qualitative research with data analysis model of Miles and Huberman, data collection, data reduction, data presentation, and data verification. Data obtained through the process of interviews, observation, and documentation. The results of this study indicate that the educational model of Al-Achsaniyyah Kudus Islamic Islamic Boarding School is different from other Islamic boarding schools. Kyai/ Caregiver at Al-Achsaniyyah Kudus Islamic Islamic Boarding School is not only a religious expert but also a doctor, Santri are children with autism syndrome. Al-Achsaniyyah Islamic Islamic Boarding School is not only a shelter but also a place of treatment and madrasa for autistic students. While the intervention service uses intervention services from an early age with the principle of Applied Behavior Analysis (ABA) on autistic students.

Keywords: *Islamic Boarding School, Children with Disabilities, Autistic Students, Intervention Services*

Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana proses pendidikan dengan layanan intervensi santri autis di Pondok Pesantren khusus santri autis Al-Achsaniyyah Kudus. Penelitian ini merupakan jenis penelitian kualitatif dengan analisis data model Miles and Huberman. Langkah-langkah dalam analisis meliputi pengumpulan data, reduksi data, penyajian data, dan verifikasi data. Data diperoleh melalui proses wawancara, observasi, dan dokumentasi. Hasil penelitian ini menunjukkan bahwa model pendidikan di pondok pesantren Al-Achsaniyyah Kudus berbeda dengan pondok pesantren lainnya. Kyai/Pengasuh di Pondok Pesantren Al-Achsaniyyah Kudus tidak hanya seorang ahli agama tetapi juga seorang dokter terapis, Santri adalah anak yang mengidap sindrome autisme, pondok pesantren Al-Achsaniyyah tidak hanya untuk tempat berteduh tetapi juga tempat pengobatan dan madrasah untuk santri autis. Sedangkan layanan intervensi menggunakan layanan intervensi sejak dini dengan prinsip Applied Behavior Analysis (ABA) pada santri autis.

Kata Kunci: Pondok Pesantren, Pendidikan Islam, Anak Disabilitas, Santri Autis, Layanan Intervensi

A. Introduction

Pesantren is the main witness and important means for Islamization activities at the beginning of the spread of Islam in Indonesia. The progress and development of Islamic society in the archipelago is inseparable from the role of Islamic boarding schools. Islamic boarding schools are considered as educational institutions that are deeply rooted in the original culture of the Indonesian nation. The presence of pesantren as an Islamic educational institution is now increasingly in demand from many circles. This proves that this institution is able to provide solutions to educational needs. Education is an activity that is carried out consciously and planned in realizing a learning process so that students can develop the abilities that exist in themselves so that they have firmness in religion, morality, personality, self-control, intellectuality, and also skills that are needed by individuals, groups, as well as the nation and the State (Syahh 2003).

Everyone has the right to get education, because anyone and anywhere can get education, both ordinary people and those who have barriers and obstacles, such as children with special needs with autism syndrome. Children with autism have the same rights and opportunities to get the maximum benefit from education. Rights and opportunities are not distinguished by the diversity of individual characteristics physically, mentally, socially, emotionally, and even socioeconomic status. At this point it appears that the concept of

inclusive education is in line with the Indonesian national education philosophy which does not limit students' access to education just because of differences in initial conditions and backgrounds. Inclusiveness is not only for those with disabilities or extraordinary but applies to all children. Thus what is meant by inclusive education is an educational service system that requires children with special needs to study in nearby schools in regular classes with friends of their age (Sapon Shevin in O'Neil; 1994). Every child, including children with disabilities, has the right to grow and develop and is entitled to protection from violence and discrimination, so a Minister of Women's Empowerment and Child Protection Regulation of the Republic of Indonesia Number 4 of 2017 concerning Special Protection for Children with Disabilities is required.

Providing educational materials for autistic children is not as easy as delivering educational materials for normal children. Therefore, in education for children with autism requires a separate pattern according to the needs of each child. Education for autistic children should be paid more attention, because not all autistic children are able to study together like children in general, because autistic students are very difficult to concentrate. In such a condition, it is felt the need for services that focus on activities in helping students who suffer from autistic disorders personally so that they can succeed in the educational process. The differences that exist, are not a gap but should be able to create togetherness. Therefore, education is basically to teach positive education to children, so that normal children or children with special needs (autism), are the same in terms of educational goals (Sudarto et al. 2019)

Pondok Pesantren Al-Achsaniyyah Kudus is the only special educational institution in Kudus Regency that has extensive experience in providing education and treatment programs for children with autism. Reflecting on these problems, this research is focused on exploring how the education system applied by the Al-Achsaniyyah Kudus Islamic boarding school in serving students who suffer from autism syndrome . It is hoped that the results of this study can provide more information to the public, especially for parents who have children with autism that if autism is treated with comprehensive treatment and therapy , autism can be cured.

This research is a field research that takes place at the Al-Achsaniyyah Bae Kudus Islamic Boarding School by taking a descriptive qualitative approach using the Miles and Huberman model . Data analysis through the stages of data collection, data reduction, data presentation, and data verification. The research time starts from February to April 2021. The data were obtained through an interview process with caregivers, teachers /ustadz and autistic students. The respondent selection technique uses sampling. Interviews were used to collect

data on educational models and methods for students with autism , observations were made to see educational and learning activities in Islamic boarding schools. Documentation is needed to capture the moments that strengthen the research data.

B. Discussion

Islamic Boarding School

Pondok Pesantren is a combination of Pondok and Pesantren. The word " hut " comes from the Arabic funduk which means an inn or hotel. Although the word pesantren is linguistically derived from the word santri with the prefix "pe" and the suffix "an", the pronunciation of "an" has changed , it is pronounced "en" (pesantren), which is the designation for the physical building or dormitory where the santri reside. Therefore, it can be concluded that pesantren are traditional Islamic educational institutions that study, understand, explore, appreciate, and practice Islamic teachings by emphasizing the importance of religious morality to function as guidelines for daily behavior (R. Setyaningsih 2016).

Pesantren is a place of religious education with a clear social foundation because its existence is integrated with the community. In general , pesantren live from, by, and for the community. Pesantren is expected to continue to exist as an Islamic educational institution that has a vision of producing superior human beings. Meanwhile, the principle of pesantren is al-muhafadzah 'ala al qadim al-shalih, wa al akhdzu bi al jaded al ashlah , which is to continue to hold positive traditions, and compensate by taking positive new things. The principles held in the pesantren tradition so far certainly need to be reformed that is effective, efficient, and able to provide equality as human beings (Muis 2015).

There are two types of pesantren , namely salafi pesantren and khalafist pesantren . Pesantren salafi is a boarding school in the learning process using teaching materials sourced from books of Islam. While the khalafist boarding school is a boarding school in the learning process using teaching materials sourced from Islamic books and also teaching general knowledge like schools in general. Islamic boarding schools have five important elements, including kiai, santri, mosques, huts, and the teaching of the salaf, where these elements are interconnected with one another (Mita Silfiyasari and Ashif Az Zhafi 2020).

Over time, the independence that distinguishes pesantren and its differences from other educational institutions gradually begins to change . This is due to the environmental requirements for graduates as well as the pesantren itself. Since then a change began . Pesantrens are inevitably forced to react to a changing world, not only focusing on the religious

aspect, but also not denying the cult's motivation to seek knowledge . Pesantren should always be appreciative once cell e ktif in addressing and responding to developments. The dynamics of life that carries pragmatism e culture is increasingly implicated inevitably bring the schools to be more realistic in the phenomenon meiyasasi (Astuti 2014).

In the past, in the pesantren environment, the recitation of classical Islamic books was the only formal teaching given at that time. Currently, most pesantren have made the teaching of general science an important part of pesantren education. However, teaching classical Islamic books is still a top priority in pesantren. In the teaching of classical books, it is carried out in stages starting from simple books, then proceeding to more in-depth books. There are at least 8 kinds of knowledge areas taught in classical books, such as nahwu and sharaf, ushul fiqh, fiqh, interpretation, hadith, tasawuf, monotheism, and morality, as well as other branches such as dating and balaghah. Of all these types of books can be classified based on the level of teaching, ranging from elementary, intermediate and advanced levels (Astuti 2014).

The word santri has two definitions, the first is a Muslim who embraces Islam seriously and carefully in carrying out the religious commands he knows, the second is a student who studies at a pesantren or who is studying at a pesantren. There are 2 kinds of students, namely mukim students and bat students or speed students. Santri mukim are students who come from outside the area who settle or reside in the pesantren. Meanwhile, the bat or speed students are students who usually come from the area around the pesantren and do not settle (Hariadi 2015).

Islamic boarding schools are not only institutions for deepening religion (tafaqquh fiddin) but also institutions that have several souls that distinguish them from other educational institutions. As stated in the boarding school life i istilah "five soul", diantaranya, Soul sublime simplicity but , Soul sincerity, soul free in determining the choice of life and define the future, Soul fraternity were democratic , and Soul independence (Hamid 2017). Tata value is always maintained and preserved so that a view of the special nature of his own life, which stands on the principles ukhrawi approach and absolute submission to the caregiver or scholars. This ukhrawi approach and absolute submission are carried out by activities that show the style of life in the pesantren, such as the tendency to repent in an effort to achieve nobility of character, clarity of heart, purity of soul, and the sincerity to do anything for the benefit of the caretaker, kiai or others. teacher (Abdullah 2013).

Autistic Students

Autism was first considered “as a set of psychological conditions” (Renee A. Alli 2021). The term “autism” comes from the Greek word “autos,” which means “self.” Autism is also understood with the flow that prefers yourself. His behavior ignores the people around him (Yuwono 2017).

Autism is a disorder caused by developmental factors, then affects various conditions of children in observing the environment and learning through experience. Children do not interact with the people around them. Children prefer to get along with themselves and stay away from communication or interaction with other people. . The people around them are understood as "objects" or "objects" rather than actors or "subjects" who can make social contact (Ginanjari and Adriana 2008).

Autistic students belong to the category of children with special needs who have different conditions from children in general, both from physical, cognitive and psychological conditions and require special treatment according to the needs of the child (Lisinus and Sembiring 2020). Children with special needs require special services and in the world of education that is different from children in general because they have obstacles and disturbances in their development and learning, children with special needs require educational services that suit their needs (Zaen 2018). Autistic students with special needs have privileges that other people don't have, but not everyone can accept this. Most of the people think that students / children with special needs are a disgrace and their shortcomings are actually used as material for ridicule. Children with special needs are different from other normal children in terms of education (Hermawati 2016).

Special Schools (SLB) are educational institutions that were formed specifically to accommodate children with special needs so that they can receive an education bench. However, over time, children with special needs can enjoy education without being distinguished from other normal children. This is evidenced by the development of inclusive education in inclusive schools. Inclusion also means accepting children who have physical and mental disorders into the curriculum, environment, social interaction and self-concept (vision-mission) of the school (Wiyono 2010).

The philosophy of inclusive education is almost the same as the philosophy of the Indonesian state, namely Bhineka Tunggal Ika, which has different meanings but remains one. Not all humans are born with a complete body and a healthy mentality, there are some of them who are less fortunate so they have both physical and mental deficiencies , but they are human

beings who both have rights and obligations in life. The founders of the Indonesian nation (The Founding Fathers) have truly understood the meaning of difference and diversity in the Indonesian state and made that difference a unity so that fellow human beings accept and respect each other (Granida 2015).

Karakteristik students with autism is different from one another. The differences can even be very specific between them. Secara outline the differences karakteristik among others in terms of communication, language development is slow or equal sekali, the child looks like deafness, difficulty speaking, or breathing h speak but then disappear, sometimes the words used are not appropriate means, babbling without meaning over and over again in a language that other people cannot understand, speech is not used as a means of communication, likes to imitate and parrot, if you like to imitate then the child can memorize the words or songs without understanding the meaning. Social interaction: people with autism prefer to be alone, have no or little eye contact or avoid eye contact, are not interested in playing with friends. Sensory loss, very sensitive to touch (do not like to be hugged), when they hear the sound of monkey s directly cover the ears, cents a n g kisses (licks toys or objects), not sensitive terhadap pain and fear. Emotions, often angry for no apparent reason (laughing, crying for no reason and tantrums / tantrums) (Hestiana 2016).

Autism Santri Education at Al-Achsaniyyah Islamic Boarding School

In contrast to most pesantren, the sorogan method, where students individually face the kiai or teacher by bringing their book and then reading it through the process of reading, translating or giving meaning, and explaining it. While the kiai or teacher listens and reprimands the santri if there are errors in the use of grammar because this will affect the meaning or meaning of each word (Rohmah and Muklas 2018). Likewise with the bandongan method, it is not applied in the Al-Achsaniyyah Islamic boarding school. Santri do not have to show their ability to read the yellow book, because in this activity, students write, listen, listen, pay attention to the kiai in translating or giving meaning to the book in Javanese (Kamal 2020).

The founder of the pesantren, H.M. Faiq Afthoni Rahman, M.Ac. MCH tells how the Al-Achsaniyyah Islamic Boarding School was founded in 2007. At first, by practicing the Tibbunnabawi knowledge he acquired while studying at Al-Azhar, the contracted land was used for general treatment in the surrounding community. In addition to patients who are still considered normal, one of the patients is autistic (ADHD). In her daily care, she saw the struggles of parents who insisted on her child's recovery. In addition, he also saw that society was often underestimated, in the end he was inspired to establish a special boarding school for autism.

As an Islamic Boarding School that has a vision and mission to improve and develop the potential and abilities of children with special needs. The education system and curriculum used at the Al-Achsaniyyah Islamic Boarding School is a curriculum designed by the Islamic Boarding School itself. Each student will be given a different treatment depending on the ability of the child and the will of the parents. K Gov equally between the parents and the Pesantren is necessary to know the needs of what is required of students . Before students enter the Islamic boarding school, the boarding school collects information and identifies according to the needs of autistic students . After collecting information, the Islamic boarding school communicates this to parents and makes a decision on what kind of curriculum will be given to students . Given that each autistic student has different needs according to their level of ability. The curriculum is habituation of behavior that reflects good morals and daily worship.

The educational organization of the Al-Achsaniyyah Islamic Boarding School in Kudus is basically the same as other Islamic boarding schools because all of them adopt the government curriculum. However, the difference is that the curriculum must adapt to the child's abilities and curriculum implementation. Even though the students who are being cared for at the Al-Achsaniyyah Islamic Boarding School are teenagers, sometimes they behave like elementary school children. Considering the ability of autistic children is different from other normal children, the implementation of the curriculum is also slightly different. As with the determination of learning materials, Islamic boarding schools here give full freedom to the teacher to control learning, whether it is determining what material or method the teacher will use to process the material.

Starting education at the learning planning stage before students enter the Al-Achsaniyyah Islamic Boarding School, the Pondok Pesantren conducts an assessment (gathering of initial information) to parents, so that the Pondok Pesantren knows the needs of each student. Here new students are observed first so that they can be classified according to the needs of students. After being observed for several months, students will be included in groups that are in accordance with what students need (autistic children). Santri will monitor one student and one teacher, which group will they be in. Here students are classified into three levels, namely pre, intermediate, and independent. So you can not immediately enter the child into any group . This grouping is one way for educators to know the lesson plans that will be made and carried out in the learning process. Autistic students are different from normal children. Therefore, for autistic students the learning provided is very basic for normal children, but for autistic students it is very necessary to do.

Teachers prefer to use an individual approach considering the different requirements of autistic students, so teachers are obliged to teach children one by one, so that the relationship between autistic students and teachers can be well established. When the teacher shows students paying close attention, autistic students can maintain high emphasis and concentration on one particular thing, however, they do sometimes have difficulty dividing their concentration for many things at once. because of the amount of attention devoted to one particular thing, people with autism usually quickly master the new material they are learning. After the teacher demonstrates, the teacher instructs students to imitate what the teacher has demonstrated.

In terms of material, basically the material that is more emphasized on children is the concept of divinity, namely by introducing children to who their God is and applying the concept of divinity in daily practices such as prayer practices and getting used to applying akhlakul karimah in everyday life.

Early Intervention Services

The method applied to the education of autistic students means using the ABA/Lovaas method system. The ABA method is a behavioral management method using non-violent teaching methods (Handojo, 2009). The ABA method, especially for social skills can help autistic children learn basic social skills such as paying attention, maintaining eye contact, and can help control behavioral problems (Handojo, 2009). The basis of this method uses a behavioral theory approach, which in the early stages emphasizes obedience, children's imitation skills, and building eye contact. The application of the ABA/Lovaas method at the Al-Achsaniyyah Islamic Boarding School, the teacher presents material such as a Thaharah discourse lesson (ablution) by demonstrating or demonstrating to children the process of ablution while giving instructions to children to hold the parts that need to be washed in ablution. when the therapist mentions the first step in ablution, which is washing the face, the teacher or therapist gives instructions by asking "Which face, try holding it." If the child holds the face, the teacher or therapist will answer correctly. However, if there is a child who does not give any response, the teacher comes to him and gives instructions again by asking the same thing. If the student still does not respond, the teacher or therapist helps direct the child and shows the face. This is done until the ablution process is complete. after all students respond well, the teacher or therapist says "amazing" as a positive reward, then the teacher gives bread to all children so that children are more enthusiastic about learning.

The process of education and inculcating the values of faith and piety and morals at the Al-Achsaniyyah Islamic Boarding School went well. Education that balances worshipping Allah SWT and interacting with fellow humans is taught at the Al-Achsaniyyah Islamic boarding school with the methods of worship, gratitude, *tawadhu'*, honesty, patience, and trust, which are the benchmarks for this research and have been well practiced by the students. However, there are still a number of autistic students who are still in the early phase of making attitudes and beliefs in applying some values, behavior or ethics and their beliefs that are still not as expected. This requires patience and perseverance from educators and *ustadz* in guiding and educating so that autistic students are able and able to apply the knowledge gained and easy to apply.

Early service for children with autism in the form of the Al-Achsaniyyah Islamic Boarding School is very unique and very important because it can provide knowledge and skills that are in accordance with the talents and potential of children with autism, prepare children with autism to develop like normal children and make children believe and be pious and able to live independently in society (Partono et al. 2021). Considering the importance of the early years on a child's development, most people agree that it is the responsibility of the community especially by the Islamic community through the autism Islamic boarding school to provide the necessary early intervention for children with autism.

Intervensi early for students with autism produce social success s erta academically at a later date . In particular, early intervention through the Islamic boarding school allows to take full advantage of the children's ability to participate in various activities at the Islamic boarding school, with peers at the boarding school then at school and allows these children to socialize better in the family.

Autistic students through Islamic boarding schools learn, socialize and become an integral part of society. Research shows that when autistic students receive early intervention services based on the principle of Applied Behavior Analysis (ABA), as was done at the Al-Achsaniyyah Islamic boarding school in Kudus, autistic students have an increased chance of reaching a functional level in the normal range or approaching normal intelligence development. better as some students have attended regular schools. Early intervention for children with autism spectrum disorders is one of the most important and effective for improving long-term social and academic outcomes (Ghufron and Nasir 2019).

This is even more related to the success of the vision and mission of the Al-Achsaniyyah Islamic boarding school in Kudus to provide educational solutions for children with special needs in all circles. Intervention services for autistic students are important to

support the implementation of effective learning and intervention program services. Through early intervention, autistic students are better prepared to face future academic activities and to **develop children's cognitive and social skills**. Matson found that “**intervention early on is very valuable and the more intensive it is, the greater the benefit regardless of the variability of outcomes within the group of children treated**” (W. Setyaningsih 2015). Through early intervention services can help a person experience, organize, understand and respond better to information received from the world around him. Providing a sense of security with a pleasant, calming and satisfying experience that increases trust, closeness, and interest in people and objects outside the child. Children are motivated to move around and explore. Children learn to keep themselves busy with games or routine activities that are useful and appropriate (Sukinah n.d.). The long-term outcome of almost half of all individuals with autistic disorders is poor. The subtype of autism in childhood may be a predictor for specific long-term outcomes, but in general, little is known about the pathways and predictors (Steinhaus H, n.d. 2016).

C. Conclusion

Pesantren is a traditional Islamic educational institution to study, understand, explore, appreciate, and practice Islamic teachings by emphasizing the importance of religious morals as a guide for daily behavior. Pondok Pesantren Al-Achsaniyyah Holy provide students services based on the principles of applied behavior analysis (ABA) by implementing services early intervention to students with autism. Islamic boarding school for children with autism is a variety of interventions that already exist to complement the existing interventions for children with autism. The provision of early intervention in the form of services at the Al-Achsaniyyah Kudus Islamic boarding school is considered successful for students with autism spectrum disorders because the intervention goals are expected to be achieved quickly and precisely. Based on the results of research and interviews, it can be seen from the number of alumni who have managed to return and be accepted in their respective neighborhoods.

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