



# Islamic Education Learning Strategy in Mental Development of Mentally Disabled Children in Inclusive Schools of Medan City

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## Abstract

This study aimed to examine the Islamic Education Learning Strategy in the mental development of children with mental disabilities in inclusive schools in Medan City. In inclusive schools, Islamic education is distinct from other public schools. The Inclusive School of Medan City was the site of this investigation. The findings showed that planning, implementation, and evaluation all played significant roles in the Islamic Education learning method. Through the draft lesson plan, planning emphasizes the formation of religious characters (Ilahiyah) and moral development (Insaniyah). In order to improve the cognitive, affective, and psychomotor development of mentally challenged children, this program's implementation focuses on helping youngsters internalize Islamic teachings through stages such as habituation, example, and full mentoring. Teachers collaborate with parents by providing a format for the daily tasks of students with mental disabilities to help them learn the Koran, the practice of Shalat and prayer, morals (commendable deeds performed, fiqh), and other aspects of Islamic religious learning, such as the Koran, the practice of Shalat and prayer, and other aspects of Islamic religious learning (procedures for purification). Children with mental disabilities can develop a sound mind via the study of Islamic education.

## Abstrak

Penelitian ini bertujuan untuk mengkaji Strategi Pembelajaran Pendidikan Agama Islam dalam perkembangan mental anak tunagrahita di sekolah inklusi di Kota Medan. Di sekolah inklusi, pendidikan Islam berbeda dengan sekolah umum lainnya. Sekolah Inklusif Kota Medan menjadi lokasi penelitian ini. Temuan menunjukkan bahwa perencanaan, pelaksanaan, dan evaluasi semua memainkan peran penting dalam metode pembelajaran Pendidikan Agama Islam. Melalui rancangan RPP, perencanaan menekankan pada pembentukan karakter keagamaan (Ilahiyah) dan pengembangan moral (Insaniyah). Dalam rangka meningkatkan perkembangan kognitif, afektif, dan psikomotorik anak tunagrahita, pelaksanaan program ini difokuskan untuk membantu remaja dalam menginternalisasi ajaran Islam melalui tahapan-tahapan seperti pembiasaan, keteladanan, dan pendampingan penuh. Guru berkolaborasi dengan orang tua dengan menyediakan format tugas sehari-hari siswa tunagrahita untuk membantu mereka belajar Al-Qur'an, amalan shalat dan

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shalat, akhlak (perbuatan terpuji, fiqh), dan aspek pembelajaran agama Islam lainnya, seperti Alquran, pengamalan shalat dan shalat, dan aspek lain dari pembelajaran agama Islam (tata cara bersuci). Anak tunagrahita dapat mengembangkan pikiran yang sehat melalui studi pendidikan Islam.

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## INTRODUCTION

Mentally disabled children are addressed to groups of children who have abnormalities or differences in terms of physical, mental, emotional, and social. This group is also called a combination of traits that cause them to be hampered in achieving maximum development. With conditions like this, they need special services. Strictly speaking, mentally disabled children are children who have intellectual and mental abilities below the abilities of their peers (Handayani, 2007). Delphi also defines mentally disabled children as children who have problems in learning caused by obstacles to developing intelligence, mental, emotional, social, and physical. Children with mental retardation, in general, have intellectual abilities below average. In general, these children have a pattern of behavioral development that is not by their potential abilities. The difference between mentally disabled children and normal children lies in achieving their level of development. Children with mental retardation develop slower than normal children. They can be said to be very heavy because all levels of development are not reached. This mental development occurs due to the child's interactions with the environment around him (Delphie, 2009).

Based on the difficulties experienced by mentally disabled children, the role of parents in handling them is as follows: *First*, Fulfill children's basic rights in daily life without discrimination; *Second*, Provide opportunities for them to carry out activities independently; *Third*, Actively participate in socializing mentally disabled children in various communities and informing the positive values of children's abilities to the community; *Fourth*, Able to recognize and channel the potential of children in the fields of sports, arts, and education according to their potential (Delphie, 2009). But in reality, having a child with mental retardation will affect the psychological condition parenting behavior, which in the end has an impact on the warmth and acceptance in a society that almost does not accept the condition of this mentally disabled child. Such children, who have limitations in cognitive, physical, motor, emotional and social, have the same rights as children with normal development to obtain an education. The same research has also been proven by (Daulay, 2016) related to the care of children with neurological disorders, namely autism. The research results prove that mothers experience parenting stress during caring for autistic children due to lack of social support and maladaptive behavior of children.

Supposedly, attention to children with special needs from all walks of life must continue to be increased if this nation really cares about the future of the nation's youths who have physical and mental deficiencies. Education is prioritized for children with a high level of genius and children from noble families and those considered different and backward from other normal children. As mandated by Law the National Education System no. 20 2003 concerning, chapter 5, 2<sup>nd</sup> paragraph states that citizens who have physical, emotional, mental, intellectual, and social disorders are entitled to special education (Nasional, 2003).

Based on this, inclusive schools were born as an effort to combat discriminatory attitudes, create an open society, build an inclusive society and achieve education for all, and more than that, inclusive schools provide effective education to the majority of children and increase efficiency so as to reduce costs for the entire education system. (Stubbs, 2002). Inclusive education refers to the Regulation of the Minister of National Education of the Republic of Indonesia No. 70 of 2009 chapter 2 1<sup>st</sup> paragraph aims to provide the widest possible opportunity for all students who have physical, emotional, mental and social disabilities or have the potential for intelligence and or special talents to obtain quality education according to their needs and abilities; (2) it is stated that inclusive education aims to realize the implementation of education that respects diversity, and is not

discriminatory for all students. This regulation must be obeyed and implemented in various provinces in Indonesia.

Inclusive education is an educational service system that requires children with special needs to study in nearby schools in regular classes with their peers. So, they can be accepted and study in public schools. Inclusive education is a form of justice for students with special needs. Through inclusive education services, more students with special needs will attend school. The Central Bureau of Statistics recorded that there were 285,982 Children with Special Needs out of 2,859,824 total school-age children in North Sumatra. This figure refers to the United Nations assumption that at least 10 percent of the total number of school-age children (5-14 years) are people with special needs. And of this amount, only 0.00018 percent can access education to Elementary School and 0.00012 percent to Junior High School. (Kemendikbud, 2015)

After observing the inclusive schools of Medan City, it turns out that there are only two schools that have C1 Special Needs Children, namely mild mental retardation, who are educable, and this is in accordance with the object of this research. Islamic Education in inclusive schools is unique compared to other public schools. The uniqueness is when in a class there are normal children and Children with Special Needs, each of whom has a different method in the learning process, and has different abilities, both physical and intelligence, using the same curriculum, how can a teacher teach Islamic Education that can be accepted by the students? Of course, in this case, a teacher plays an important role in implementing a strategy that is able to accommodate normal children and children with special needs together to receive and absorb Islamic Education lessons in the same class and the most important thing is to know the teacher's strategy in mental improvement. Mentally disabled children during teaching and learning activities in planning, implementation, and evaluation in inclusive schools as educational institutions for all groups.

Most people think that mentally disabled children are always identical and can't do anything. This includes praying. They think they are always dependent on others. For simple things like eating and drinking, other people need help, let alone memorize daily prayers and prayers. Of course, that assumption is not true. Did not Allah create creatures on this earth nothing in vain? Allah created man with all his advantages. Even though mentally disabled children have intellectual disabilities, parents and educators can optimize the potential of Islamic knowledge by studying Islamic Education so that they know their God, Angels, Holy Books, Apostles, and other aspects of worship such as praying, reading Alquran, fasting, etc. If the mentally disabled child is sent to school, the task of a teacher is how to explore all potential, get and grow good character in children. So that children can have good character and the growth of awareness and independence in children in carrying out daily life reflects religious character. Obey all the commands of Allah and His Messenger.

In practice, there are several approaches that can be taken in learning Islamic Religious Education, including: (Djamarah, 2002), *first*, Experience approach, namely providing religious experiences to students in the context of inculcating religious values; *second*, the habituation approach, which provides opportunities for students to always practice their religious teachings or morality; *third*, Emotional approach, which is an effort to arouse the emotional feelings of students in believing, understanding, and living the Islamic faith, as well as providing motivation so that students sincerely practice their religious teachings, especially those related to morality; *fourth*, Rational approach, namely the effort to give a role to the ratio (reason) in understanding and accepting the truth of his religious teachings; *fifth*, Functional approach, which is an effort to present the teachings of Islam by emphasizing its usefulness for students in their daily lives according to their level of development; *sixth*, The exemplary approach, which is to provide exemplary, either directly through the creation of intimate social conditions between school personnel, the behavior of educators and other education personnel that reflect commendable morals, or indirectly through illustrations in the form of exemplary stories.

Of course, through these approaches, teachers will find it easier to formulate learning strategies for Islamic Religious Education in the mental development of mentally disabled children in inclusive schools so that the learning objectives of Islamic education can be achieved and become guidelines for them that Islam is a condition with love so that they do not feel discriminated against by others because humans have the same degree as God's creatures. The character that is formed is more towards religious and moral traits so that the child can be independent in worship or only have the provision of Islamic education. As the results of Hamidah's research, the purpose of learning Islamic Education in Inclusive Schools is that students can complete learning according to the expected competencies and develop their potential in Islamic education optimally. (Hamidah, 2015)

Epistemologically, Islamic Education is carried out by educators to prepare students to believe, understand, and practice Islamic teachings through predetermined guidance, teaching, or training activities to achieve the goals set. (Majid, 2004) Thus the learning of Islamic education can be interpreted as an effort to make students able to learn, motivated to learn, willing to learn, and interested in continuously studying Islam as a whole which results in several relatively permanent changes in one's behavior, both in cognitive, affective, and social psychomotor.

Several studies have also shown that Islamic Education is very important to be taught to change the behavior patterns of children with special needs, as researched by (Ristianah, 2015), which shown that the inculcation of Islamic values , which included the faith values , worship values, and moral values for deaf, mentally disabled, and autistic children was carried out by their respective parents using exemplary methods, habituation, stories, advice, and punishment as well as gifts through the process of inculcating Islamic values by socializing following the Alquran activities, praying in congregation at the Mosque, and participating in religious activities in the surrounding environment. So that children with special needs are recognized in the community.

Almost the same essence research by (Mulyati, 2016) explains that the implementation of religious character development in mentally disabled children includes two aspects, firstly the aspect of worship, which is taught in congregational prayer activities in schools whose implementation is carried out adaptively, teaches children to always pray, gives children a routine cult to always do something. well, participating in reading Alquran and memorization activities will further improve the quality and ability of children. Both social aspects, are taught in habituation activities of good behavior in daily life, such as greeting and shaking hands. Fostering and directing children with special needs for mental retardation certainly has a goal so that they are more focused and calmer because basically, their characteristics are to have more sensitive feelings. For that, (Sari, 2016) explained that the teacher's strategy in shaping the character of mentally disabled children at SMPLB-C Wantuwirawan Salatiga was by taking a personal approach to students, providing positive motivation, collaborating with students' families, and optimizing learning strategies in the classroom.

Strategy is a pattern that is planned and determined intentionally and directed to carry out activities or actions. The strategy includes the activity's objectives, who is involved in the activity, the content of the activity, the process of the activity, and the means of supporting the activity (Abdul Madjid, 2013). Based on the Republic of Indonesia Law Number 14 of 2005 Article 1 concerning teachers and lecturers, teachers are professional educators with the main task of educating, teaching, guiding, directing, assessing, and evaluating students in early childhood education through formal education, basic education, and education. The teacher's strategy is a pattern that is applied by a teacher or educator in a directed and organized way to carry out learning activities. The learning strategy consists of methods, techniques, and procedures to ensure that students will achieve the learning objectives (Nasution, 2017).

So, what is meant by learning strategies here are the ways teachers choose to deliver Islamic Education learning materials as a group of subjects developed from the main teachings of Islam delivered in inclusive classes, in which there are children with special needs and normal children.

Thus the learning strategy of Islamic Education in inclusive schools in fostering mentally disabled children in planning settings is made to be able to achieve learning goals so that children can be happy achieve a sense of security and tranquility in Islamic Education learning that is focused on fostering religious character (worship) and fostering morality (personality). In the implementation setting, mental development through learning Islamic Education is expected that mentally disabled children are able to know themselves both in their nature and behavior, do not interfere and depend on others, can get along well and be responsible and absorb religious values into themselves so that their lives have a guideline that Allah created no living creature whose value is in vain and becomes a human being who has good morals. In the evaluation setting, the mental development of mentally disabled children through learning Islamic religious education in inclusive schools is able to produce independent, religious, and personality children.

## **METHOD**

This research is motivated by the phenomenon in Medan City, one of the cities providing inclusive education in Elementary and Junior High Schools. In line with the explanation of the importance of inclusive education, Islamic Education is one of the main subjects that must be given to students in inclusive education institutions ranging from Basic Education to Higher Education. Islamic Education in inclusive schools is unique compared to other public schools. The uniqueness is when in a class there are normal children and Children with Special Needs, each of whom has a different method in the learning process, and has different abilities, both physical and intellectual, using the same curriculum, how can a teacher teach Islamic Education that can accepted by the students? Of course, in this case, a teacher has an important role in implementing a strategy that is able to accommodate normal children and special needs children together to receive and absorb Islamic Education lessons in the same class. This study focused on obtaining data on Islamic Education Learning Strategies in Mental Development of Mentally disabled Children at Inclusive Schools in Medan City, which was carried out at Inclusive Schools at SD Negeri 067952 Medan Johor and SD Negeri 064999 Medan Marelan. The type of research conducted is qualitative research. This research is reinforced by the experiences of Islamic Education teachers who taught before the Covid-19 pandemic came through the interview method and document observation. Based on experiences, this type of research is qualitative phenomenology using data collection techniques through observation, interviews, and documentation. Data analysis techniques use data reduction, data presentation, and concluding.

## **FINDINGS AND DISCUSSION**

Mental development is a learning process to develop and improve knowledge, skills, and attitudes that aim further to improve the abilities of a person or group. It is not only done within the family and within the school environment, but outside both can also be done. Mental development in its control is in dire need of religion or spirituality. Therefore, for religion to become a mental controller for a person, Islamic Education participates in the development of the personality of each individual and must become an inseparable element in each individual.

This is almost similar to Daulay's opinion that the vision of Islamic education that the Ministry of Religion has set is very clear that Islamic education must be given to students in schools. The role of religious, spiritual values becomes very important in every educational process in schools. Because there are three main domains of Islamic Education, namely faith education (aqidah), worship education, and moral education. In the concept of Islam, the domain of aqidah and worship is closely related to morals. Aqidah makes people moral because they always feel the presence of God in their lives. When someone has such an attitude, then he will avoid bad deeds. In conclusion, the formation of a man who believes and is pious and has good character is impossible without the role of religious, spiritual values. (Daulay N. , 2015)

Increased by (Lubis, 2010) who said that the appreciation of Islamic Education and the practice of its teachings could help humans to overcome mental health problems (thoughts, emotions, attitudes, and feelings) so that *insan kamil* (whole human beings) are awakened. Islamic Education learning strategies in mental development of mentally disabled children carried out in inclusive schools in Medan. Researchers divided them into two aspects of achievement, namely religious character building and moral development through an individual approach. This is almost similar to Djamarah's opinion that an individual approach is an approach that serves the individual differences of students in such a way that the individual approach allows the development of each student's potential optimally. This approach will involve an open relationship between teachers and students, which aims to create a feeling of freedom in learning. There is a harmonious relationship between teachers and students in learning. Of course, the teacher is the main model (Djamarah 2005).

Therefore, Islamic education in the mental development of mentally disabled children in Medan City inclusive schools is to improve and change their mental (thoughts, emotions, attitudes, and feelings) through the following aspects:

### **Planning**

In planning, before teaching-learning activities happened, Inclusive School SD Negeri 067952 Medan Johor determines the specific character of mentally disabled students through an assessment through a certificate from parents regarding the condition of the child whether they were able to learn or able to train or need rehabilitation. If students in the category are able to train or need rehabilitation, the school does not accept them and is advised to go to the nearest special school. Then, Compile an integrated syllabus and lesson plans that are the same as regular children by using the same curriculum that is 2013 curriculum, then modify teaching materials adjust the method to the conditions of student needs. The scope of planning consists of objectives, materials, processes, and evaluations and is focused on exemplary and habituation of mentally disabled children.

Next, The Inclusive School SD Negeri 064999 Medan Marelan determines the specific character of students through writing skills and parental information about the student's disabilities, the preparation of the syllabus and lesson plans in 2 models, namely integrated and individual, modifying materials, variations of methods according to the needs of students' conditions, providing infrastructure and supporting tools. Evaluation, with a focus on teaching faith values, worship values, moral values (morals) so as to form a personality that is in accordance with Islamic teachings.

In the preparation of planning, Islamic Religious Education Teachers develop learning programs (Syllabus and Lessons Draft), elaboration of material, determining strategies and methods to be used in learning, providing learning resources, tools, and facilities, determining methods of assessment and learning outcomes, and setting a suitable learning environment adapted to the conditions of students whose ultimate goal is for inclusive students to have a religious spirit and noble personality as a result of mental development carried out in inclusive schools in Medan City. This is almost similar to Sanjaya's opinion as the Learning Strategy expert who stated that to achieve the success of learning, it is necessary to compose components that interact and interrelate. Among them are objectives, subject matter, methods or strategies, media, and evaluation. (Sanjaya, 2011). In setting learning objectives of Islamic Education which is oriented towards the mental development of mentally disabled students. It is so that they have a healthy mentality. Mental development itself is an effort to improve and renew one's behavior through mental guidance (elements of soul, mind, emotions, attitudes, and feelings), which will determine a healthy personality, commendable character, and responsibility in living their life.

Based on the researchers' findings, it can be concluded that the planning of Islamic Education learning in inclusive schools in Medan City is carried out well because there is careful planning at every stage, starting from the identification of children to the preparation of the learning implementation plan itself. Knowing children's learning difficulties and determining the learning

approach which is the main capital in implementing Islamic Education learning. Research by RN et al. explains that before starting learning, the first step that needs to be done is looking at the uniqueness and characteristics of children with special needs. The criteria for students with special needs are also limited by only accepting mild disabilities. It is intended that teachers are able to control the state of the inclusive class so that learning activities are more conducive. Planning activities consist of student identification, setting learning objectives, utilization of learning resources, and Islamic Education learning outcomes. (Zaenullah, 2020) Another study by AR et al. also explained that planning learning for special needs children in inclusive schools was done by identifying students and modifying the curriculum consisting of materials, indicators, learning activities, media, sources, and evaluation. (Rifma, 2020) All indicators learning objectives can be achieved as formulated.

### **Implementation**

The Inclusive School SD Negeri 067952 Medan Johor carries out Islamic Education learning every Friday with Cluster class settings, using the same curriculum as regular students, namely the 2013 curriculum with simplification of teaching materials, variations of methods, and evaluation. The material is focused on reciting prayers, short verses of the Koran, prayer practice, and socializing. The methods used are lecture method, question and answer method, task method and demonstration method, and assessment tools in the form of oral test, written test, action test.

The Inclusive School of SD Negeri 064999 Medan Marelan carries out Islamic Education learning every Friday with extracurricular activities with Pull Out and Full Regular class settings and extracurricular activities in the form of personal guidance and utilizing teachers and peers as models imitated by mentally disabled children, using the 2013 curriculum with a focus on internalizing Islamic teachings through modified materials and methods, focusing on aspects of the Koran, worship, fiqh and morals. The methods used are the *uswah* method (exemplary), the *Ta'widiyah* method (habituation), the *Mau'izah* method (advice), and the *Tsawab* method (reward), and assessment tools in the form of daily and semester tests, in the form of oral and written tests and practical tests at home with parents as an assessment team and practice at school (observing students' commendable actions).

From the findings, it can be concluded that Islamic education learning in inclusive schools in Medan City between students with special needs and normal students learn together in one class. In practice, students with special needs are always involved in cooperative learning with regular children, namely by approaching inclusive students, asking questions, and repeating the material that has been learned. This is done so that inclusive children more easily understand learning and are not left behind with other regular students. The role of peers is very helpful for mentally disabled students in imitating good habits during teaching and learning activities. In addition, to optimize educational services for students with special needs, the school holds special classes every Friday for Islamic Education. The program is implemented to provide individual services to inclusive children who attend regular schools so that they do not miss lessons with other normal students, especially in learning Islamic Education. In this class, Islamic religious education practices are carried out, whether it is about praying, reading the Koran/Iqra', ablution', etc. As SH et al explain that the implementation of Islamic Education Learning in inclusive education includes the Koran and Hadith, Aqidah, Morals, Jurisprudence, Dates and Islamic Culture, which are carried out in a simple manner adapted to the conditions of students by using a variety of methods and evaluations in the form of double choices. (Makarim, 2018).

The implementation strategy of Islamic Education learning in the mental development of mentally disabled children focused on the process of internalizing the values of Islamic Education teachings into children through stages of habituation, example, and full mentoring so that cognitive, affective and psychomotor children with intellectual disabilities in understanding the Islamic values is developed well. By being treated equally in the classroom, Mentally disabled children will be easily

fostered and given an understanding that all students are equal in the eyes of God. Its function is to learn to study and behave politely and courteously in words, respect each other, behave by the teachings of Islam so that it is by the concept of mental development, namely having a religious personality and having a commendable character.

### **Evaluation**

Evaluation is applied to determine the level of success of an educator in delivering subject matter, finding weaknesses related to materials, methods, media, or facilities. Evaluation is a tool to measure the extent to which the ability of students masters the material that has been given. Evaluation can be used as a school material for self-introspection by looking at the extent to which learning conditions are created. Evaluation of Islamic Religious Education learning in Medan City inclusive schools is carried out simultaneously in one class as in regular classes. Inclusive students and regular students get the same questions at the same time. However, it is more simplified in oral and practical form.

The Inclusive School SD Negeri 067952 Medan Johor held an evaluation in the form of an oral test, a written test, an action test with minimum completeness criteria is 60. The output is expected to be a person with a religious personality. Inclusive School SD Negeri 064999 Medan Marelan Evaluation conducts daily and semester test evaluations, in the form of oral and written tests and practice tests at home with parents as the assessment team and practice at school (observing students' commendable actions) with minimum completeness criteria is 65. Output is expected to have good character (noble personality) in their daily lives, be it at home, school, or community.

Even though mentally disabled children get special treatment when studying, they can take the exam with other friends. This is based on parents' agreement of special needs children because all programs concerning inclusive children must be carried out openly and there must be consultation with relevant parties, especially parents. Another study by SY explained that the evaluation of Islamic Education learning at Harapan Bunda Elementary School Banjarmasin was carried out simultaneously in one class like a normal class. Special need children get the same questions and at the same time. Follow-up evaluations such as remedial or repairs are held if students do not reach the standard value that has been set (SY, 2017).

So, it can be concluded that an evaluation strategy of Islamic Education learning in the mental development of mentally disabled children by doing oral, written, practice, and deed tests. The tests were conducted to measure children's understanding and implementation of Islamic education in their lives as a final result that they have a healthy mentality, namely having a personality, can interact and socialize well according to Islamic values.

### **CONCLUSION**

Islamic Education Learning strategy in Mental Development of Mentally disabled Children in Inclusive Schools of Medan City is carried out with three important aspects: planning, implementation, and evaluation. The Planning Strategy is focused on the formation of the religious personality of children. The implementation strategy focuses on habituation, example, and full assistance in teaching Islamic values that mentally disabled children in their lives can practice. The evaluation strategy is focused on guiding children's healthy mentality. So by learning Islamic Education, mentally disabled children know their God, have a noble character, be independent and be confident.

The findings of this research imply that the community must know that children with special needs can coexist to interact and normally live generally in worship and other religious activities in the environment where they live, even at school, home, or mosque Mosque that discriminatory attitudes is lost. For the next researcher can continue research or create new research related to Islamic education learning strategies in Inclusive Schools for other special need childrens with the Online system, analyzing how the readiness of Regional Governments, inclusive school organizing



institutions, students and parents in facing Digital Literacy to answer challenges Industrial Revolution 4.0 and the concept of Free Learning.

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