

The Understanding Strategy of Worship to Exceptional Children

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Abstract: *The Artiel examines the strategy of understanding worship in exceptional children. This research was conducted at the Sekolah Luar Biasa Negeri Sambas, Sambas Regency, West Kalimantan. This study focuses on the aspects of how the strategies used in Islamic religious education teachers provide understanding to children in foreign schools. This research uses a qualitative approach. The results of the analysis of this study conclude that the strategies used by Islamic religious education teachers include accustoming congregational prayer and accustoming good morals in the school environment and at home, Islamic religious education teachers report learning outcomes to parents, Islamic religious education teachers provide good examples of students, Islamic religious education teachers run the principal's program, Islamic religious education teachers provide mutual supervision of students in the teaching and learning process.*

Keywords: *Effectiveness, Management, Madrasah, Quality.*

Introduction

Education aims to create a learning atmosphere and learning process for students to develop their potential. The government as a policy maker is making careful and structured efforts to provide equal rights to Indonesian citizens for the 9-year compulsory education. As stated in Law no. 20 of 2003 (concerning the National Education System) article 5 paragraph 1 which reads "Every citizen has the same right to obtain quality education". So, every Indonesian citizen is given

the opportunity to complete the 9-year compulsory education, the government provides assistance in the form of free education, with differences in social status and where people live, they still need to get education.

According to Ardiani, quoted by Gunarhadi and Esti Wardani, education is a human need, both normal humans and people with disabilities, children with special needs also have the right to obtain education, this is stated in the framework of Education For All, among others, every child has the right to obtain education Every child has different characteristics, abilities, interests, abilities and learning needs, education systems and programs must take into account the differences that children have and be adapted to children's needs.¹ Children with special needs are given access to schools that are willing to accept them to get education that focuses on children's needs so that their needs can be met.

Education provides provisions for students in the form of general knowledge and religious knowledge, so that students get provisions when living in society. Islamic religious education is part of education, Islamic religious education aims to shape students to have a meaningful life so that they can get happiness in the world and the hereafter both in their personal and social life. Islamic religious education teaches children how to worship as a way to get closer to Allah and how to relate to fellow humans, to respect, respect and love each other.²

Islamic religious education for children with special needs does not require to do worship perfectly like normal children, but religious lessons are expected to raise awareness that they have religion and rules in life. Islamic religious education acts as a controller so that it must be instilled as early as possible. In the world of education, Islamic religious education is the basic capital for children to obtain divine values. Because Islamic religious education provides knowledge in the form of muamalah, aqidah, worship and shari'ah as the basis of religious teachings. So that later children with special needs can place themselves in society properly and the most important goal is for students to live independently.

¹ Gunarhadi, Wardani Esti, *Upaya Peningkatan Akses Pendidikan Islam Melalui Identifikasi Anak Berkebutuhan Khusus di Kecamatan Sidoharjo Kabupaten Sragen*, dalam publikasi_Jurnal30.pdf, hlm 2

² Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam*, (Bandung: PT Remaja Rosdakarya, 2001), hlm. 46.

The process of delivering subject matter to children with special needs is not as easy as delivering material to normal children, because they are difficult in terms of concentration. So that in the learning process children with special needs need a separate pattern according to the needs of each child, which differs from one another. In preparing the learning program the teacher should already have the personal data of their students. The personal data relates to the specific characteristics, abilities and weaknesses, competencies of students. For this reason, as a teacher, he should have a special strategy in carrying out the learning process, especially if in a special school. In general, strategy has the meaning as an outline of the direction in action to achieve something that has been determined. Associated with teaching and learning, strategy can be interpreted as a general pattern of teacher-student activities in the implementation of teaching and learning activities to achieve the outlined goals.³ In the world of education strategy can be defined as "*a plan, method or series of activities identified to achieve a particular educational goal*".⁴ Strategy as a process of the ability to understand the gaps or obstacles in his life to formulate new hypotheses and communicate the results. So it can be concluded that the teaching strategy is the ability of the teacher to create a way of teaching that is better and can bring life to the class.

Research Methods

The data analysis used is qualitative data analysis. To determine the validity of the data, inspection techniques are needed. The implementation of inspection techniques is based on certain criteria. In this case, there are criteria used, namely the degree of trust (credibility).⁵ The application of these criteria serves: firstly, to carry out incurdine in such a way that the level of confidence in the findings can be achieved, secondly to demonstrate the degree of confidence of the findings by means of proving by the researcher the fact that the gaude being studied The validity of the data was carried out by means of checking the participation extension and triangulation.

³ Syaiful Bahri Djamarah, *Strategi Belajar Mengajar*.(Jakarta:Rineka Cipta, 2010), hlm.5.

⁴ Wina Sanjaya, *Strategi Pembelajaran Berbasis Standar Proses Pendidikan*.(Jakarta: Kencana, 2011), hlm. 128.

⁵ Moleong, L. J. *Metodologi Penelitian Kualitatif*. (Rineka Cipta, 2010), hlm. 56.

Extending the participation of researchers on site is useful for detecting and calculating distortions that might contaminate data. Distortion can come from individuals and can come from the respondent or informant. This may be unintentional and may be intentional, with the possibility that there may also be distortion originating on purpose, such as lying, pretending. In dealing with this, the researcher determines whether there is really a distortion, whether the distortion is accidental or intentional, where the source is, all can be overcome by the extension of this participation by the researcher.⁶

Based on the background that has been described, the purpose of this study is to describe the implementation of character education in SLB Negeri Sambas Negeri Sambas. The address of this Sambas Sekolah Luar Biasa (State Special School) is Jl. Sejangkung, RT / RW 0/0, Dsn. Senyawan, Ds./Kel Sebayon, Kec. Sambas, Kab. Sambas, Prov. Kalimantan, Decree of School Establishment: 505/653 / IMB / 2005, Date of Establishment Decree: 2005-12-30 (Profile of The State of Sekolah Luar Biasa/SLB).

Islamic education

Islamic religious education is education through the teachings of the Islamic religion, namely guidance and in the form of care for students so that later after completing education they can understand, appreciate and practice the teachings of Islam as a way of life for the safety and welfare of the world and life. the hereafter.⁷

Muhibin defines education as the stages of activities that are institutional in nature which are used to enhance individual development in mastering knowledge, habits, attitudes and so on.⁸ Then the definition of Islamic education as a state is supported in the National Education System Law No. 20 of 2003 article, 1 Paragraph 1 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control,

⁶ Arikunto, S. *Manajemen Penelitian*. (Rineka Cipta, 1990), hlm. 57.

⁷ Zakiah Daradjat, dkk. *Ilmu Pendidikan Islam* Cet. VI. (Bumi Aksara, Jakarta: 2006). hlm. 68.

⁸ Muhibin Syah. *Psikologi Pendidikan Dengan Pendekatan Baru*, (Remaja Rosadakarya. Bandung: 2008). hlm. 11.

personality, intelligence, noble character, and skills that are needed himself and society, nation and state.⁹

So from some of the definitions outlined above, that the definition of Islamic Education is an effort made with full awareness by adults both through the transfer of knowledge and planting of values into the souls of students, care and guidance so that human beings with broad insight, intelligence can develop. , have a personality, think spiritually and have good morals and have creative skills in supporting life both in society, as a nation and as a state as well as being faithful and devoted to Allah.

The Exceptional Children

Exceptional children are children with brain dysfunction. Brain dysfunction is a general term used to describe the result of an injury or damage, developmental disorders, biochemical balance disorders or disturbances in electrical activity in the brain.¹⁰ Exceptional children are children who have abnormalities or deviations from the average normal child in physical, mental and social aspects, so that their potential development requires special education services according to their characteristics. Exceptional children are children with special characteristics that are different from children in general, without always showing mental, emotional or physical disabilities. Included in the children with special needs include: blind, deaf, mentally retarded, retarded, disabled, learning difficulties, behavioral disorders, gifted children, children with health problems. Other terms for children with special needs are extraordinary children and children with disabilities. Due to the characteristics and barriers that they have, Exceptional children need a special form of education service that is tailored to their abilities and potential, for example, for those who are blind, they need to modify the reading text into braille writing and the deaf communicate using sign language. Children with special needs usually attend special schools in accordance with their respective specialties. Many factors cause brain dysfunction: starting from the mother's pregnancy (malnutrition, smoking, bleeding), during childbirth (difficult birth, premature birth), or when the baby is born

⁹ Muhaimin. *Rekontruksi Pendidikan Islam*, (Rajagrafindo Persada, Jakarta: 2009). hlm. 309.

¹⁰ Sutjihati Somantri, *Psikologi Anak Luar Biasa*, (Bandung: PT. Refika Aditama, 2006), hlm. 65.

(does not cry immediately, looks blue, pale, yellow) and after the baby is born (has inflammation of the brain or head injury).¹¹

Children with special needs are children with special characteristics that are different from children in general, without always showing mental, emotional or physical disabilities. Included in the children with special needs include: blind, deaf, mentally retarded, retarded, disabled, learning difficulties, behavioral disorders, gifted children, children with health problems. Other terms for children with special needs are extraordinary children and children with disabilities. Due to the characteristics and barriers that they have, Exceptional children need a special form of education service that is tailored to their abilities and potential, for example, for those who are blind, they need to modify the reading text into braille writing and the deaf communicate using sign language. Children with special needs usually attend special schools (Sekolah Luar Biasa/SLB) in accordance with their respective specialties.¹²

The term children with special needs has a very broad scope. In the educational paradigm, the diversity of children is highly valued. Every child has a different background in cultural life and development; therefore, it is possible for every child to have an education that is tailored in line with learning barriers and the needs of each child. A child with special needs can be defined as a child who needs education that is tailored to the learning barriers and needs of each individual child. Children with special needs experience obstacles in responding to stimuli provided by the environment to carry out motion, imitate motion, and even some are physically disturbed so that they can make directed movements correctly.

Children with special needs are children with physical, behavioral or sensory disorders so that in helping to develop their abilities (capacity) a special institution or special education is needed.¹³ Children with special needs have the same rights as other normal children to grow and develop in the family, school and community environment, so that special schools are specially created with programs that are intended to provide special services for children with special needs. Children with special needs, namely children who

¹¹ Mohammad Efendi, *Pengantar Psikopedagogik Anak Berkelainan*, (Jakarta: PT. Bumi Aksara, 2006), hlm. 26.

¹² *Ibid.*

¹³ Aqila Smart, *Anak Cacat Bukan Kiamat* (Yogyakarta: Kata Hati, 2010), hlm.33.

have special characteristics that are different from other individuals in general, both physically, attitudes and in their development.¹⁴ In accordance with the word "expectation" or extraordinary children are said to be individuals who have different characteristics from other individuals who are considered different by society.¹⁵ Children with special needs can be classified into two categories, namely children who have special needs that are permanent due to disabilities or accidents and children with special needs who are temporary, namely children who have special needs such as experiencing learning and developmental obstacles due to situations and conditions in the environment.¹⁶ The explanation of the above understanding can be concluded that children with special needs are children who have special characteristics that are different from other normal children who show mental, physical or emotional disorders. So, they need special education services that are tailored to their characteristics.

The target of this research is the Special School at the level of Elementary School or SDLB which is the only special school in Sambas Regency, West Kalimantan Province. This research was conducted using a qualitative approach. The data collection in this study is by using in-depth interviews and observations.

Discussion

Sambas Special School (Sekolah Luar Biasa/SLB), which was founded in 2005, is the only special school in Sambas Regency. Sambas State Extraordinary School is a school that is equivalent to a primary education school with the aim of helping the government strive to increase intelligence and community welfare, especially for children who are born with disabilities or with disabilities. Based on the background described, the purpose of this study is to describe (1) the implementation of character education at the Sambas special primary school (2) the supporting and inhibiting factors for the implementation of character education at Sambas State Special School. Children with special needs is a term to replace the word Extraordinary Children, which indicates a special disorder. Children

¹⁴ Samsul Bahri Thlib, *Psikologi Pendidikan Berbasis Analisis Empiris Aplikatif* (Jakarta: Kencana, 2014), hlm. 245

¹⁵ Dadang Garnida, *Pengantar Pendidikan Inklusif*, (Bandung: Refika Aditama, 2015), hlm. 1.

¹⁶ Santoso, *Sekolah Alternatif, mengapa tidak*, (Yogyakarta: Diva Press, 2010), hlm.128

with special needs have different characteristics from one another. In Indonesia, children with special needs who have developmental disabilities have been given special services.¹⁷

The implementation of Islamic religious education learning must be based on the knowledge of students learning and more often linked to other subject matter. The learning of Islamic religious education must also be something that is planned rather than just a random one. Learning Islamic religious education will further assist students in maximizing the abilities students have, enjoying life, and the ability to interact physically and socially with the environment. So, the meaning of learning Islamic religious education is an educational process that is carried out to study Islam properly so that religion is not only as knowledge, but as an experience and a person's life guide.¹⁸

The implementation of the strategy of Islamic religious education teachers in providing understanding of worship to children with special needs by teachers is carried out continuously with the aim of monitoring the process and progress of student learning and to increase the effectiveness of learning activities. As for the implementation of the strategy of Islamic religious education teachers to provide understanding of worship to children with special needs as follows: 1) Informing the syllabus of subjects which contains the design and assessment criteria at the beginning of the semester, 2) Developing basic competency achievement indicators and selecting appropriate assessment techniques in when compiling a subject syllabus, 3) Developing assessment instruments and guidelines in accordance with the selected assessment forms and techniques, 4) Implementing student tests, observations, assignments, and / or other forms as needed, 5) Processing the assessment results to determine the progress of learning outcomes and learning difficulties of students, 6) Returning the results of examinations of students' work accompanied by educational feedback / comments, 7) Utilizing the results of the assessment to improve learning, and 8) Reporting the results of the assessment of subjects at the end of each semester to the head of the education unit in the form of an achievement value study students

¹⁷ Suriadi, Pendidikan Agama Dalam Keluarga. *Tarbawi: Jurnal Ilmu Pendidikan*, 2019, 15(1), 89-105. <https://doi.org/10.24260/at-turats.v9i2.315>

¹⁸ Departemen Pendidikan Nasional, *Standar Kompetensi dan Kompetensi Dasar SDLB*, (Jakarta:BSNP, 2006), hlm. 4.

accompanied by a brief description as a reflection of complete competence.¹⁹

Based on the theory presented in accordance with the explanation of the results of the interview with the Islamic religious education teacher who said; As a teacher of Islamic religious education, I always make lesson plans in accordance with the direction of the school principal, but the implementation is conditional, which means seeing students' abilities in understanding worship. Ideally, the implementation of learning is carried out as usual, meaning that it is like any other school. However, the fundamental difference is that the implementation at SLB Negeri Sambas will be adjusted to the needs and abilities of students at SLB Negeri Sambas so that Islamic religious education teachers make more planning and see the condition of the students. The scope of Islamic religious education teaching materials includes five main elements, namely, Al-Qur'an, aqidah, syari'ah, morals, and dates (history). At the SDLB level the emphasis is given to three things: a) Belief (i'tiqadiyah), which is related to the pillars of faith, b) Actions ('amaliyah), which are divided into two parts: (1) issues of worship, related to the pillars of Islam, such as shahada, prayer, zakat, fasting, hajj, and other acts of worship that regulate human relations with Allah SWT .; (2) Mu'amalah problems, related to human interaction with each other, c) Ethics (khulukiyah), related to morality, character, manners or manners that become jewelry for someone. Islamic Religious Education teacher strategies in providing understanding of worship to children with special needs at the Sambas State School include:

- a. Getting used to congregational prayer and getting used to good morals in the school environment and at home

Prayer is the first practice that will be taken into account in the afterlife. For Muslims, prayers must be performed at any time because prayer is obligatory. Prayer is also a means of communicating a servant with Allah SWT which is carried out consistently every day so that a servant feels close to Allah SWT. This has been confirmed in the Al-Qur'an QS. Al-Baqarah [2]: 2-3 as follows:

¹⁹ Hakim, Lukman., 2012, *Jurnal Pendidikan Agama Islam -Ta'lim, Internalisasi Nilai-Nilai Agama Islam Dalam Pembentukan Sikap Dan Perilaku Siswa Sekolah Dasar Islam Terpadu Al-Muttaqin Kota Tasikmalaya*, Vol. 10 No. 1.

"The Book (Al-Qur'an) There is no doubt about it; guidance for those who are devout, namely those who believe in the unseen, who establish prayers, and spend part of the sustenance that we give them".²⁰

Prayers will indirectly strengthen brotherhood and form a commendable character if practiced in everyday life. Prayers performed regularly will give birth to good attitudes and morals according to the words in Islam. Practicing morals to be better, especially for students, certainly requires habits that must be fostered from an early age. Because good morals describe the personality of a true Muslim. There are several ways for Islamic religious education teachers to foster the morals of students at school and within students, including: (1) Providing guidance and examples of being kind to students, (2) Inviting students to always pray noon in congregation at the school mosque. , (3) Cooperating with parents of students to check students' Islamic religious education, (4) Organizing extracurricular activities in schools related to Islamic religious guidance, (5) Collaborating with fellow teachers in order to foster student morals.

b. Islamic Religious Education Teachers Report Learning Results to Parents

Giving reports on student learning outcomes, especially in Islamic religious education subjects, is done in writing. The final report on student learning outcomes is in the form of report cards, in which the grades obtained by the students are listed. This is evidenced by the results of an interview with an Islamic religious teacher who said:²¹

Student learning outcomes will be reported to the principal to discuss and create a program that will be run during learning. On the same occasion the researcher conducted an interview with the principal who said, *"what I need to do to improve learning is to provide training to teachers and run programs as a school principal such as supervising, supervising teachers in this school"*. The results of the interviews described above, the researcher concluded that the final report of learning was carried out to improve student learning, namely by writing the results of the raport scores in different ways such as providing daily tests and exercises and extracurricular activities related to education. Islam.²²

²⁰ Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahan*, (Jakarta, 1995), hlm. 178.

²¹ Interview on 6 August 2020 with an Islamic religious education teacher

²² *Ibid.*

c. Islamic Religious Education Teachers Provide Good Example to Students

The partner Islamic religious education teacher in the school environment must provide a good example by giving examples of good deeds such as praying and telling students to pray. This fact is evidenced by the results of an interview with an Islamic religious education teacher who said,²³ *"As for the things that I do in giving good examples to students, including showing good behavior by respecting older people, besides that I also give advice such as not leaving. night, repeating lessons learned from school"*. In addition to Islamic religious education teachers providing good role models, school principals also provide role models for students through the principal's work program. As for the results of the interview with the principal who said, *"to set a good role model for students, I do it from the students, such as enforcing hygiene discipline such as dressing neatly, disposing of trash in its place"* The results of the interviews conducted, it turns out that in providing examples to students, different ways include: giving advice and also guiding by buying textbooks related to Islamic religious education. What Islamic religious education teachers and school principals do is a process to improve understanding of worship at Sambas State Special School.

d. Islamic Religious Education Teachers Run the Principal Program

The process to improve learning, of course, Islamic religious education teachers must follow the principal's program. The principal's program includes instructing teachers to make lesson plans that will be supervised by the principal. This can be proven by an interview with an Islamic religious education teacher who said,²⁴

"I as an Islamic religious education teacher will always follow the principal's program, because the program given to me is very helpful in fostering students both in terms of knowledge and aspects of student attitudes. This is a real form of cooperation between me and the principal".

In line with the results of the interview with the principal who said,²⁵ *"as the principal, I always try to improve learning so that the school becomes quality, besides that I also create programs such as conducting supervision, evaluating existing programs"*.

²³ Interview on 8 August 2020 with an Islamic religious education teacher

²⁴ Interview on 8 August 2020 with the principal

²⁵ Interview on 6 August 2020 with an Islamic religious education teacher

e. Islamic Religious Education Teachers Provide Mutual Supervision of Students in the Teaching and Learning Process

Providing supervision to students in the teaching and learning process in Islamic religious education subjects carried out by Islamic religious education teachers and parents by controlling learning outcomes and prohibiting unsupportive associations such as staying up late. In accordance with the results of an interview with an Islamic religious education teacher who said,²⁶

"The supervision I do of students at the Sambas State SLB school, especially for students is by checking the results of training and daily tests, especially in Islamic religious education subjects and giving remedials to students who get the value is less than the specified standard, making study groups in the classroom and outside like extracurricular activities ".

In addition to interviews with Islamic religious education teachers, interviews were also conducted with the principal who said, "The supervision I do for students is by asking the students' learning outcomes from the Islamic religious education teacher, if there are some students who get less than standard scores then I will make programs such as holding study groups coordinated by each teacher according to their respective fields ".

The success of the implementation of education in special schools is largely determined by the quality and quantity of school human resources consisting of educators and education personnel. In terms of quality, an educator must meet academic qualifications, have a professional certificate and be in conformity with the subject he is teaching or will teach. In terms of quantity, the ratio between teacher and student must be proportional or have the right balance, so that teachers can monitor the progress of their students. The role and function of educators or teachers in education is as suggested by WF Connell (1972), where he distinguishes seven roles of a teacher, namely (1) educator (nurturer), (2) model, (3) teacher and mentor, (4) students (learner), (5) communicators to the local community, (6) administrative workers, and (7) loyalty to the institution.²⁷

²⁶ Ibid.

²⁷ Triatmanto, *Tantangan Implementasi Pendidikan Karakter di Sekolah*. Cakrawala Pendidikan, Khusus Die, (2010, hlm. 75.

Conclusion

The implementation of the strategy of the Islamic Religious Education teacher in providing understanding of worship to children with special needs at the Sambas State Special School is carried out by dividing students with special needs according to the disabled such as the mentally disabled class, the autistic student class (mild autism and severe autism), and ADHD student classes so that learning becomes effective according to the needs of children with special needs and the goal is to monitor the process and progress of student learning and to increase the effectiveness of learning activities so that the understanding of worship given to students with special needs can be absorbed.

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