

CHAPTER I

INTRODUCTION

A. Background of Study

Every human being is created with unique abilities. Children's growth and development vary, not just in terms of time but also in the environment around them. Allah created all living things, whether animals, plants, or humans, in different conditions. Some plants grow luxuriantly, produce the best-quality fruits, and some grow with good or bad quality. So, humans are one of Allah's creations.¹

All creatures are created in diverse conditions, and there is wisdom behind each difference. Although these differences are the absolute destiny of Allah Swt, in science, every event must have a cause that precedes it. For example, children with mental and intellectual disabilities are considered abnormal and slower than other children in social and philosophical matters. In developmental psychology, special needs children include children with physical, mental, emotional, and social disorders or differences. This group is also said to have a combination of characteristics that prevent them from achieving maximum development. So that children with intellectual disabilities need special services.²

A child with special needs is an individual who has significant differences in learning, behavioral, emotional, or physical abilities compared to other children their age. These differences can be temporary or permanent and can be caused by genetic, environmental, or a combination of both factors. The characteristics of children with special needs are very diverse, ranging from difficulties in understanding abstract concepts, and difficulties in social interaction, to physical limitations that affect mobility or sensory abilities. The types of special needs also vary, including autism

¹Cut Nya Dhin, *Pembinaan Anak pada Masa Pubertas Menurut Pendidikan Islam*, <https://scholar.google.com/>, diakses pada 16 Agustus 2022, P.15

² Aziza Meria, "Model Pembelajaran Agama Islam Bagi Anak Tunagrahita Di SDLBYPPLB Padang Sumatra Barat," *Tsaqafah* 11, no. 2 (2015): P. 355, <https://doi.org/10.21111/tsaqafah.v11i2.273>.

spectrum disorders, dyslexia, visual impairment, deafness, cerebral palsy, and intellectual disabilities. Each child with special needs has unique needs and requires an individualized approach to education and therapy. Inclusive education, which allows children with special needs to learn alongside peers without special needs, is becoming an increasingly popular approach. However, the success of inclusive education depends on the availability of adequate resources, support from teachers and peers, and adaptation of the curriculum to suit individual needs. Besides education, therapy also plays an important role in helping children with special needs develop their potential. Speech therapy, physical therapy, occupational therapy, and behavioral therapy are some examples of therapies that are often given to children with special needs. With the right support, children with special needs can succeed in various aspects of their lives, become productive members of society, and have the same character as other normal children.³

Individuals with intellectual disabilities is a more appropriate term to refer to the group of individuals previously often referred to as "children with intellectual disabilities". The main characteristic of this group is the presence of significant limitations in cognitive abilities that include the ability to learn, think, solve problems, and adapt to the environment. These limitations are generally manifested in academic, social, and activities of daily living difficulties. Measurements of intelligence, such as those made using the Binet Scale, generally place individuals with intellectual disabilities in the score range below 90, in contrast to the general population who have an average score between 90-110. Further classification based on the severity of the intellectual disability can be done by considering the intelligence score obtained.⁴

Intellectual disability is a child who has an intellectual below the average of other normal children. In other cases, they also have weaknesses in communicating with others with disability and have difficulty adapting

³ Nunung Nuryati M.Pd, *Pendidikan Bagi Anak Berkebutuhan Khusus* (UNISA Press, 2022). P. 25-34

⁴ Akhmad Syah Roni Amanullah, "Mengenal Anak Berkebutuhan Khusus: Tuna Grahita, Down Syndrom Dan Autisme," *ALMURTAJA: Jurnal Pendidikan Islam Anak Usia Dini* 1, no. 1 (July 29, 2022):P. 1–14.

to the surrounding environment. With all their limitations, children with disabilities must get the right to education so that they can become individuals who have faith, noble character, and are devoted to Allah SWT. The classification of intellectual disability children based on their intelligence ability is one of them is mild intellectual disability with an IQ of 50-75. In this category, mild intellectually disabled children can be educated and able to receive lessons.⁵

Character building in early childhood is an important foundation for personal and social development. Formal education, especially at school, acts as an effective socialization agent in instilling moral and ethical values. However, to achieve optimal results, synergy between the school and family environment is required. Children with special needs, especially those with intellectual disability, have the same rights to quality and inclusive education. Law Number 8 of 2016 on Persons with Disabilities has provided a strong legal foundation for the fulfillment of the right to education for this vulnerable group. Character education for children with special needs requires a holistic and individualized approach. Curriculum adaptation, learning methods, and evaluation are key to success in the learning process. Collaboration between various stakeholders, including teachers, parents, and therapists, is crucial to creating a supportive learning environment that enables children with special needs to reach their full potential.⁶

Spiritual intelligence is the primary intelligence that helps a person understand the meaning and value of life. Danah Zohar and Ian Marshall define it as the ability to place actions in a broader and more meaningful context. This concept relates to how a person manages spiritual values in his life, motivates the search for the meaning of life, and yearns for a meaningful life. According to ESQ Ary Ginanjar, spiritual intelligence is the ability to give meaning to worship in every behavior with integralistic

⁵ Muhammad Arya Rahmandhani et al., “Karakteristik dan Model Bimbingan Pendidikan Islam Bagi ABK Tunagrahita,” *Masaliq* 1, no. 3 (November 15, 2021): P.180-182, <https://doi.org/10.58578/masaliq.v1i3.61>.

⁶ Devi Yaniar Wi Hargina, “Pembentukan Karakter Religius Pada Siswa Tunagrahita Di Spkh (Sekolah Pendidikan Khusus) Negeri Karanganyar,” *Jurnal Ilmiah Pendidikan Kebudayaan Dan Agama* 1, No. 2 (April 17, 2023): P.1-2, <https://doi.org/10.59024/Jipa.V1i2.149>.

tawhidic thinking. A person with spiritual intelligence has a high awareness of living life, can utilize spiritual resources to solve problems, and relates well with God, humans, nature, and himself.⁷

The cultivation of spiritual values from an early age provides a solid foundation for children's development. By understanding their identity, origin, and purpose in life, children learn to appreciate diversity and differences. Spiritual values also form a strong character, encourage children to distinguish between good and bad, and foster empathy and compassion for others. Through spiritual education, children are taught to take responsibility for their actions, live a meaningful life, and become individuals who are beneficial to the environment. To form a good person, not only training their intellectual intelligence but Islamic spiritual intelligence must also be instilled in children with disabilities. Islamic spiritual intelligence is an important aspect of the holistic development of students. For children with special needs, especially children with mild disabilities, Islamic spiritual intelligence helps them form good character and morals, improve discipline, and improve the quality of life by becoming a more spiritual and faithful person.⁸

However, children with mild intellectual disability have special needs in terms of education and spiritual development. They need learning methods that are appropriate to their abilities and conditions. The habituation method is one of the effective methods to improve Islamic spiritual intelligence. Habituation helps students to form positive habits related to Islamic spirituality. Repetition is done routinely so that it becomes

⁷ Wahyudi Siswanto, Lilik Nur Kholidah, and Sri Umi Mintarti Widjaja, *Membentuk Kecerdasan Spiritual Anak*, ed. Fatna Yustianti, vol. 1 (Jakarta: AMZAH, 2010), <https://repository.um.ac.id/2988/>.

⁸ Rahma Sari and Sutrisno Sutrisno, "Pengoptimalan Kecerdasan Spiritual Melalui Praktik Rukun Islam Dan Rukun Iman: Perspektif Al-Quran Dan Hadits," *Nusantara: Jurnal Pendidikan Indonesia* 4, no. 2 (April 30, 2024): 533–54, <https://doi.org/10.14421/njpi.2024.v4i2-15>.

a habit without an order to do it independently and becomes a routine for their person.⁹

The habituation method is not easy to do, it requires the right method and the right knowledge. In implementing the habituation method, you must have patience and expertise in attracting the attention of children with special needs. In implementing this method, it requires several roles from the closest people such as parents and teachers. One of the drivers of the success of the formation of children is from the parent's side. Some factors children with disabilities cannot develop like other normal children because, of a lack of confidence in the parents of their children's abilities, lack of parental knowledge of the conditions and methods that must be applied to their children, even some parents are even embarrassed to have children with special needs so that their children do not get the rights they should get. Every child has advantages and disadvantages in any aspect. If there is positive encouragement from related parties, the child gets his rights like other normal children.¹⁰

The method itself is defined as a systematically designed way to achieve certain goals. One method that can be applied in early childhood learning is the habituation method. This method is associated with Islamic religious guidance, so habituation becomes a means to train students in meditation, morals, and behaviour according to religious teachings. Spiritual intelligence does not only depend on memory, but also involves the heart and soul, where the spirit is the main source of life. Spiritual intelligence is the power that forms the substance of a person's teachings and actions, carried out with the intention of worship to Allah SWT as a form of servitude and trust. Spiritual intelligence needs to be developed because it affects a person's life, especially in managing emotions and interacting in the social environment. Therefore, educational institutions must apply appropriate methods to support the development of children's

⁹ Diniati Putri Vikasari et al., "Internalisasi Nilai-Nilai Islami Untuk Anak Tunagrahita: Program Pembiasaan Religiusitas Di SLB Islam Qothrunnada," *YASIN* 3, no. 1 (February 1, 2023): 124–38, <https://doi.org/10.58578/yasin.v3i1.876>.

¹⁰ Hasil Wawancara dari Kepala Sekolah/ Ibu Siti Fatimah, Spd./01/W/17/V/2024.

intelligence, including mildly disabled children, so that their potential can develop optimally.¹¹

Therefore, this study will explain “The application of the habituation method to instill Islamic spiritual intelligence in students with mild intellectual disability”. This research is expected to add to the trust, knowledge, and insight of parents in educating and directing their children with special needs, especially mildly disabled children so that they get an education like other normal children and can develop into a whole and faithful person.

B. Problem Formulation

From the background above, the researcher formulates several things that become the topic of the problem, there are:

1. How is the Application of the Habituation Method in instilling Islamic Spiritual Intelligence in Children with Mild Intellectual Disability at SLB Putra Idhata Madiun?
2. What are the supporting and inhibiting factors in the application of the habituation method in SLB Putra Idhata Madiun?

C. Objectives of The Study

The objectives desired with this research are as follows:

1. To find out the Application of the Habituation Method to instill Islamic Spiritual Intelligence in Children with Mild Intellectual disability in SLB Putra Idhata Madiun.
2. To find out the supporting and inhibiting factors in the application of the habituation method in SLB Putra Idhata Madiun.

D. Significance of The Study

The expected benefits obtained from this research are:

1. Theoretically:

¹¹ Rika Helmalia and Esya Anesti Mashudi, “Mengembangkan Kecerdasan Spiritual Anak Berkebutuhan Khusus Adhd Dengan Metode Pembiasaan,” *Smart Kids: Jurnal Pendidikan Islam Anak Usia Dini* 5, no. 1 (June 30, 2023);, <https://doi.org/10.30631/smartkids.v5i1.122>. P. 11-12

- a. This research is expected to add insight in the field of education, especially related to learning strategies for children with special needs (mild tunagrahita) in the aspect of Islamic spiritual intelligence.
- b. This research can be a reference in developing a more effective concept of inclusive education, especially in applying the habituation method as a learning strategy for mildly disabled children.
- c. The results of this study can enrich the theory of Islamic spiritual intelligence and how it is applied to children with special needs to help them form better characters.

2. Practically:

- a. For teachers, it is hoped that the results of the study will be able to improve the Islamic spiritual intelligence of children with mild disabilities through habituation to become intact children and adhere to the teachings of Allah SWT. Despite the delay in thinking, it still has Islamic habits or personalities.
- b. For students, it is hoped that the results of the study can become one of the reference materials for conducting more relevant and better research.

E. Writing Systematic

CHAPTER I INTRODUCTION: It consists of the Background of The Study, Problem Formulation, Purpose of the Study, Significance of The Study, Theoretical Framework and Review of Previous Research, and Systematics of Writing.

CHAPTER II THEORETICAL FRAMEWORK: It consists of Understanding the concept of the Habituation Method, Spiritual intelligence, the Islamic Spiritual intelligence, Mildly Intellectually Disabled Children, and Islamic Spiritual intelligence for Mild Intellectual Disability children with The Habituation Method.

CHAPTER III RESEARCH METHOD: It consists of Research Type and Design, type and approach of the research, research location, data and data

sources, data collection techniques, data analysis techniques, and data validity checks.

CHAPTER IV DATA ANALYSIS AND RESEARCH RESULTS: It consists of general and specific data, data analysis, and discussions on the implementation of the application of habituation methods to instill Islamic spiritual intelligence in children with mild intellectual disability at SLB Putra Idhata Madiun.

CHAPTER V CLOSING: It Consists of Conclusions, Suggestions, a bibliography, and appendices.

