

Self-Transformation And Development Of Spiritual Attitude In Graduate Students Of Special Schools Through A Religious Approach

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Mentally retarded students are students who have mental and intellectual limitations, usually characterized by an IQ below the average for normal children, namely an IQ of 70 or below. This factor causes them to tend to have more difficulty understanding things and need a special approach in the learning process. So far various approaches have been taken to overcome the difficulties faced by students with intellectual disabilities, both psychological and sociological approaches. However, it is rare to find a religious approach; even though all of the tunagrahita students have their own religious backgrounds and their spiritual aspects are barely paid attention to. Likewise, teachers who develop the spiritual attitudes of mentally retarded students face their own challenges and obstacles because they have limitations both physically and intellectually. The research was conducted at SLB (Special School) Jantho City, Aceh Besar. This study tries to reveal the self-transformation and development of spiritual attitudes of tunagrahita students with a religious approach through learning fiqh (practice of Islamic law) in everyday life. This article is based on field research with qualitative-descriptive analysis. Data tracking in the field uses direct observation techniques, in-depth interviews and documentation. Data analysis refers to the Miles and Huberman model with the sequence of data collection, data presentation, data verification and conclusion drawing. The results of the research show that self-transformation and fostering spiritual attitudes of mentally retarded students is more meaningful by using a religious approach, namely understanding the procedures for worship, obedience to God's commands, increasing patience, living optimistically, diligently doing dhikr and praying and helping each other. In learning jurisprudence, teachers use various methods: lecture, demonstration, practice/familiarity, exemplary, question and answer, game, individual, kinesthetic, collaborative, contextual, and body language or gesture. Apart from that, spiritual attitude development is also carried out through extracurricular programs, such as holding congregational prayers, religious lectures, and reading Yasin verses every Friday morning and a "self-development" program to develop talents, social interaction and self-confidence. It is hoped that the results of this research can be a reference for teachers who are tasked with teaching students with intellectual disabilities and for policy makers and observers of the education system for students with disabilities.

Keywords: Self-Transformation, Spiritual Attitude, Mentally Disabled Students, Religious Approach.

1. Introduction

Comprehensive studies regarding the existence of children with disabilities, including the mentally retarded, have not been carried out much. Even more so in the context of formal education at schools or

commonly called Special Schools (SLB) which are the forum or place for their learning. So far, their existence has not received serious attention from either the public or the government. According to the law, their existence as children of the nation is recognized and they have the same position as other people who are classified as physically normal children. However, there are still some people who underestimate them. Even though physically and even mentally they experience deficiencies, by nature they are still human beings who have the feeling and desire to achieve their dreams and work. Therefore, their learning process needs to receive a more spiritual aspect than others. Their existence needs to be supported by the spirit of equality in developing personality, interests and talents towards independence. Hence, self-transformation and developing their spiritual attitudes with a religious approach is a necessity.

Furthermore, in the education system in Indonesia, which refers to Law Number 20 of 2003 article 1 paragraph 1, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential in order to have skills, both in religious spiritual matters, self-control, intelligence, and skills needed for oneself, society, nation and state. Education is the right of every child of the nation, including children with special needs. Children who have limitations or children with special needs, especially mentally retarded children, have different conditions from normal children in general, both mentally and physically, so it is very difficult for them to adjust to the public school environment. Mentally retarded children are children with intellectual limitations where this condition has been present since childhood. Children with intellectual disabilities usually have an IQ below the average of other children.[1] This also makes it difficult for mentally retarded children to understand learning. They experience difficulty in interacting socially with children in general. That is why mentally retarded children need schools or special education to participate in learning. In accordance with law number 20 of 2003 concerning the National Education System article 32 states that Special Education is education for students who have a level of difficulty in following the learning process due to physical, emotional, mental and social disorders. Children with special needs have physical, emotional, mental, intellectual and social disabilities, both at the level of limitations and strengths. Children with special needs require special treatment because of their developmental disorders and disorders. In relation to disability, children with special needs are children who have limitations in one or several physical abilities, such as blindness, hearing impairment, literacy impairment, mental retardation of a psychological nature such as autism.

Islamic religious education is education that is taught to provide students with an understanding of the concept of Islamic education, both in the form of Islamic knowledge and the practice of worship in daily life. Islamic religious education should be taught and studied by all students who adhere to the Islamic religion, as well as mentally retarded students. However, based on Saifuddin and Zuhri's statement, there are still many children with disabilities in the Aceh Besar area who do not have the right to rehabilitation. Referring to Social Service data Aceh Besar has 1,897 children with disabilities but only 3% receive rehabilitation services. This means that there are still many mentally retarded children who have not received their educational rights. In fact, there are still many schools that have not been able to accommodate the education of mentally retarded students through an inclusive education system.

In the midst of many cases related to the lack of education for children with special needs in Aceh Besar, in fact there are also schools in Aceh Besar that are able to accommodate the education of children with special needs, such as the Special School (SLB) in Jantho regency. The existence of schools is very important to provide opportunities for children with disabilities to experience formal education, especially mentally retarded children. The school is devoted to accommodating and developing mentally retarded children so that they are successful, independent and able to develop their talents. However, there is something more important to pay attention to in relation to the existence of mentally retarded children, namely the condition of their potential and their spiritual attitude with a religious approach.

2. Previous Research

This research tries to examine different aspects of research that has been carried out by several previous

researchers. Based on research, researchers found several other references that discussed learning Islamic religious education for mentally retarded students in Special Schools (SLB). Of course, the focus of the case problems and situations raised is different from previous research but still has significance and initial information for this research. Below, several relevant previous studies will be presented, including:

Research conducted by Devi Novianti and Zulman Barniat in 2020 where this research focused on "The Effectiveness of Teacher Instructional Communication in Teaching Children with Intellectual Disability".[2] This research is descriptive research with a qualitative approach. In collecting data using interview techniques, documentation and observation. The results of research by Devi and Zulman show that the instructional communication carried out by teachers with students is not yet effective because the majority of teachers teach in a monotonous way. Even teachers who are classified as professionals are still unable to approach and have empathy with all their students. Even teaching aids or media do not guarantee effectiveness in transferring educational messages to students because students' conditions require special treatment. This means that children have not achieved maximum success in receiving educational messages delivered by teachers in both affective, cognitive and psychomotor aspects.

After that, research was conducted by Hanifah Ahlul Jannah (2020). This research focuses on "Learning Strategies for Islamic Religious Education for Children with Mental Disabilities at SMPLB Foundation for Education for Exceptional Children, Cepongo District, Boyolali Regency".[3] Data collection uses interview, observation and documentation techniques. The results of the research show that the learning strategies used for mentally retarded students at SMPLB Special Children's Education Foundation, Cepogo District, Boyolali is different from the strategy used by public schools. Islamic Religious Education material is simplified according to the child's abilities, using the repetition method, the material is delivered in simple language, plus a question and answer method to keep students focused, connecting old material with new material, conveying the sequence of material in accordance with the 2013 curriculum, tests and evaluations are carried out in accordance with children's conditions, distance learning during the pandemic. The inhibiting factors are an unbalanced mental condition, the child's changing emotional state, lack of awareness of the role of parents, and the supporting factor is the existence of learning aids for Islamic Religious Education.

Meanwhile, similar research was conducted by Datul Ishami in 2021 with the title "Implementation of Islamic Religious Education Learning for Children with Special Needs and Mentally Impaired during the Covid-19 Pandemic".[4] This type of research is qualitative using comparative data analysis techniques. The results of this research show that there are similarities in the implementation of Islamic education learning in both SLBs, namely the type of curriculum used, while differences in general exist in the implementation of learning during the pandemic. Meanwhile, SLB Negeri 1 Pulau Punjung, during the implementation of PAI learning during the pandemic, made visits on a rotating basis. However, support from parents is less good than support from SLB Koto Agung.

Next, research was conducted by Tazkirah Khaira, Yusra Jamali, Mumtazul Fikri, and Arief Sukino in 2023, with a problem focus on "PAI Teacher Strategies in Developing the Independent Character of Children with Mental Disabilities at SLB YPPC Banda Aceh".[5] The research method uses a descriptive qualitative approach. The results of the research show that there are three teacher strategies in developing the independent character of mentally retarded students at SLB YPPC Banda Aceh, pertama, through example, habituation and self-development learning. Second, the implementation of PAI learning consists of planning, implementation and evaluation. Third, the results of developing the independent character of students with disabilities at SLB YPPC Banda Aceh in Islamic education learning on the indicators of ablution and prayer show that they are able to practice it even if it is not optimal, due to the limited ability of those who still need teacher guidance.

Of the four studies that have been conducted, none has focused its study on self-transformation and fostering spiritual attitudes of mentally retarded students in special schools, especially in Jantho City, Aceh Besar. An interesting thing is to focus on a religious approach to support and strengthen the spiritual attitude of mentally retarded students who need support from teachers who care for and guide them in the learning process.

3. Research Method

This type of research is field research. This field research method is essentially a method for finding out the specifics and realities of what is happening at any given moment in the midst of people's lives.[6] In this research, a descriptive-analytic qualitative approach is used, namely the field of work to describe data on objects, phenomena, or setting social media in narrative writing. This means that the data and facts collected are in the form of words or images without statistical figures.[7] So qualitative research is precisely defined as research that does not carry out calculations.[8]

According to Creswell, qualitative research implies an effort to explore and understand the meaning of what happens to various individuals or groups that originate from social or humanitarian problems. The research process involves various questions and procedures carried out.[9] The determination of a qualitative approach in this research was based on three reasons: First, qualitative methods easier when faced with reality and able to reveal the meaning of a phenomenon. Second, this method presents directly the nature of the relationship between the research and the subject. Third, this method is more adaptable to most of the data and values obtained so that it can provide solutions to problems that arise.

3.1 Location of Research

This research conducted in School Extraordinary (SLB) Jantho City, Aceh Besar, Aceh Besar Regency, Aceh Province. The reason for choosing the research location at the Jantho City SLB is because: first, the Jantho City SLB is the only state SLB in Aceh Besar with an A accreditation. Second, there are only 2 (two) educators or religious teachers who teach Islamic religious education, while they must teach students from Elementary School (SD) to Senior High School (SMA). Third, at the Jantho City SLB every year Islamic religious education teacher training is held to provide skills in conducting learning for students with special needs (disabilities).

3.2 Data Source

According to Arikunto, what is meant by data source is the subject of the data itself. If the research uses interview or an interview guide as a data collection tool, the data source is called the respondent, namely the person who responds or who answers the research questions in the form of written or verbal questions. If researchers use observation, the data source can be objects, movements, processes or situations.[10]

Meanwhile, according to Lofland, quoted by Moleong, the main data sources in qualitative research are words and actions. The rest is additional data such as documents and so on. The words and actions of people observed or interviewed are the main source of data. The main data sources are recorded through written notes or through video recording or audio tapes, taking photos or films.[11] The data sources in this research are all data, both activities and information, that can be used as a reference source in research. The data sources for this research were obtained from:

According to Arikunto, research data sources obtained directly from original sources (not through intermediary media) are called primary sources.[12] Primary data is data obtained directly from information sources and then observed and recorded in a note. In this research, sources of information include: Islamic religious education teachers, school principals, school committees, and school supervisors.

3.3 Technique of Data Collection

The tracking and data collection techniques in research are as follows:

3.3.1 Observation

Observation is a method or way of analyzing by systematically recording behavior by looking at or observing individuals or groups directly.[13] The observation instruments used in this research are: a check list a list containing statement items about aspects that may appear to occur in a situation, behavior or individual activity being observed.

3.3.2. Interview

An interview is a conversation directed at a particular problem, an interview is a verbal question-and-answer process, where two or more people face each other physically. there is the questioner and the information giver. Before starting the interview session, a questionnaire must be prepared first. The type of interview that the author used in this research is semi-form structured, that is, at first the interview asks a series of questions that have been prepared in outline in the form of an interview guide (blueprint) then one by one deepened by exploring further information. In this way, the answers obtained cover all variables, with complete and in-depth information.[14] So, to obtain the data in this research, the author interviewed school principals and Islamic religious education teachers.

3.3.3 Documentation

Documentation is a record of past events. Documents can be in the form of writing, images, or monumental works by someone.[15] In this research, documentation is used to obtain data about geographic location, activity schedules, names of teachers and students as well as everything related to this research. In other words, this technique is used to obtain data on the Jantho City SLB profile and its history. Apart from that, through documentation we can also obtain profiles and number of students, number of teachers and subjects as well as records of learning outcomes for students with intellectual disabilities.

3.4 Technique of Data Analysis

In analyzing the data, the researcher used a sequential and interactionist phasing method with a narrative qualitative descriptive approach, namely emphasizing explanations and decomposition of data through stories about the events being studied using good language so that the research results were clear and easy to understand. Data analysis is carried out by organizing data and breaking it down into units, arranging patterns, choosing what is important and what will be studied, and making conclusions. According to Milles and Huberman [16] There are four types of activities in qualitative data analysis, namely:

3.4.1 Data Collection

Data was tracked at the research location using observation techniques, interviews and documentation studies. Data tracking activities in the field are carried out by contacting informants or sources and carrying out observations and documentation studies. All data obtained is collected and recorded and then selected to find out which data is truly related to the research subject and which has no relevance. At this stage the data is still "raw" (raw data). Next, the data reduction stage is carried out.

3.4.2 Data Reduction

Data reduction refers to the selection process. focusing. simplification. abstraction and transformation of "raw data" that occurs in written field notes. Data reduction is a form of analysis that sharpens, choose, focus, throw away and organize the data in a way that final conclusions can be drawn and verified. Qualitative data can be reduced and transformed in many ways, namely through careful selection, recording and summarizing to make it a complete and integrated pattern.

3.4.3 Data Display

The third main step of data analysis activities so that it becomes a data model, namely a collection of structured information that allows describing conclusions and taking action. The most frequent form of qualitative data model so far is narrative text. A good model is a key entry point for valid qualitative analysis. Because this research uses a qualitative approach, the data is presented in themes that are relevant to the research variables and problems (research problem) narratively. All are designed to assemble structured information into something that can be accessed directly. In this way the researcher can see what is happening and can properly draw conclusions.

3.4.4 Data Verification

The fourth step of the analysis activity is data verification or drawing conclusions. Conclusions are also verified as in the previous process. Verification is carried out carefully with rational arguments to develop and make findings in other data sets. In short, the meaning that emerges from data that has been tested for its trustworthiness, strength and confirmability is validity and reliability. There are four criteria used in testing data validity, namely the degree of confidence, transferability, dependency, and certainty. The conclusions drawn will provide important meaning (significance) and solutions to the problems that arise.

4. Results and Discussion

The results of this research were analyzed based on data obtained from direct observation (participant observation), in-depth interviews (in-depth interview) and documentation. Based on the results of observations, interviews and documentation obtained in the field, there are two important points that will be explained to obtain complete information regarding self-transformation and fostering spiritual attitudes in mentally retarded students using a religious approach, namely: First, self-transformation and methods for fostering spiritual attitudes in mentally retarded students through a religious approach; and second, supporting and inhibiting factors in developing the spiritual attitudes of mentally retarded students.

4.1 Concept of Self-Transformation

Self-transformation is about improving oneself. It's a gradual process, like slowly cutting hair with scissors, without fear of going too far. This transformation involves changing one's thoughts, actions, or behavior. Spiritual self-transformation is a specific type that focuses on personal growth through faith and religious beliefs.[17] Self-transformation is about changing yourself in ways you might not even realize. It starts with understanding yourself and taking steps to improve. The first step is believing that you can change. You can change your actions, words, and thoughts. Identify what influences your life and let go of doubts about your ability to change. By changing yourself, you can also change your life. Your actions and choices will naturally shape your life, but you need to be open to change. To make progress, focus on changing yourself instead of trying to change others. It's faster and more effective. You can change your perspective or your approach. Self-transformation doesn't have to be drastic, but it often involves opening your mind to new ideas, learning something new, seeking help, overcoming fears, or adopting a different mindset. Even if you're unsure what needs to change, simply reflecting on yourself and taking responsibility for improvement can lead to significant results. [18] To make progress, focus on changing yourself instead of trying to change others. It's faster and more effective. You can change your perspective or your approach. Self-transformation doesn't have to be drastic, but it often involves opening your mind to new ideas, learning something new, seeking help, overcoming fears, or adopting a different mindset. Even if you're unsure what needs to change, simply reflecting on yourself and taking responsibility for improvement can lead to significant results.[19]

Putting self-transformation before workplace transformation is important not only for creating a better work environment, but can also prove beneficial for individuals who practice key principles of success. Developing attitudes and knowing how to change them in a positive way can show good results. Self-transformation also refers to the process of equipping oneself with important personal and relational skills to create a more open environment in an organization to maintain a positive attitude. Self-transformation makes a person ready for a profession and also brings enormous personal satisfaction. One cannot make a positive and relevant impact in the workplace without actually practicing certain positive principles/habits. Interventions, such as coaching, management training, and mentoring, create platform to and facilitate the process of employee self-transformation, which in turn, promotes a positive and helpful work environment and creates healthier peer relationships, as well as those of management team members. Therefore, self-transformation not only benefits the individual but

also creates a positive impact on the people he interacts with.[20]

Theoretically, self-transformation is a concept that refers to the process of changing a person's self through understanding, growth and continuous learning. Moreover, Fadiman explained concepts related to self-transformation, including the role of understanding, introspection, and behavior change in this process. Emphasis is placed on how a person can change their views, attitudes, and actions to achieve greater personal growth.[21] Apart from that, Fadiman discussed factors that influence self-transformation, such as motivation, social environment, and openness to change. He also discusses the importance of self-awareness, acceptance of weaknesses, and a willingness to learn as the first steps in the process of self-transformation. Self-transformation is not something instant, but a process that requires patience, perseverance and deep self-awareness.

A method is a method used by a teacher to achieve a learning goal. The use of appropriate methods by teachers will lead students to effective and efficient learning. In fiqh learning there is material related to the practice of worship, which students are expected to be able to independently carry out the practice of worship both individually and collectively and can develop the spiritual realm of mentally retarded students.

Based on the results of observations, the learning methods used in developing spiritual attitudes in mentally retarded students at SLB Jantho City Aceh Besar are good. However, there are still several things that have not gone completely well, this is due to obstacles during the learning process in class and other obstacles.[22] Based on the results of interviews with school principals and Islamic religious education teachers regarding the development of spiritual attitudes in mentally retarded students through fiqh learning, it can be presented in the following themes:

4.2 Developing Spiritual Attitudes

Spiritual attitude is an attitude related to the formation of students' character, faith and devotion to Allah. Apart from that, spiritual attitudes are also seen based on students' morals and personality which can later help them in social life. In this regard, NW as the principal of the Jantho City SLB school said:

"To develop students' spiritual attitudes, the school holds various activities, including: Congregational prayers five times a day in the school prayer room, Duha prayers in congregation, reading the Yasin letter on Friday morning simultaneously by all students, and reading Asmaul Husna before learning begins." [23]

This is in accordance with the results of observations that the principal's statement is in line with the conditions occurring in the field.[24] Jantho City SLB mentally retarded students take part in all activities carried out by the school to develop a spiritual attitude, this is done by habituation, so that over time the students will get used to and have all the activities and religious values ingrained in them.

In order to develop spiritual attitudes in mentally retarded students, Islamic religious education teachers usually carry out activities repeatedly and consistently with the aim of getting students used to increasing their faith and spiritual values. This is based on the results of an interview with IN as an Islamic religious education teacher who explained:

"Usually we instill a spiritual attitude in mentally retarded students through repeated habituation, such as: getting used to saying hello when entering class, shaking the teacher's hand before going home, learning to recite the Quran at night and reciting the Quran. This is in accordance with the results of the author's observations, that the religious teacher's statement is in accordance with the conditions that occur in the field.[25] Apart from that, it was also found that teachers in developing spiritual attitudes in mentally retarded students applied habituation methods; This can be seen in the behavior of mentally retarded students when they start learning, who start by reading the study prayer first without any instructions from the teacher. Another thing is that when it's time to go home, all the students greet their teacher before leaving the classroom; There were several mentally retarded students who were reluctant to carry out prayers or salim to the teacher when they wanted to go home. This was immediately followed up by the teacher who reprimanded and advised the mentally retarded students patiently.

Regarding routine student activities that are required at school to develop a spiritual attitude in students, the school also holds a Yasin letter reading activity every Friday morning. This activity is an

obligation for all students; On another day, Duha prayers were held for all students, led by one of the students. This activity aims to get students used to worship and is expected to grow students' self-awareness. This is supported by the facilities of the school which is a boarding school where activities in the dormitory at night require students to take part in the recitation of the book of creeds (faith) and recite the Koran every night. In this regard, Mrs. IN as a religious education teacher said: "Students who study here usually live in the school dormitory, although sometimes there are some children who live close by so they don't live in the school dormitory, students who are in the dormitory are usually required to attend recitation at night." the book of creeds and there is regular recitation of the Koran every evening." [26] This is not completely in accordance with the results of observations obtained in the field. [27] Students who live in school dormitories can be seen from the existence of dormitories in the school area which are intended for students. Apart from that, one of the mandatory activities for students at school is praying five times a day in the school prayer room which can be applied based on the students actually living in the school area. Apart from that, it was also found that not all students who lived in the dormitory complied with the rules that had been set. There are some of them who go home as soon as study hours at school end and no longer wait for prayer time after school, they go straight home without participating in the congregational midday prayer.

4.3 Self-Building Program

In order to increase self-transformation and foster the spiritual attitudes of mentally retarded students by teachers, a special program called "self-development" is held which aims to develop talents, improve morals and the ability to carry out social interactions. In line with this, NW said:

"The school holds a special program for mentally retarded students, namely the 'Self Development program, in this program we train students to be able to act independently, such as: being able to wear their own clothes, make their bed, cook simply, pray five times a day, recite the Koran, read the book and teach them several activities that can develop students' abilities, such as sewing and others.'" [28]

The principal's statement was strengthened by the results of observations regarding self-development activities implemented by students who took part in the program set by the school. [29] One of the activities usually carried out is congregational prayer which is led by the students themselves. The 'Self Development Program for mentally retarded students is also related to fostering spiritual attitudes, namely instilling spiritual values such as politeness, patience, optimism, a mutually helpful attitude and others. Religious education teachers enable students to develop empathy in themselves from these habituation activities.

Based on the results of an interview with NR as a religious education teacher, he emphasized that: "We usually train spiritual attitudes in students by getting them used to doing something repeatedly so they can understand and remember the activities and good values taught." [30] This is in accordance with the results of observations that the statement of the Islamic religious education teacher is in accordance with the conditions that occur in the field. [31] Apart from that, mentally retarded students are usually taught slowly with activities and exercises. One of the values instilled by the teacher is a helping attitude, when break time arrives the teacher always reminds students to help each other students who need help to go to the canteen or rest area. This was found where mentally retarded students helped each other by supporting blind students to go to the school canteen together. As for other things, students are trained to always love cleanliness by keeping the environment clean, such as getting students used to throwing rubbish in the right place.

The Self-Development Program for mentally retarded students is also the first step in training students to be able to carry out a series of activities related to purification and worship appropriately and correctly. Based on the results of an interview with IN as a religious education teacher, he said "during study hours at school, students are taught how to purify and pray, although sometimes they forget and are even taught after a few hours and immediately forget it. However, with the Self Development Program, mentally retarded students are greatly helped in understanding and remembering the ways of performing ablution to perform prayers. Students are also trained to be able to maintain personal hygiene, how to purify themselves from hadas and uncleanness. So far, I see that students are

able to perform ablution themselves without help." [32]

Furthermore, IN as a religious teacher explained that they had not been able to carry out complete self-transformation. [33] However, with the 'Self Development' activity there are students who are able and independent in performing ablution. This activity is considered important because students will practice a series of religious activities consistently until they are able to do these things independently. However, it was also found that some of them were not fully capable of carrying out purification activities such as performing ablution when they wanted to pray independently; There are some students who just imitate or follow the friend next to them when taking ablution and there are also students who just wet their hands.

The 'Self Development' program carried out by the school for mentally retarded students is a very helpful program, especially when students have graduated from school. Based on the results of an interview with NW as the principal, "during my time as principal there were several mentally retarded alumni from SLB Jantho City Aceh Besar who continued their studies, there were also teachers at SLB Pidie Jaya, apart from that they also worked as tailors and mechanics at workshop." [34]

4.4 Learning Fiqh (Islamic Law)

In teaching mentally retarded students Islamic religious education teachers do not use specific methods in a monotonous manner but adapt them based on students' needs and pay attention to individual differences (individual differences). Based on the results of an interview with IN as a religion teacher, he said that: "In teaching mentally retarded students regarding learning jurisprudence and students' spiritual attitudes, there is no special method used, where we look at the use of this method and adjust it based on the abilities and needs of mentally retarded students." [35] This is relevant to the results of an interview with NR, one of the religious education teachers, who said:

"In teaching jurisprudence and developing spiritual attitudes in students with intellectual disabilities, we do not use special methods, but we adapt it to the needs of the students because not all students' learning abilities are the same, they are grouped based on their level of impairment, some are at the level of severe, moderate or mild intellectual disability." [36]

The above is in accordance with the results of observations, that the statement of the religious education teacher is in accordance with the conditions that occur in the field. [37] In teaching mentally retarded students, religious education teachers at the Jantho City SLB group them into several study groups where these are classified based on the level of ability of the mentally retarded students. During the learning process, religious education teachers teach using methods that vary according to the situation and conditions in the classroom. Often when learning is taking place and the situation starts to become less conducive, the religious education teacher will change the learning method according to class conditions so that the class becomes more controlled.

The application of appropriate methods is very important in implementing the learning process to stimulate and attract students' attention to make learning more enjoyable. The jurisprudence learning methods used by religious education teachers at Jantho City SLB are very diverse. This is in accordance with the opinion based on an interview with IN as a religious education teacher, who said:

"Actually, during teaching I use the same method as learning methods in general, but regarding the conditions of students who are different from normal children in general, the application is a little different, usually we use lecture, demonstration, familiarization, direct practice and training methods." [38]

This is in accordance with the results of the researcher's observations, that the statements of the religious education teacher are in accordance with the conditions that occur in the classroom. [39] Learning for mentally retarded students usually uses several methods in one meeting. This indicates that the methods not always designed are appropriate to the situations that occur in the classroom. Based on the results of an interview with IN at SLB Jantho City, "the methods we use vary, usually according to the class situation, sometimes we use the demonstration method, but if we see that the class situation is not conducive, we will immediately switch to another method." [40]

This is in accordance with the results of the author's observations, that the statement of the religious

education teacher is in line with the situation that occurs in the classroom.[41] During the learning process, mentally retarded students tend to get bored or even not understand what the teacher is teaching. Responding to this situation, the teacher stopped providing material for a moment and then switched to other learning methods such as learning while playing, for example when teaching the pillars of faith, how to perform ablution and the pillars of Islam using songs so that students became enthusiastic about learning again.

Apart from the methods used in the learning process, teachers must adapt to the material to be taught. Until now, Jantho City SLB has used the Independent Curriculum in learning where teaching materials are adjusted to students' abilities and needs. The results of the interview with NW as the Principal of the Jantho City SLB school, stated:

"The school has been using the independent curriculum since last semester, this is because the independent curriculum is more suited to the conditions of students at the Jantho City SLB, so we do not emphasize students being able to master all the material in one semester." [42]

The principal's statement regarding the use of the independent curriculum in learning is relevant to the results of an interview with IN as a religious education teacher who revealed:

"In delivering teaching material, we adapt it to the students' abilities, this is in accordance with the independent curriculum which is used to provide material depending on the students' abilities and needs, so that mentally retarded students here have a variety of Islamic jurisprudence learning materials, for example mentally retarded students at junior high school level we have taught prayer material. However, mentally retarded students at high school level have only just reached material related to the pillars of faith. "This is because students at the high school level are students with severe mental retardation so they need more time to study." [43]

This is in accordance with the results of observations, that the statement above is in line with the conditions that occur in the field.[44] During the learning process the teacher teaches learning material based on the student's capacity and abilities, this is not guided by the achievement or completion of the teaching material at the end of the semester. In fact, learning for mentally retarded students at the junior high school level has higher content than learning for students at the high school level. This is based on students' IQ abilities, where junior high school students are mildly mentally retarded, while high school students are in the severe category, so they need a relatively longer time to understand learning.

4.5 Habituation Method

Fostering spiritual attitudes in mentally retarded students at SLB Jantho City usually uses several methods, such as: the habituation method and the example method. Based on the results of an interview with IN as a religious education teacher at SLB Jantho City, he revealed:

"To develop spiritual attitudes in mentally retarded students, we usually use habituation and repetition methods, such as getting used to reading Asmaul Husna (the beautiful names of Allah) at the beginning of learning, reading prayers at the end of learning, the obligation to pray five times a day for all Jantho City SLB students in congregation, studying the book of faith and reciting the Koran at night." [45]

Of course, this is not completely in accordance with observations based on what religious education teachers say where the results of observations are that the development of spiritual attitudes in students with mental retardation is still not fully optimal. This is indicated by several students who, when class time is over, go straight home without participating in several activities, such as praying five times a day in congregation.[46]

Students with mental retardation have difficulties in learning, but if assessed from the aspect of spiritual attitude development, they are very good students. This is based on the results of an interview with IN as a religious education teacher who revealed:

"If we look at the learning abilities of mentally retarded students, they are students who have difficulty understanding learning, but their desire and enthusiasm for participating in a series of religious activities is very high. There is one mentally retarded student who is severely mentally retarded, he has difficulty studying but is very intelligent in the field of learning. religious. His enthusiasm and high

desire to become a prayer leader led him to memorize the verses of the Koran and is now able to make the call to prayer (call to prayer). He also never stopped praying five times a day in congregation. Apart from that, there is one blind student who can't see at all, usually in every activity he is always helped by other students, one of whom is a mentally retarded student, they compete to help their friends. "If we look at the aspect of students' spiritual attitudes in the realm of traits such as helping, loyalty, sharing, then they are very good students." [47]

This statement is in accordance with the results of observations in the field that during the break students share the food they are selling. They also help friends who are experiencing difficulties. They play together, they also maintain cleanliness by picking up rubbish and throwing it in the place provided. [48]

Apart from training students to become accustomed to worship, teachers at SLB Jantho City also apply exemplary methods in developing students' spiritual attitudes, where every educator plays an active role in this matter, especially for mentally retarded students who tend to copy every word and behavior of their teacher. So, apart from teaching good attitudes and manners to students, teachers also play an active role in providing good examples to students. As the results of an interview with IN as a religious teacher at SLB Jantho City.

"In terms of attitude, I noticed that mentally retarded students in SLB tend to imitate what the teacher exemplifies, they may have a little difficulty understanding the lesson, but if assessed in terms of understanding the environmental situation, they are students who are quick to respond and can more easily imitate the behavior of the people around them. "So, one of our efforts in fostering the spiritual attitude of students here is by applying the exemplary method, either directly by modeling or by telling inspiring stories containing Islamic values which attract students' interest in exemplifying good behavior and qualities in Islamic figures." [49]

This is in accordance with the results of the author's observations that what the religious teacher explains is in accordance with the situation in the field. [50] The researcher found that in applying moral values to mentally retarded students, religious teachers at SLB Jantho City tend to practice and show directly examples of good behavior towards friends, polite speech to teachers and helping each other. Where every behavior that teachers show at school becomes a direct example for students in terms of behavior.

5. Analysis

The results of the documentation study show that there are activities that students carry out together, such as praying the Duha prayer and praying five times a day in congregation, reading the Yasin letter every Friday morning, reading prayers and the beautiful names of Allah before starting study activities, studying the Quran at night and reciting the book of morals. in the evening. Apart from that, teachers at the Jantho City SLB also receive guidance to develop their abilities in educating students, such as holding training and seminars both by the school and the Regional Education Office.

Apart from student activities and training for teachers, other things that schools do to develop self-potential and develop students' spiritual attitudes are by holding events on religious holidays such as celebrating the birthday of the Prophet Muhammad SAW, holding Isra Mikraj events and competitions, teaching arts. which contains Islamic values and culture. Apart from that, a form of student self-development is that the school takes part in every competition, whether inter-school, inter-district or inter-provincial competitions such as speech competitions, Al-Qur'an reading competitions and so on.

The success of fostering spiritual attitudes in mentally retarded students at the Jantho City SLB is also influenced by several factors, which factors can arise from outside or within the mentally retarded students. Apart from that, school support in supporting the development of spiritual attitudes of mentally retarded students is very important, because with school support it will make it easier for teachers to develop the spiritual attitudes of mentally retarded students.

5.1 Supporting factors

Teachers' success in fostering the spiritual attitudes of mentally retarded students can occur

due to several factors, First, internally the student, namely motivation that comes from within the student himself, second, externally, namely encouragement and support that comes from outside, both from the environment, the school, teacher motivation, supporting facilities and infrastructure, seminars and training for teachers to improve the quality of teachers in developing students' spiritual attitudes.

Based on the results of an interview with NW, it was stated that: "Basically, teachers at the Jantho City SLB have been provided with general training and seminars for learning students with special needs in Jantho, but there is no special training for religious teachers themselves." [51] This is in accordance with the results of observations that the Principal's statement is in accordance with the conditions occurring in the field. [52] This can be seen in the records in the school archives regarding Jantho City SLB teacher training.

Jantho City SLB teacher training is usually held by the Provincial Education Office once a year. The training is grouped based on areas of disability. In this regard, NW emphasized:

"Once a year the Provincial Education Office holds training for teachers in special schools, where the training is usually grouped based on disabilities, but because schools now use an independent curriculum, teachers who want to develop themselves can access the website that is already available, namely the independent learning ceiling. We also make it easier for teachers to take part in training online held by the Provincial Education Service." [53]

This statement is not completely in accordance with the results of observations or observations. In reality, there is still very little independent self-development for teachers in the Jantho City SLB. [54] Apart from training or seminars for teachers, the motivation and enthusiasm that exists within mentally retarded students is also a very important factor in efforts to develop students' spiritual attitudes. This is as per the results of interviews with religious education teachers:

"We educate and accustom mentally retarded students to carry out worship and prayer activities, such as congregational prayer, which we instill in students so that later they will be able to and develop a sense of awareness in praying as an obligation, we do this repeatedly and are actually the main factor in fostering students' spiritual attitudes is awareness and motivation within students. "There was once a student who cried because he was late and didn't attend the dhuha prayer in congregation at school." [55]

Apart from the teacher's ability and the motivation and enthusiasm that exists within students with mental retardation, other factors that support the success of developing students' spiritual attitudes are the aspects of facilities and infrastructure, learning media and existing programs at school. [56] Based on an interview with the principal at SLB Jantho City, he stated the following:

"Spiritual attitudes are important things that must be present in students, politeness, mutual help, faith and the obligation to carry out orders of worship are important parts that students must understand, so we really support the development of spiritual attitudes in students, schools also hold programs and activities to support the development of students' spiritual attitudes, one of which can be seen with congregational prayer programs, yasinan, beautiful names of Allah and others. Apart from that, Alhamdulillah, the school also always supports students' talents by participating in various competitions such as the Quranic Recitation Competition or the so called MTQ (Musabaqah Tilawatil Qur'an), speech competitions and others to increase student motivation. Apart from that, regarding facilities, the school provides textbooks, books, the Koran, in-focus and others. Meanwhile, the infrastructure itself at the Jantho City SLB is already available; prayer room, dormitory, classrooms, music/arts room,

library, sports room and field." [57]

This is in accordance with the results of the researcher's observations, that the Principal's statement is in accordance with the conditions occurring in the field. [58] Where the author found that both the facilities and infrastructure at the Jantho City SLB were in good condition and clean, the room was also actively used by students at the Jantho City SLB. The principal's statement above is relevant to religious teachers at SLB Jantho City, where he said:

"To support the development of spiritual attitudes in our students, we often raise their motivation by taking part in religious competitions such as MTQ competitions, speech competitions and others. "The school also supports the development of students' spiritual attitudes by participating in celebrating major events in Islam, such as commemorating the birthday of the Prophet Muhammad SAW." [59]

This is in accordance with the results of the author's observations, that the statements of religious teachers at SLB Jantho City are in accordance with the conditions that occur in the field. [60] When learning takes place, mentally retarded students often have difficulty understanding the material and meaning of what the teacher teaches, so the use of teaching media is one of the things that is very important in supporting learning and developing spiritual attitudes. as stated by the religious teacher who teaches Fiqh lessons at the Jantho City SLB.

"Students with mental retardation at the junior high school level have already received prayer material. When I introduce prayer movements and prayer readings, sometimes within a few minutes they have already forgotten what they were taught, so apart from using repetition and demonstration methods, I often play videos of prayer movements using infocus media so that mentally retarded students can immediately practice and remember it." [61]

The statement above is also relevant to interviews with other religious teachers who teach at SLB Jantho City. Yang stated that: "Students with mental retardation need to be taught patiently and must be taught with continuous repetition, either by direct practice initiated by the teacher demonstrating movements, or with the help of media such as focus, pictures or posters related to learning." [62]

This is in accordance with the results of the author's observations, that the religious teacher's statement is in accordance with the conditions that occur in the field. [63] The author found several posters related to learning pasted on the classroom walls, such as posters for prayer movements, how to perform ablution and others. In learning, students with mental retardation are included in the category of students who have difficulty remembering, so religious teachers at SLB Jantho City often use learning media to make learning more effective and efficient.

Moreover, the success in developing the spiritual attitudes of mentally retarded students cannot be separated from several factors, both support factors from the school, principal, teachers and motivational factors that come from the students themselves. Several supporting factors in developing the spiritual attitudes of mentally retarded students can be described as below:

5.1.1 Religious Extracurricular Activities. This activity is an activity carried out by the school for all Jantho City SLB students where students are required to take part in a series of activities such as: dhuha prayers and five daily prayers in congregation, reading the Yasin letter every Friday morning, reading prayers and beautiful names of Allah before starting learning and others.

5.1.2 Self-Building Program. A special program held by the school for mentally retarded students is the "Self Development" program in the form of independence training for mentally

retarded students which aims to support students in developing their talents, skills and abilities in society (social interaction).

5.1.3 Teacher Training. Jantho City SLB teachers are given training related to learning for students with special needs, where this training is held by the Provincial Education Office once a year. Apart from training by the department, teachers can also develop their teaching abilities through training online from the independent curriculum site provided by the government.

5.1.4 The existence of learning media. Learning media is a supporting factor that has quite a big influence in developing the spiritual attitudes of mentally retarded students at SLB Jantho City. This learning media greatly influences the development of spiritual attitudes of mentally retarded students. The learning media that are often used include in-focus, videos, printed textbooks, Islamic knowledge maps, posters, pictures, infocus and others. In this case, the use of video media can usually make it easier for students to understand the material and can raise student motivation if accompanied by the screening of films or short videos that contain educational and social value.

5.1.5 Increased Interest and Motivation to Learn. The enthusiasm and motivation that arise from mentally retarded students are supporting factors that are very influential in developing students' spiritual attitudes. This is based on the students' own encouragement or desires so that students are more enthusiastic in learning and doing activities. This was proven by the fact that there were students who cried when they did not have time to attend the dhuha prayers in congregation. This happened because of the students' great desire to be able to always perform dhuha prayers in congregation. There are also some of them who are trying to become prayer leaders, thereby encouraging themselves to study harder, both in memorizing prayer prayers, prayer movements and ablution procedures.

5.1.6 Availability of Adequate Infrastructure. The availability of infrastructure by the school to foster students' spiritual attitudes, the available infrastructure is such as a prayer room which is used as a place for the five daily prayers and mid-day prayers in congregation, the school yard is used as a place to recite the Yasin verses and read the Quran. Apart from that, there is also a dormitory provided for students who want to carry out activities at night, such as reciting the Quran, listening to explanations of book readings, learning to give speeches, discussing, pursuing art and other activities according to their respective interests and talents.

5.2 Obstacle Factors

Mentally retarded students are one of the special school students whose education requires special measures to support their learning, both learning related to the subjects taught at school and fostering spiritual attitudes. During the process of developing spiritual attitudes, there are certainly obstacles that hinder the process of developing attitudes in students with intellectual disabilities. One of them is obstacles in the financial sector or the school budget which is not yet fully adequate in providing facilities and infrastructure. The following are the results of an interview with the principal at the Jantho City Special School, he revealed:

"There are definitely obstacles in schools in developing students' spiritual attitudes, one of which is the school budget which may still be inadequate. And there is no special training for religious teachers in developing SLB students. However, this obstacle can be disguised by the contribution of teachers who help each other in guiding and teaching students at SLB." [64]

This is in accordance with the results of the researcher observations, that the principal's statement is in accordance with the conditions occurring in the field.[65] The researcher found that the teachers at the Jantho City SLB had good teamwork and were united. They help each

other in developing students at the Jantho City SLB. Apart from that, other factors that become obstacles in developing the spiritual attitude of mentally retarded students are unbalanced mental conditions, changing emotional states of children, and students' low interest and awareness of learning. The following are the results of an interview with a pai teacher at SLB Jantho City, revealing:

"Usually mentally retarded students in class have difficulty understanding and remembering lessons, in fact at the beginning of learning they are still enthusiastic but this only lasts for a short time. Sometimes mentally retarded students tend to get bored of studying. Their interest in learning is also still low, we usually adapt learning to students' emotional states which tend to be unstable. If the student's condition begins to become unfavorable, learning will be stopped for a moment. Or we will replace it with another learning method so that learning becomes more effective." [66]

This is not completely in accordance with the author's observations based on what the religious teacher at SLB Jantho City said, where the results of the author's observations are related to the learning of students with intellectual disabilities, the use of tools or media does not guarantee effectiveness in transferring knowledge to students because the condition of students with intellectual disabilities really requires treatment. and special actions.[67] Students with intellectual disabilities at SLB Jantho City are educated to become independent and virtuous students. The school itself develops programs and activities to develop students' spiritual attitudes. But not everything went smoothly. This is influenced by some students who do not live in school dormitories, which makes their characteristics somewhat different compared to mentally retarded students who live in dormitories. The following are the results of an interview with a religious teacher at SLB Jantho City, he said:

"I see a difference between mentally retarded students who live in school dormitories and mentally retarded students who live with their families, where in terms of their character those who live outside the dormitory tend to be more naughty and somewhat difficult to advise compared to students in the dormitory. In my opinion, this happens because students who live with their families tend to be more spoiled, they are also free to use cell phone or watching at home so that the influence of what they watch or their interactions outside of school sometimes brings negative values to them, even though it is okay to give cellphone or watching television at home, but there must be supervision and education from parents regarding what they see. Students who do not live in a dormitory will certainly not be able to take part in five daily congregational prayers, recite moral books at night or study the Quran at night in the dormitory. So their self-awareness in praying and reciting the Quran tends to be lower." [68]

This is in accordance with the results of the author's observations, that the statement of the religious education teacher is in accordance with the conditions that occur in the field.[69] Meanwhile, there are some students who do not live in the dormitory when school hours are over, they will go straight home without participating in congregational prayer activities even though this activity is mandatory for all Jantho City SLB students. This phenomenon does not always occur when religious education teachers provide advice and warnings to both students and their parents. During the learning process, the teacher also guides and guides them to become obedient and disciplined children in various positive and constructive activities. In this way, the goal of the self-transformation program through "self-development" and fostering spiritual attitudes can be achieved as expected.

In addition, the inhibiting factors in efforts to transform oneself and foster spiritual attitudes in students with mental retardation include two factors: external and internal. As an illustration,

these two factors can be elaborated as follows:

5.2.1 There is no special training for Islamic religious education teachers. Training for Islamic religious education teachers at SLB Jantho City is still very lacking. The existing training is usually general training for SLB teachers which is held once a year by the Provincial Education Office.

5.2.2 Lack of school budget for mentally retarded students. The limited school budget is one of the factors that hinders the development of spiritual attitudes of students with intellectual disabilities. This is because there are still many other more urgent needs at school.

5.3.3 There are limitations Intelligence Quotient (IQ). There is a limited IQ in mentally retarded students which is influenced by the condition and level of impairment in mentally retarded students who are grouped into mild intellectual disability and severe intellectual disability. This is a student's internal factor that greatly influences students' ability to reason, solve problems, learn, understand ideas, think and plan things.

5.3.4 Unbalanced mental state of students. One of the obstacles that hinders the development of spiritual attitudes in mentally retarded students is an unbalanced mental condition. This hall is characterized by changes in attitude and behavior, mentally retarded students sometimes feel excessively anxious which makes them tend to be sensitive to new environments, difficult to adapt, they also sometimes get angry easily when they are tired of doing an activity.

5.3.5 There are changes in students' unstable emotions. The frequently changing emotions of mentally retarded students are also an obstacle that hinders the learning process and the development of students' spiritual attitudes. An obstacle that often occurs is that students do not feel comfortable studying for long periods of time; they tend to prefer playing so that if learning continues then class conditions will not be conducive, the emotional state of mentally retarded students can change suddenly, those who were initially calm and willing to learn can become boisterous and reluctant to continue learning.

5.3.6 Lack of interest and awareness of learning. Low interest and awareness of learning among mentally retarded students is caused by students' weak memory abilities and low concentration abilities which make it more difficult for them to remember material, which sometimes makes students lazy in studying. Another thing is also because mentally retarded students tend to get bored more quickly if the learning that is taking place is not interesting to them so they are lazy and ignore learning.

5.3.7 There is influence from the external environment. Environmental influence is another inhibiting factor. In reality, not all students at the Jantho City SLB live in dormitories, some students who live close to the school are usually allowed not to live in the dormitory. This kind of student can influence the external environment on his friends who live in the dormitory. Usually, students who live outside the dormitory tend to be more naughty, both in terms of their character and behavior. They are usually more difficult to give advice to and break school rules more often. Students who do not live in dormitories tend to learn from their surroundings, either directly or indirectly. Therefore, without realizing it, their characters tend to be different from other students.

5.3.8 Lack of parent participation. The absence of contribution from parents of mentally retarded students is another inhibiting factor where in Jantho City SLB not all students live in the dormitory so that for students who commute only receive spiritual attitude guidance while at school, whereas at home they tend to be freer and they are even allowed to play cell phone and watch television freely without parental supervision. This free habit can be a factor that

influences their character to be bad where they tend to imitate what they see. Another thing is that students' parents are busy so they don't have time to supervise students' activities at home, mentally retarded students tend to be lazy in carrying out prayer activities, teachers will face difficulties in educating and developing their spiritual attitudes because when they are at home, they tend to be pampered by their parents even all desires are fulfilled.

6. Conclusion

Self-transformation and methods of cultivating spiritual attitudes with a religious approach through learning jurisprudence are carried out using four methods, namely the demonstration method, lecture method, practice method and question-and-answer method. Apart from that, fostering spiritual attitudes in mentally retarded students is also carried out in every student activity through special programs and school extracurricular activities where usually this coaching uses the habituation method and the example method; these activities include: congregational prayers five times a day, dhuha prayers in congregation, reading the Yasin verses every Friday morning together in the school yard, reading Asmaul Husna (Beautiful Names of Allah) and prayer at the beginning of learning, reading prayers after studying when going home, reciting the Quran at night together, studying the book of creeds and morals at night, getting used to shaking the teacher's hand before go home and get students used to helping each other in every activity. The special program for mentally retarded students is the self-development program, this program is a development program for mentally retarded students in order to develop the students' talents, beliefs and abilities in society.

Supporting factors include the availability of special religious extracurricular activities, the holding of special programs for mentally retarded students, namely self-development programs, the holding of special school teacher training, the availability of learning media, the existence of enthusiasm and motivation among students, the availability of adequate infrastructure. Inhibiting factors include: lack of special training for PAI teachers, lack of school budget for students with intellectual disabilities, limitations Intelligence Quotient (IQ), unbalanced mental state of students, frequent changes in students' emotions, lack of interest and awareness of students' learning, influence of the external environment, lack of contribution from students' parents. The religious approach can be used as a learning system and at the same time a process of internalizing spiritual values for mentally retarded students. The more often a religious approach is used in self-transformation and fostering spiritual attitudes, the stronger and superior the personality and potential of students with intellectual disabilities will be. The implications of self-transformation will lead children with intellectual disabilities to the importance of self-awareness, the ability to change their views, self confidence attitudes and actions to achieve better personal growth.

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