

## Implementation of Habituation Methods in Instilling Islamic Spiritual Intelligence in Children with Mild Intellectual Disabilities: A Case Study at SLB Putra Idhata Madiun

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### Abstract

Although religious education for children with special needs has attracted increasing attention, there remains a limited number of studies examining specific strategies for instilling religious values in students with intellectual disabilities, despite their critical role in character development and spiritual independence. This study aims to analyze the implementation of habituation methods in fostering Islamic spiritual intelligence and to identify the supporting and inhibiting factors at SLB Putra Idhata Madiun. A qualitative approach with a field study design was employed, involving research subjects at SLB Putra Idhata Madiun from May to December 2024. Data were collected through participatory observation, in-depth interviews, and documentation, and were analyzed using interactive analysis techniques comprising data collection, data reduction, data display, and conclusion drawing. The findings show that the habituation method is implemented consistently through the integration of daily routines such as praying before and after lessons, practicing ablution, performing congregational *Dhuhr* prayers, cultivating the tradition of greetings, and commemorating Islamic holidays. These results are aligned with the research objectives and reinforce behaviorist theory, which posits that the repetition of routine behaviors can effectively shape cognitive patterns in students with special needs. The study concludes that the spiritual intelligence of children with intellectual disabilities can be effectively developed through

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structured routines, although its success is highly contingent on the synergy between teacher guidance, parental support, and the broader school environment. Theoretically, this research enriches the literature on inclusive Islamic education, while practically it provides recommendations for schools to enhance creative innovations in religious habituation programs and for parents to strengthen continuous spiritual guidance at home, as well as opening opportunities for further research on adaptive technology-based learning media to support the spirituality of children with intellectual disabilities in more interactive ways.

**Keywords:** Habituation Method; Islamic Spiritual Intelligence; Mild Intellectual Disability; SLB Putra Idhata Madiun; Islamic Education.

## INTRODUCTION

Every human being is created by Allah SWT with different characteristics and abilities as part of the wisdom of His power. These differences are *sunnatullah* (God's law) that cannot be standardized, including in terms of intellectual abilities. In social reality, individuals with mental limitations are often perceived as slower than other children. This condition is evident in children with special needs, especially those with intellectual disabilities, who experience limitations in cognitive abilities, social adaptation, and daily activities (Meria, 2015a).

Medically, children with intellectual disabilities have an intelligence level below the normal average (below 90), which impacts their learning and social interaction (Amanullah, 2022). This issue is of significant concern at the national level because without adequate environmental support, children with intellectual disabilities may not reach their optimal development (Rahmandhani et al., 2021).

Despite their intellectual limitations, this condition should not be a barrier for children with intellectual disabilities to obtain an education, including spiritual education. Spiritual education is a basic right that must be fulfilled as stated in Article 40 paragraph (1) of Law Number 8 of 2016 concerning Persons with Disabilities, which guarantees the fulfillment of inclusive education rights (Devi Yaniar Wi Hargina, 2023). Children with mild intellectual disabilities with an IQ range of 50–75 basically still have the potential to be educated and receive moral and religious values (Rahmandhani et al., 2021). In this context, spiritual intelligence (spiritual quotient) becomes a very fundamental aspect

because it is related to the ability to give meaning to worship in every behavior through a comprehensive foundation of monotheism (Sari & Sutrisno, 2024). Instilling Islamic spiritual values from an early age is expected to help children with intellectual disabilities shape their character, improve discipline, and live their lives as faithful and meaningful individuals (Helmalia & Mashudi, 2023).

So far, various studies have discussed the characteristics of children with special needs and general educational guidance models. However, studies that specifically examine the effectiveness of certain methods in instilling Islamic spiritual intelligence in children with mild intellectual disabilities are still relatively limited, especially in local contexts such as at SLB Putra Idhata Madiun. Most studies tend to focus on cognitive-academic aspects (Khoulita, 2014) or physical abilities, while the inner dimension and the formation of spiritual habits that grow independently without repeated instruction have not been studied in depth. On the other hand, there are still obstacles in the form of low parental confidence in the ability of children with intellectual disabilities to carry out spiritual activities consistently (Meria, 2015b).

Based on these conditions, this study offers a habituation method as the main approach in instilling Islamic spiritual intelligence, with a foundation in behavioral learning theory (behaviorism). The habituation method is seen as a systematic and realistic way to train children to behave in accordance with religious teachings (Nashrullah, 2021) through consistent and directed repetition (Rahmandhani et al., 2021). The novelty of this study lies in its attempt to integrate Islamic spiritual values into the daily routines of children with mild intellectual disabilities, tailored to their adaptive abilities and needs. With proper guidance, spiritual intelligence does not stop at memorization or mechanical routines, but grows as an awareness of worship that involves the heart and soul to Allah SWT (Vikasari et al., 2023).

Based on this background, this study focuses on an in-depth study of the application of the habituation method in special school environments. Specifically, this study aims to describe the application of the habituation method in instilling Islamic spiritual intelligence in children with mild intellectual disabilities at SLB Putra Idhata Madiun, as well as to identify the supporting and inhibiting factors in its implementation. The results of this study are expected to provide practical contributions for teachers and parents in optimizing the spiritual development of children with special needs.

## METHODS

The type of research used in this study is qualitative research with a descriptive approach through a single case study design. This approach is characterized by research procedures that produce descriptive data in the form of speech, writing, and behavior observed directly from the research subjects (Furchan, 1992). This research was conducted naturally at SLB Putra Idhata Madiun without experimental manipulation to understand the process, meaning, and impact of habituation on the Islamic spiritual intelligence of children with mild intellectual disabilities in a contextual and holistic manner (Ghony & Manshur, 2014). In this study, the researcher acted as the main instrument who went directly to the field to collect data. (Ghony & Manshur, 2014).

For data collection techniques, the researcher used three main methods, namely participatory observation, in-depth interviews, and documentation. Observations were carried out through systematic observation and recording of habit formation activities such as prayers, Dhuha prayers, and memorization of verses for two months to capture the natural interaction between teachers and students (Ghoni et al., 2020). In-depth interviews were conducted in a semi-structured manner with the principal, five teachers, and five parents to explore perceptions, obstacles, and supporting factors in the formation of students' spiritual intelligence. Meanwhile, the documentation technique was used to collect written and visual data, including the religious curriculum, teacher observation journals, and video recordings of habit-forming activities (Arikunto, 2006)

Data analysis in this study used the interactive analysis model from Miles and Huberman (1994). Data analysis is the process of processing, organizing, and identifying patterns to formulate systematic findings (Huberman, 1992). The analysis stages began with data reduction through theme categorization, data presentation in matrix and narrative form, to drawing conclusions through pattern matching techniques. To maintain the credibility of the research results, the researchers conducted source triangulation (teachers, parents, and students), technique triangulation (combining observation, interviews, and documents), and member checks to confirm the validity of the findings (Abdussamad, 2021) (Syarifah, Morinda, & Morinda, 2023). This method was chosen because it is able to capture the complexity of the behavior of children with special needs and the social dynamics in special needs schools in order to produce a rich understanding for the development of inclusive Islamic education.

1<sup>st</sup> table contains about the participant groups, numbers, and inclusion criteria are listed in the table. Through the triangulation of sources from the principal, instructors, and parents, this table provides a comprehensive description of the research subjects and bolsters the validity of the data.

**Table 1.** Research Participants

<b>Participant Groups</b>	<b>Number of Participants</b>	<b>Inclusion Criteria</b>
Headmaster	1	Caregivers who have more than one year of experience at SLB Putra Idhata Madiun.
Teacher	5	Teachers who are directly involved in the educational process at SLB Putra Idhata Madiun.
Student Guardian	5	Parents who act as the primary companions or daily caregivers of their children, thus understanding the fluctuations in emotions and spiritual development of their children in detail.

## RESULTS

This study shows that the application of habituation methods at SLB Putra Idhata Madiun takes place systematically through religious rituals, the formation of social-spiritual behavior, and the support of the educational ecosystem. All forms of habituation are carried out repeatedly and consistently as an adaptive strategy to bridge the cognitive limitations of students with mild intellectual disabilities in understanding Islamic spiritual values.

The results of the observation show that ritual worship habituation—including prayer, ablution, and congregational prayer—became the most dominant and structured practice. All students were involved in praying together before and after learning with verbal instruction from the teacher. In the practice of wudu and congregational Zuhr prayer, a pattern of gradual guidance was found that combined intensive verbal instructions and physical assistance. These findings confirm that the repetition of worship activities with direct assistance is the main mechanism in building students' spiritual intelligence. This is in line with the statement by Teacher B (45 years old) who stated that the habit of praying, praying in congregation, and routine religious activities are carried out every day as part of the spiritual education process.



**Figure 1.** Habituation of students' Islamic religious behavior SLB Putra Idhata Madiun

Figure 1 shows how kids at the Putra Idhata Madiun Special Needs School are becoming used to Islamic religious conduct. The picture depicts routine tasks that are repeated under instructor supervision, like exchanging greetings, shaking hands, practicing ablution, and doing the Dhuhr prayer in congregation. The research findings indicate worship rituals are the predominant practice in the habituation approach for the development of Islamic spiritual intelligence in children with minor intellectual disabilities are supported by this image.

In addition to the ritual aspect, the results of the study also show that habit formation contributes to the internalization of students' social ethics and morality. The practices of greeting, saying hello, and shaking hands are consistently carried out by teachers as a form of initial stimulation for social-spiritual interaction. Although students' responses vary—ranging from a perfect handshake to a simple gesture—all responses are seen as indicators of spiritual behavior development according to the students' capacities. Positive reinforcement in the form of praise has been proven to strengthen students' tendency to repeat such ethical behavior.

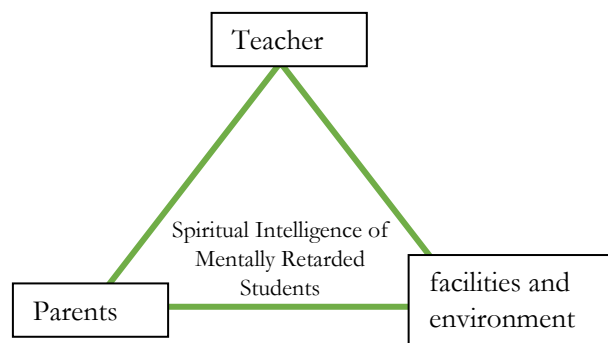
Further research results show that the development of understanding of the Qur'an and hadith is carried out through individual *Iqra'* reading lessons with limited duration. This approach is applied to adjust to the students' concentration span. Of the ten students observed, eight students were able to imitate the pronunciation of *Hijaiyah* letters even though they had not yet reached the stage of independent reading. This activity was reinforced by the celebration of Islamic holidays (PHBI), such as Pondok Ramadhan, which served to reinforce the value of piety through narratives of the Prophet's history and moral exemplarity.



**Figure 2.** Habituation of students' Islamic religious behavior SLB Putra Idhata Madiun

Figure 2 contains about the Putra Idhata Madiun Special Needs School pupils' accustomed Islamic religious practice is the subject of this image, which carries over the illustration from Figure 1. The picture shows things like group prayers before and after class, individual Iqra for the Hijaiyah letters, student family attitudes, and celebration of Islamic festivals (PHBI) like Ramadan Pondok. This picture supports the conclusion that individuals with modest intellectual disabilities develop their socio-spiritual character and comprehension of the Quran through gradual repetition tailored to their level of attentiveness.

The analysis also showed that the success of spiritual habituation did not stand alone but was supported by interrelated systemic factors. The role of teachers as primary mentors, parental involvement, and the availability of supporting facilities are key elements in the continuity of habit formation. The presence of a prayer room and religious visual media in the school environment helps students remember and imitate the sequence of worship independently. The relationship between these supporting factors is illustrated in Figure 3 as a unified ecosystem of spiritual habit formation.



**Figure 3.** Ecosystem of spiritual habit formation

Figure 3 contains about the systemic interaction between elements fostering the development of spiritual habits at SLB Putra Idhata Madiun is depicted in this figure. The picture shows a diagram linking components that help kids with mild intellectual disabilities develop their spiritual intelligence, including teachers (who serve as primary mentors), parents (who provide support at home), school facilities, and the environment (which includes a prayer room and visual media). This illustration highlights a comprehensive educational ecosystem to meet students' cognitive constraints and demonstrates how the success of the habituation method depends on the synergy of these three aspects.

The role of parents emerged as a determining factor in the sustainability of habits outside the school environment. Interview data showed that some parents attempted to continue religious habits at home in a simple and gradual manner. C1 (Female, Parent of Student) revealed that recitation guidance is carried out routinely despite limited abilities, with the aim of maintaining the consistency of children's worship habits (C1, 38 years old). Quantitative data in Table 2 shows that teacher involvement is comprehensive, while parental involvement varies according to the type of worship activity.

Table 2 contains about the Putra Idhata Madiun Special Needs School's teacher and parent participation in various religious activities is quantified in this table. The percentages show how comprehensive teachers' roles are in comparison to parents'. The chart demonstrates that while parents' involvement varied, teacher involvement reached 100% in all activities, underscoring the necessity of school-home collaboration for the habituation method's effectiveness.

**Table 2.** Research Participants

Type of Activity	Teacher Involvement	Parent Involvement
Prayer	100%	20%
Ablution & Prayer	100%	60%
Religious Friday	100%	40%

Although most findings show positive developments, this study also identifies negative data and anomalies. Some students show resistance to habituation when in certain emotional states, especially when receiving complex verbal instructions. In addition, differences in behavior were found between school and home contexts, where students who were able to perform worship at school did not always exhibit similar behavior at

home without teacher supervision. These findings indicate that students depend on authority figures in the implementation of spiritual habituation.

In line with these findings, other obstacles identified relate to communication and technical implementation aspects. The limited teacher-student ratio and the lack of variety in learning media have resulted in suboptimal individual assistance. In addition, the lack of synchronization between the school and parents regarding the objectives and methods of habituation is a factor that hinders the sustainability of spiritual intelligence formation in students with mild intellectual disabilities.

The findings presented in Table 3 demonstrate that the habituation method implemented at SLB Putra Idhata Madiun operates not merely as a routine religious practice, but as an integrated educational strategy for developing Islamic spiritual intelligence among students with mild intellectual disabilities. The data indicate that repetitive ritual activities, social–spiritual interactions, and systemic support from teachers, parents, and facilities form a coherent pattern of habituation. However, the presence of challenges and anomalies suggests that the effectiveness of habituation is closely tied to emotional conditions, authority figures, and continuity between school and home environments.

Table 3, which covers important topics like ritual worship practices, socio-spiritual character, learning the Quran and Hadith, support networks, parental involvement, and difficulties in applying the habituation method at SLB Putra Idhata Madiun, provides an organized summary of the study's key findings. In order to demonstrate a consistent pattern in the habituation approach while noting difficulties, the table incorporates qualitative data from observations, interviews, and documentation. This supports the conclusion that effectiveness depends on school-home synergy.

**Table 3.** Summary of Research Findings

Aspects	Key Findings	Validation
Ritual Worship Habituation	Daily religious routines include: collective prayers, guided wudhu, and congregational Dhuhr prayer conducted through repetitive and assisted practice.	Observation Interview Documentation
Social–Spiritual Character	Ethical behaviors are developed through habituation of greeting, handshaking, and positive reinforcement during daily interactions.	Observation Interview Documentation

Aspects	Key Findings	Validation
Qur'anic and Hadith Learning	Religious understanding is fostered through individual Iqra' sessions and reinforced by Islamic religious events (PHBI).	Observation Interview Documentation
Supporting System	Habituation is supported by teachers, parental involvement, and school facilities such as a prayer room and religious visual media.	Observation Interview Documentation
Parental Involvement	Parents reinforce religious practices at home with varying levels of participation.	Interview Documentation
Challenges	Emotional resistance, dependence on teacher authority, limited teacher–student ratio, and communication gaps between school and home.	Observation Interview Documentation

## DISCUSSION

This discussion analytically describes how the application of the habituation method at SLB Putra Idhata Madiun contributes to shaping Islamic spiritual intelligence in students with mild intellectual disabilities. The analysis focuses on the relationship between students' cognitive limitations, the mechanism of religious behavior repetition, and its relevance to Islamic education theory and contemporary educational psychology.

The results of the study indicate that the habituation method applied through daily and weekly activities and Islamic holidays (PHBI) serves as an effective bridge in connecting students' intellectual limitations with Islamic spiritual values. Although the research subjects had IQs ranging from 65 to 80, they were able to show increased independence in basic worship practices such as wudhu and prayer. These findings indicate that consistent repetition can form relatively stable patterns of religious behavior, even in individuals with cognitive impairments (Sya'adah et al., 2024).

Furthermore, group prayer and memorization of short surahs show that the process of internalizing spiritual values in children with mild intellectual disabilities does not have to begin with rational-theoretical understanding (Maknun, 2024). Instead, internalization is more effectively achieved through motor and affective approaches, where movement, sound, and religious emotion become the main gateways to meaning formation (Rahmayanti, 2023). The use of visual media such as posters showing the sequence of wudhu and Asmaul Husna in the classroom serves as an important stimulus in helping students' short-term memory retention (Syarifah et al., 2023). Thus, spiritual intelligence in

this group develops through direct experience that is managed systematically and repetitively by teachers and assistants.

These empirical findings further demonstrate the suitability and expansion of established educational theories. From a behaviorist perspective, the practice of routine prayer and worship at SLB Putra Idhata Madiun affirms Thorndike's Law of Exercise (Budiyanti et al., 2023), which states that repetition strengthens the stimulus-response relationship. This is in line with Ramayulis' view, which emphasizes that conscious and planned habituation will shape the character inherent in students (Ramayulis, 2002).

On the other hand, performing the midday prayer in congregation reflects the principle of social learning as proposed by Bandura (Firmansyah & Saepullah, 2022). Students learn through observation and imitation of teachers as models, as well as peers, (Nur Ayudia & Mahmudin, 2024) so that mastery of prayer movements and recitations becomes faster than if they only relied on verbal instructions (Erfani, 2025). This phenomenon reinforces the assumption that social learning is highly significant for children with special needs.

In addition, PHBI activities such as Ramadan Camp and the Prophet's Birthday celebration open up space for the construction of spiritual meaning through meaningful social interaction. Within the framework of Dewey and Vygotsky's constructivism (Dewey, 2018) (Habsy et al., 2023), these collective experiences enable students to build contextual religious understanding (Rila et al., 2021). This finding also expands on Gardner's idea of existential intelligence, that children with mild intellectual disabilities still have the potential for spiritual depth that can be developed through non-linguistic and non-abstract pathways.

When viewed from the perspective of classical Islamic education, the practice of habituation at SLB Putra Idhata Madiun is in line with the concept of ta'wīd proposed by Al-Ghazali and Abdullah Nashih Ulwan (Mardiyah, 2022). However, this study shows a specific characteristic, namely the dominance of the qalb (feelings and inner sensitivity) approach over the cognitive-logical aspect (Dzulqarnain, 2024). This approach has proven to be more effective in instilling Islamic spiritual values in children with mild intellectual disabilities.

Based on this synthesis, this study has significant theoretical implications for the development of Inclusive Islamic Education studies. These findings confirm that Islamic spiritual intelligence is universal and not limited by intellectual capacity alone. The values of

faith and the concept of *ihsan* can be internalized through ritual discipline, role modeling, and continuous habituation.

Practically, the results of this study can be used as a reference for other special needs schools in designing adaptive Islamic religious education. The integration of visual media, structured habituation, and active parental involvement emerged as key variables in the successful formation of spiritual intelligence in children with mild intellectual disabilities. With this approach, religious education is not only oriented towards mastery of material, but also towards the formation of religious behavior that is functional in everyday life.

Although it shows meaningful findings, this study has several limitations. First, there is still a disconnect between the school and home ecosystems, particularly in the consistency of worship habits, which is influenced by time constraints and the understanding of some parents. Second, the emotional fluctuations of students with mild intellectual disabilities often become an obstacle in the repetition process, especially when students are in an unstable psychological condition. Third, the less-than-ideal teacher-student ratio means that guidance on worship, especially *wudhu* and prayer, which require a one-on-one approach, cannot be implemented optimally.

## CONCLUSIONS

This study concludes that the habituation method applied at SLB Putra Idhata Madiun is effective in instilling Islamic spiritual intelligence in children with mild intellectual disabilities. Habituation through routine religious activities such as daily prayers, *Dhuha* prayers, memorization of short *surahs*, habituation to *wudu*, greetings, and Islamic holidays contributes to the formation of religious attitudes and discipline among students. The success of this method is supported by the exemplary behavior of teachers, a conducive school environment, and parental involvement, despite obstacles such as children's limited memory, inconsistent habituation at home, and a lack of innovation in teaching methods and media.

Theoretically, this study reinforces the study of inclusive Islamic education by emphasizing the relevance of the habit formation method as an adaptive approach for children with mild intellectual disabilities and providing empirical evidence of the practice of instilling spiritual intelligence in special schools. Therefore, further research is

recommended to examine the sustainability of habit formation longitudinally, expand the research context, and develop innovations in learning methods and media to optimize the internalization of Islamic values in a sustainable manner.

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