



JURNAL KAJIAN KEPENDIDIKAN ISLAM
<http://ejournal.iain-surakarta.ac.id/at-tarbawi>

ISLAMIC EDUCATION LEARNING TO DEVELOP EMOTIONAL INTELLIGENCE (EQ) FOR STUDENTS WITH AUTISM SPECTRUM DISORDER (ASD)

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Abstract

Keywords:

Islamic Education,
Emotional Intelligence
(EQ), Autism Spectrum
Disorder (ASD)
Students

This study aims to describe the role of Islamic Religious Education (IRE) teachers in developing the emotional intelligence (EQ) of autistic students at SLB Mitra Ananda through the applied learning methods and media. This study uses a field research method to deeply understand the role of IRE teachers in developing the EQ of autistic students. The results of the study indicate that the development of EQ of autistic students in IRE learning is carried out through: (1) the implementation of an Individualized Education Program (IEP) which includes assessment, program planning, and outcome evaluation; (2) the integration of IRE learning with a snoozelen room to create a calm and stable atmosphere; (3) teacher's exemplary behavior based on the morals of Prophet Muhammad SAW; (4) collaborative activities such as prayer and congregational prayer to improve discipline, patience, concentration, empathy, and cooperation; (5) relaxation techniques with an Islamic approach, including audio-visual based learning, receptive and expressive language communication, and training to recognize one's own and other people's emotions; (6) murotal Al-Qur'an meditation in a relaxed atmosphere; and (7) positive reinforcement through social guidance which includes problem solving and routine habituation.

Abstract

Kata kunci:

Pendidikan Agama
Islam, Kecerdasan
Emosional, Siswa Autis

Penelitian ini bertujuan mendeskripsikan peran guru Pendidikan Agama Islam (PAI) dalam mengembangkan kecerdasan emosional (EQ) siswa autis di SLB Mitra Ananda melalui metode dan media pembelajaran yang diterapkan. Penelitian ini menggunakan metode penelitian lapangan (*field research*) untuk memahami secara mendalam peran guru PAI dalam pengembangan EQ siswa autis. Hasil penelitian menunjukkan bahwa pengembangan EQ siswa autis dalam pembelajaran PAI dilakukan melalui: (1) penerapan program pendidikan individual (IEP) yang meliputi asesmen, perencanaan program, dan evaluasi hasil; (2) integrasi pembelajaran PAI dengan

ruang snoozelen untuk menciptakan suasana tenang dan stabil; (3) keteladanan guru yang didasarkan pada akhlak Nabi Muhammad SAW; (4) kegiatan kolaboratif seperti doa dan salat berjamaah untuk meningkatkan disiplin, kesabaran, konsentrasi, empati, dan kerjasama; (5) teknik relaksasi dengan pendekatan agama Islam, termasuk pembelajaran berbasis audio-visual, komunikasi reseptif dan ekspresif, serta pelatihan mengenali emosi diri sendiri dan orang lain; (6) meditasi murotal Al-Qur'an dalam suasana relaks; dan (7) penguatan positif melalui bimbingan sosial yang mencakup pemecahan masalah dan pembiasaan rutin.

INTRODUCTION

Intelligence is a gift from Allah SWT granted to His creatures, namely humans, who are created in the best form (Isnaini & Iskandar, 2021). It is given to humans in a perfect form because they are endowed with reason and intelligence that are not possessed by other creatures (Amelia et al., 2019). With reason and intelligence, humans can distinguish between what is good and what is bad, what is right and what is wrong. The superiority of humans compared to other creations of Allah SWT is stated in QS. Al-Israa: 70.

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾

Translation : "Indeed, We have honored the children of Adam and carried them on land and sea. We have provided them with good sustenance, and We have preferred them over many of those We created with a marked preference."

This verse describes how Allah SWT has bestowed honor and privileges for mankind descended from the Prophet Adam. This verse tells how Allah bestows blessings on humans by giving them the ability to walk on land and sail in the sea, and feed them with good things (Zuhriyandi, 2023). In the context of human life today, the intelligence referred to includes IQ (Intelligence Quotient), EQ (Emotional Quotient), and SQ (Spiritual Quotient), and there are even other intelligences as part of a person's potential that must always be honed and developed (Isnaini & Iskandar, 2021).

However, society often has the stigma that intellectual ability is the most important aspect of education. As a result, there is an imbalance between the development of intellectual intelligence

(IQ) and emotional intelligence (EQ), which impacts the emergence of negative behavior in learners. Currently, there are many cases of juvenile delinquency and students, such as fights, suicide attempts due to national exam failures, depression due to breakups, promiscuity, robbery, drug use, and other criminal acts (Salsabilatussa'dyah & Hasibuan, 2024). Therefore, these matters need to be collectively recognized as actions caused by various factors, including a lack of management of emotional intelligence (EQ). Emotional intelligence (EQ) cannot be separated from other intelligences such as Spiritual Quotient (SQ) and Intelligence Quotient (IQ).

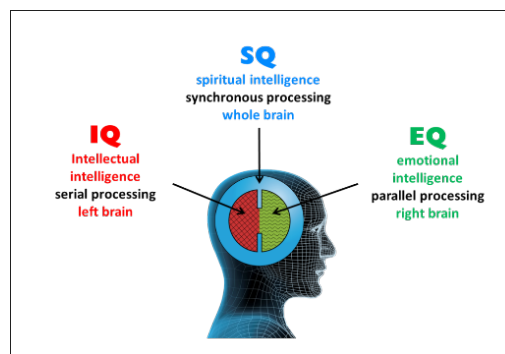


Figure 1. Types of human intelligence

This intelligence needs to be developed and maximized for all students to understand the meaning that emotional intelligence (EQ) is related to how a person's ability to understand, manage, and use their emotions. Especially for autistic students in Islamic Religious Education Learning where Islamic Religious Education (PAI) is one of the compulsory subjects for all levels of education in the national education system, including education for children with special needs (ABK). PAI material is full of abstract concepts that must be understood by students, especially to develop religious behavior in social life. Therefore, in PAI learning, more emphasis is placed on functional skills. This means that the results of learning PAI must be applied in everyday life, both in the context of implementing religious rituals, as well as in behaving according to religious guidance or teachings and maintaining good relations between fellow creatures (humans), nature, and also to Allah SWT (Cahyono, 2019). Learning for children with special needs (Student with Special Needs) has a specific pattern according to their respective needs, which differs from one individual to another and the specifications of ABK students are generally related to the level of functional development of their intelligence (Mardiana; et al., 2020).

METHODS

This research uses a qualitative field approach. The setting for this study is located at the Special School (SLB-S) Mitra Ananda (Autism Center), which is located at Jl. L.U. Adisucipto km.7 Colomadu, Karanganyar Regency, Central Java, which is under the auspices of PPRBM (Center for Development and Training of Community-Based Rehabilitation) YPAC Prof. Dr. Soeharso. The data collection techniques used are: a) observation techniques, where the researcher conducts field studies directly and records field data related to student activities during Islamic religious education in developing the emotional intelligence (EQ) of autistic students; b) interview techniques, where informants who are considered most relevant and knowledgeable in detail about the emotional intelligence (EQ) of autistic students in Islamic education are consulted; c) documentation techniques, where this technique aims to identify documents or files related to the topic.

Data validity checks using source and technique triangulation. Source triangulation is conducted to test the validity of data regarding Islamic religious education in developing emotional intelligence (EQ) for autistic students. Technique triangulation is carried out by checking data from the same source using various different techniques. The data collection techniques in this study involve observation, which is then verified through interviews, observation, and documentation.

The data analysis technique uses data reduction: the researcher performs data reduction by establishing a conceptual framework for the research area. Data display: data presentation is carried out by communicating observation notes obtained during the research implementation, which includes information relevant to the research from the informant sources. Conclusion drawing or verification: the researcher draws conclusions or verifies the research findings holistically according to the clauses, hypotheses, and theories.

FINDINGS AND DISCUSSION

Emotional intelligence (EQ) according to Ary Ginanjar is an ability to recognize feelings and generate feelings to help the mind and understand feelings and their meaning and control feelings deeply so that it can help emotional and intellectual development (Razali, 2023). This emotional intelligence can be influenced by various developments in emotional intelligence such as self-awareness, emotional regulation, empathy, social skills, intrapersonal and interpersonal motivation, stress management, education and family environment, life experiences and traumatic events, mental and physical health, culture and social values (Sudiartini; et al., 2024). Emotional intelligence (EQ) is very important for everyone, but for students with autism emotional intelligence has a much

more crucial role. Autistic children generally experience developmental disorders in various areas, namely disorders in communicating both verbally and non-verbally (communicating with a strange language), disorders in social interaction (disorders refusing or avoiding face-to-face), disorders in playing. Autism is a developmental disorder that makes it difficult for someone to interact, communicate, and behave normally.

The efforts made by Islamic Religious Education Teachers in developing the emotional intelligence (EQ) of autistic children are the first to understand the characteristics of students by conducting an assessment at the beginning of learning. Teachers can use the results of assessments conducted by the teacher themselves, therapists, or experts in psychology or doctors. For example, teachers can carry out the assessment by conducting observations, interviews with parents, documentation studies, and tests (Wardany, Firstanty and Apriyanti, 2022). From the results of the assessment, teachers can provide learning plans for students according to their needs.

Autistic students, like children in general, have different characteristics, even if there are two different children, they have different characteristics. This affects the approach taken. Introduction to students is not just about name, age, and so on. However, this in-depth introduction to students is carried out through the assessment that has been carried out. Islamic Religious Education Teachers can map their learning styles, the approach taken, what methods and strategies will be used to maximize learning. Teachers do not force to complete the material but how students can maximize their abilities because in the process of learning is influenced by students' emotions which are not always stable due to various factors.

The learning needs of each child are different and teachers can map them into the learning process by strengthening emotional intelligence (EQ), such as:

1. Individualized Education Program (IEP)

This individualized learning program is designed to find the unique needs of each student, especially for students with special needs with a focused approach. This IEP learning method allows students to learn with their own characteristics and styles and receive the support they need to reach their maximum potential. This is in line with research showing that individualized learning programs (IEP) are tailored to the needs of each child based on the child's abilities, for example in recognizing the emotions of autistic children, teachers use an emotional thermometer (Kamila & Imanti, 2023). The main components of this IEP are implemented with the following flow: *first*, identification and assessment include identifying the strengths and learning needs of students through assessments when students are accepted as students. *Second*, planning includes determining the programs carried out to achieve the student's short-term or long-term goals.

Evaluation contains how the Individualized Education Program that is being run has succeeded in achieving the student's predetermined learning goals. *Third*, report contains the results of reports from the IEP activities that have been carried out (Asri et al., 2023).

Based on the flow of activities, the Individualized Education Program that is being run requires components and is likened to a continuous cycle. Islamic Religious Education teachers insert good advice (*mau'idhotul hasanah*) to help them achieve their maximum potential in addition to the learning program that is implemented can run optimally.

2. *Islamic Religious Learning is integrated with the Snoozelen Room*

Islamic Religious Learning for special needs autistic students requires various approaches and is made possible by integration in learning, namely an approach that combines various concepts or disciplines into a unity in the learning process that aims to create meaningful, relevant, and holistic learning for students, so a learning process is needed that accommodates the learning needs of these students because autistic children generally have disorders in complex neurobiological development in a long life, which includes disorders in aspects of social interaction, communication and language, behavior and emotional disorders and sensory perception even in motor aspects (Nilansari, 2019).

Islamic religious learning for autistic students can be implemented with a therapeutic design approach that is centered on students and aligned with motor design for a healthier connection between mind and body physiologically, cognitively, emotionally and behaviorally and creates a pleasant learning environment, reducing anxiety levels (Berliana & Darmady, 2023). However, it should be remembered that the teacher does not act as a therapist but uses the snoozelen room used by occupational therapists



Figure 2: Snoezelen room

Islamic religious education teachers apply snoezelen-based learning to deliver audio-visual-based materials such as good and bad deeds, exemplary stories, ablution and prayer, Islamic songs, and others.

3. Exemplary behavior from teachers

Exemplary behavior is the most convincing influential method in preparing and forming children in morals, spirituality, and ethics because educators become *uswah hasanah* (role models) in totality both physically and mentally (Muhajir, 2015). This exemplary behavior is exemplified through the example of the Prophet Muhammad SAW as stated in the word of Allah SWT QS. Al Ahzab: 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Translation: "Indeed, in the Messenger of Allah you have a good example to follow, for anyone who hopes for (the mercy of) Allah and the Last Day and remembers Allah much".

Prophet Muhammad SAW is a role model in all aspects of life for all mankind. Allah has placed such a thing, so that it becomes a living and eternal image for the next generations of the people in the perfection of morals and the universality of His Greatness. Islamic religious education teachers in special education schools emphasize the aspect of direct application of educational concepts. *First*, unintentional role models are related to the teacher's personality competencies such as sincerity, leadership, honesty, justice, and so on. In conditions like this, role models run directly without being intentional. *Second*, intentional role models are related to the influence of role models that are intentionally carried out for their students to follow. Like a teacher giving an example of how to read the Qur'an properly, an imam performing a perfect congregational prayer for his congregation to follow. Parents with their children while reciting

prayers so that they can imitate them (Zahra et al., 2024).

The form of exemplary behavior practiced by Islamic religious teachers can be followed by students and become a habit that continues to be carried out. The concept of exemplary behavior from Islamic religious education teachers does not only focus on how to provide examples/role models but also ensures that the school environment is supportive, a good climate in developing the exemplary attitudes expected by students, each providing positive reinforcement to each other. Of course, good cooperation and communication with the parents of students are needed. The exemplary values include those that are the objectives in the Pancasila Student Profile, namely believing and being devoted to God Almighty, global diversity, mutual cooperation, independent, critical thinking, and creative (Sanam, 2024).

4. *Meaningful Group Activities*

a. Congregational Prayer and Joint Prayers

Religious activities conducted in a congregational setting (together) strengthen autistic students' faith, understanding, and application of Islamic teachings through activities such as congregational prayer and joint prayers at the mosque. These activities are preceded by teaching the movements of prayer, the recitation in prayer, ritual purification (wudu), and the order of performing wudu. Autistic students are introduced to and practice these steps through an individual, structured, and systematic approach. This congregational prayer practice enhances students' ability to live their religion. The emotional intelligence (EQ) values that are expected to develop among the students include:

- 1) Self-control, such as discipline, patience, and concentration.
- 2) Empathy values, including fellowship, respect for peers, and care for the surrounding environment.
- 3) Self-motivation, fostering closeness to Allah SWT and self-confidence through consistent prayer practice.
- 4) Emotion management, achieving calmness of mind and heart, enabling children to better regulate their emotions.
- 5) Patience management, learning to remain calm and patient in various situations.
- 6) Social skills, such as communication and collaboration with others.

b. Learning and Playing While Instilling Religious Values

Learning through play and collaboration integrates religious values like sharing, teamwork, and tolerance. Activities can include:

- 1) Group learning sessions designed to enhance teamwork.

- 2) Creating asmaul husna (names of Allah) calligraphy using collage techniques to foster creativity and cooperation.
- 3) Storytelling activities that convey moral values, supported by visual aids and language that is easy for the students to comprehend.

These activities aim to provide enjoyable and engaging experiences while reinforcing essential spiritual and interpersonal skills.

5. *Relaxation Techniques with an Islamic Approach*

a. Self-Training Through Emotional Awareness and Visualization

Islamic religious education for autistic students incorporates relaxation techniques that help them recognize their emotions and those of others through visualization. This approach assists students in imagining positive and calming situations. Audiovisual media play a significant role in delivering Islamic teachings effectively, as autistic children generally grasp messages better through auditory and visual elements rather than purely textual information. The following characteristics of autistic students are considered: 1) challenges in nonverbal communication, such as inappropriate facial expressions, unusual gestures, and limited eye contact, 2) limited expressive language skills, and 3) difficulty understanding others' facial expressions and gestures (Wardany, Firstanty, and Apriyanti, 2022).

Struggles with pragmatic conversations, such as understanding unspoken rules, showing conversational flexibility, and initiating appropriate responses.

To address these characteristics, Islamic education teachers apply specific strategies:

- 1) Implementing audiovisual-based learning to simplify understanding for autistic students.
- 2) Developing communication skills, focusing on receptive language skills: understanding facial expressions, following teacher instructions, and recognizing others' body language. Expressive language skills: answering simple questions, responding to commands, greeting others, and initiating interactions.
- 3) Practicing emotion recognition through visual aids, such as images depicting various feelings. For students who are technologically capable, the integration of tools like computers or laptops enhances learning delivery and helps develop their proficiency with technological devices.
- 4) This structured and inclusive approach not only facilitates better understanding of Islamic values but also helps autistic students build social and emotional skills in a supportive and adaptable environment

6. *Meditation with Murotal Qur'an*

Meditation of the Qur'an murotal can help children in improving emotional intelligence (EQ) and spiritual intelligence (SQ), but it is necessary to understand that each child has different characteristics and it is necessary to adjust the method to the needs of each child and the goals to be achieved. Meditation of the Qur'an murotal can help in developing emotional intelligence (EQ) and spiritual intelligence (SQ), achieving inner peace, reducing anxiety, helping to calm the mind. This is in line with research (Azzahid, et al., 2022), (Kusuma, et al., 2022) and (Khoirot, et al., 2023) which support the implementation of the Qur'an murotal on the ability to manage the emotions of autistic children. This Qur'an murotal activity is carried out in a quiet place such as in class, special rooms such as rooms that can give a relaxed impression to children and children can play or study while listening to this Qur'an murotal. Parental involvement and a routine schedule are needed so that it can become a habit. After the Qur'an murotal meditation, the teacher gives praise and motivation to the child.

7. *Positive Reinforcement with social guidance.*

a. Problem Solving

This problem solving can be trained to autistic children to be able to learn patience, discipline, and focus. This can provide reinforcement on how children can carry out learning by reinforcing these values. For example, children are asked to assemble an Islamic-themed puzzle.

- b. **Forming habits** because the formation of habits is a process and takes a relatively long time, so it is appropriate if from an early age good things are started to be accustomed to, such as if you are going to do something, you are accustomed to reading a prayer first, eating with your right hand and so on, surely children will get used to it and noble morals will stick to it (Priyanto, 2020). Then in terms of daily habits, for example the concept of environmental cleanliness, personal hygiene, and caring for plants or pets. If this activity can be carried out consistently, children will get used to the pattern, considering that autistic children are often patterned with their activities. It is hoped that by maintaining cleanliness and good habits, it can create a comfortable, safe and calm atmosphere, thereby providing a positive impact on the emotions of autistic students.

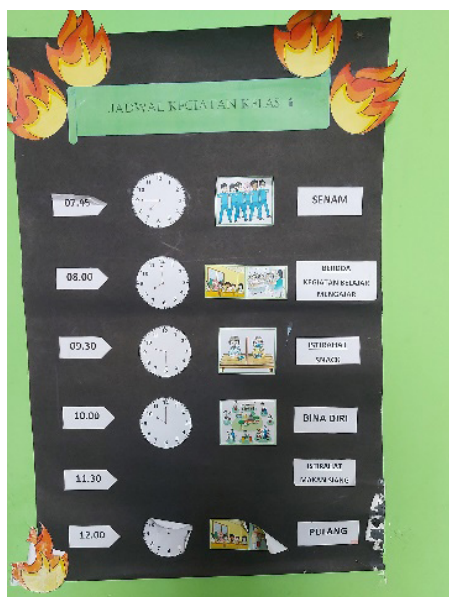


Figure 3: Daily Visual Schedule

Autistic children are generally more receptive to visual information, making visual media an essential tool for facilitating their learning process. One effective option is a visual schedule, which clearly outlines the sequence of activities for the day. Benefits of Visual Schedules: helps develop structured habits by informing children what to expect and when activities will occur throughout the day, educates students on the concept of time and the sequence of activities, enabling them to grasp the flow of their daily routine, allows autistic children to anticipate what will happen next, reducing anxiety and fostering a sense of control over their environment, abstract concepts such as “first,” “next,” “last,” or “before and after” can be introduced effectively through a visual schedule (Wulandari et al., 2024).

CONCLUSION

Islamic Religious Education (PAI) for autistic students (ASD) aims to foster emotional intelligence (EQ) through various tailored approaches: 1) Individualized Education Program (IEP) include Assessment-based Planning: The program begins with assessments to identify students' needs, followed by tailored program planning, and reporting the outcomes. Inserting Good Advice (*Ma'uidhotul Hasanah*): Through individualized learning, students receive emotional reinforcement aligned with Islamic values, 2) Integration with Snoezelen Rooms: The snoezelen environment provides a calming space to help students achieve mental and emotional stability during knowledge transfer, making lessons more effective, 3) Teacher as a Role Model: Teachers embody the exemplary character of Prophet Muhammad (SAW) (akhlaq mahmudah), influencing students through their

own moral behavior and personality competencies, 4) Meaningful Group Activities: Activities such as group prayers (sholat berjama'ah) and collective supplications (du'a) promote: discipline, patience, empathy and teamwork: through joint crafting projects and storytelling sessions designed to instill emotional and spiritual values, 5) Relaxation Techniques with Islamic Approaches: Relaxation is enhanced through: Audiovisual-based learning. Developing receptive and expressive communication: to help students understand and express emotions. Recognizing emotions: using images or relatable visual aids, 6) Meditation with Murotal Al-Qur'an: Conducted in a relaxed and comfortable environment to calm the mind and improve emotional and spiritual balance, 7) Positive Reinforcement through Social Guidance: Problem-solving activities: Teaching patience, focus, and discipline via tasks such as assembling Islamic-themed puzzles and Building routines: Developing habits such as starting tasks with a prayer, cleanliness, and maintaining good manners through consistency and repetition. By combining individualized and structured approaches with Islamic teachings, emotional intelligence in autistic students is nurtured in a way that promotes their emotional stability, interpersonal skills, and spiritual growth.

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v1i2.2827

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