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Designing Learning Stages For Children With Cerebral Palsy In Memorizing The Quran

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Abstract

This research was conducted based on the need to identify the learning stages of children with Cerebral Palsy in relation to their potential to memorize Al-Quran. The purpose of this study was to find out the stages of learning carried out by parents and teachers in teaching children with Cerebral Palsy to memorize the Quran. The method used in this study is a qualitative method with a case study design. Data collection techniques used interviews, observation, and documentation techniques, as well as testing the validity of the data using triangulation techniques, and it is analyzed with interactive models. The results of the study show that the learning stages in teaching children with Cerebral Palsy to memorize Al-Quran are first recognizing the learning type of children with Cerebral Palsy, making a habit of listening to Al-Quran verses, monitoring their progress with routine *murajaah*, and supporting them with educational facilitation according to their development needs.

Keywords: Learning Stages, Children with Cerebral Palsy, Memorizing Al-Quran

Introduction

Al-Quran is the holy book of Muslims which is used as a guide for Muslims in directing life both in this world and in the hereafter. Studying the Al-Quran is an obligation for all Muslims without exception because it contains the teachings of goodness that will guide all mankind towards a path that pleases Allah and keeps them away from paths that are not pleasing to Him.

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Al-Quran reading is also closely related to the legitimacy of prayer where prayer is obligatory worship for every Muslim. Because the role of the Qur'an is very important, learning the Qur'an must start at an early age. Why should start at an early age? because early age is a very important golden age and must be utilized as well as possible. Based on the results of research in the field of neurology, the growth of brain tissue cells in children aged 0-4 years reaches 50%, until children with age 8 years old reach 80% and maturity at the age of 10-25 years (Susanti, 2021). That is, if in that age sequence, the brain does not get optimal stimulation, its development will not be optimal. The earlier the handling and form of stimulation given to children, the better the results will be. Conversely, the slower, the worse the results. so if the earlier the child's brain is stimulated by being taught and accustomed to listening to the Qur'an, the child's brain will record what is often heard more optimally.

The question is what about children with special needs, can it be compared with normal children? From the reality that the researchers have encountered, the problem of disability does not prevent children from being able to learn and memorize the Qur'an, meaning that children with special needs also have the potential to memorize the Qur'an like children in general.

This fact can be seen as experienced by Fajar Abdulrokhim Wahyudiono's son. Fajar, who has Cerebral Palsy, was able to memorize 30 *juz* (chapters) of the Qur'an when he was 9 years old (Sholeh et al., 2021). Cerebral Palsy itself is a neurological disorder caused by non-progressive brain disorders or injuries to the brain suffered during pregnancy, labor and delivery or shortly after birth (Marian et al., 2019) .

From the situation and conditions experienced by Fajar, the researchers consider that the full support provided by Fajar's parents through continuous stimulation using appropriate methods has increased Fajar's ability to memorize Al-Quran. Therefore, from here it will give hope to parents who have children with special needs, that with proper handling it can help children with special needs to memorize Al-Quran completely like Fajar.

This is in accordance with Setianto and Risdiani (2022) who stated that children with special needs do have drawbacks, but it cannot be denied that they also have advantages and privileges so that one of them is being able to memorize Al-Qur'an if the method used is appropriate and makes it easier for them to memorize.

The same condition that happened to Fajar was also found by researchers in one of the students at Saymara Inclusion PAUD (early childhood education). At this school, there is one student with Cerebral Palsy who, at the age of seven, is able to memorize 21 *juz* (chapters) of the Qur'an, she is Hasna Alfa Kamala.

Two facts about Fajar and Hasna show that all children born into the world with any condition have potential that can be developed, including the potential to memorize Al-Quran. Then to optimally support the development of children's potential, parents and schools need to provide facilities according to their growth and development needs. In the context of memorizing the Qur'an, this facilitation is important to build a climate that supports children with special conditions to enjoy learning the Qur'an and become "addicted" to reciting the Qur'an.

On the basis of this explanation, the researchers are interested in studying more deeply about how to design learning stages that can be prepared by both parents and schools to support children with Cerebral Palsy in developing the ability to memorize Al-Quran.

Bringing closer to authoritative data sources, researchers will conduct a case study on the learning stages that Hasna went through in the process of memorizing Al-Quran, both at home and at school. The research subject in this study was Fitriyah, Hasna Alfa Kamala's parent, while the informant in this study was *Ustadzah* Amelia, Hasna's school teacher.

In this study, researchers used data collection techniques including interviews, observation and documentation. As well as to test the validity of the data that researchers obtained, researchers used a triangulation technique and was supported by interactive model analysis from the data analysis concept Miles and Huberman in Sugiyono (Fadli, 2021), namely through the process of data collection, data reduction, data presentation, and drawing conclusions.

Stages of Learning to Memorize the Qur'an for Children with Cerebral Palsy

Based on data collection, the researchers found that the initial process of introducing Al-Quran by Hasna's parent took place naturally together with the habit of reciting the Al-Quran in her spare time. This was as conveyed by her parent, who stated that since Hasna was a baby, she has routinely listened to verses from the Qur'an, such as when carrying her,

waiting for her while sleeping and at other times. Hasna's mother believes that nothing is wasted from reciting the Qur'an, because apart from being an effort to appease Hasna, she also intends to recite the Qur'an in her spare time.

Reading the Qur'an for Hasna when she was a baby is a panacea that can calm her down during tantrums, this is as conveyed by her parent, that as a mother who realizes that her child was born with a premature condition, she does more spiritual activities, one of which is by *istiqomah* (consistent) accompanies Hasna with reading the Qur'an in each of her daily activities.

However, the habits that were initially considered normal turned out to have an impact on Hasna's development. Like when Hasna cries a lot, then when her mother or father reads the Qur'an, her crying usually stops. This was as told by her parents "when Hasna cried and then we read *Bismillahirrahmanirrahim*, she spontaneously stopped crying and immediately continued reciting one of *surah* in Al-Qur'an as she liked at that time," she explained.

From this initial situation, the researchers tried to map several stages of learning to memorize the Qur'an which were designed by the parents with support from the school for Hasna, while the stages are as follows:

1. Recognizing Children's Learning Modalities

In this section the researchers received information that in the early stages the parents conducted an analysis of Hasna's learning modalities, especially regarding her learning potential. From the explanation of her parent, it was found that from the habits that had been running Hasna had the modality as a strong learner in her audio skills. This is based on all things related to hearing having a direct impact on Hasna's response, a factual example is her response when the Qur'an is recited or other things, according to her parent, Hasna looks very comfortable when listening to anything that suits Hasna's mood.

Because her parents know that Hasna has a stronger audio learning modality, from the beginning they often start listening to it with audio media and or they can listen to stories to her through many media, starting from direct verbal, audio recordings, and others. In this case, with Hasna's limitations, who has Cerebral Palsy where she is still weak in communicating, Hasna's parents chose to play Hasna with audio media, which coincidentally at that time was heard with a recording of Al-Quran *juz* (chapter) 30 from Sheikh Al Ghamidi's reading.

2. Habit of Listening to Al-Quran Recitation

When Hasna entered the age of one year, her interest in the Al-Quran was increasingly visible, this was as conveyed by her parents who said that when Hasna listened to the Al-Quran, she looked very calm and really listened to the Al-Quran recitations. Seeing the positive response, they increasingly listened to the MP3 Al-Quran starting from the morning, afternoon, and evening. Apart from that, every time at *Maghrib*, Hasna's parents always carry them in turn while still reading the Quran directly, usually starting from *surah* Ad-dhuha to An-nass in an orderly and routine activity.

Furthermore, when Hasna entered the age of one year and nine months, at that time Hasna was not yet able to communicate in two directions, but because the baby was used to being invited to recite the Quran every *Maghrib* prayer, the sentence that was always uttered after Hasna's parents both attended the *Maghrib* congregation was the phrase "recite the Quran".

In addition, once when her parents were reading the Quran, Hasna responded very happily, but when her parents finished reading the Quran, Hasna suddenly cried because she was not satisfied with the recitation of the Quran she was listening to, then her parents read the Quran again so Hasna's crying stopped immediately.

Furthermore, the activity of listening to Al-Qur'an readings became a routine activity that was served when Hasna was "on", this was done so that Hasna felt comfortable and happy so that it would be easier to memorize the recitations of Al-Qur'an that she listened to.

3. Monitoring Al-Quran Memorization with Routine *Murojaah*

After some time, Hasna's parents began to realize that Hasna was recording and memorizing the Quran readings that she listened to. A condition that was completely unthinkable before. Precisely at the age of two years and three months, Hasna began to be able to recite the sentence " *Sodakollahul 'adzim* ", recite *basmalah* well (*makhorijul huruf*) that were not very clear and began to be able to imitate the reading of *surah* Al-Fatihah by imitating the last verse.

Then at the age of two years and seven months Hasna began to be able to read *surah* An-Nas, Al-Fatihah, Al-Falaq and An-Nasr with unclear *makhorijul huruf*. So that at the age of four and a half years Hasna was able to memorize 50 *surah* of the Qur'an.

Then to find out how absorbing Hasna's memorization is, Hasna's parents after the *Maghrib* congregation always do *muraja'ah* activities together, with the method of Hasna's parents reading one verse of Hasna one verse which in one *muraja'ah* can get 50-90 verses, This achievement was adapted to Hasna's condition because Hasna's parents did not want to force Hasna to follow their way.

Hasna's parents also let Hasna memorize it in her own way, sometimes by clapping, shouting, playing something, this was done because Hasna was still a child and her world was to play happily and so on until Hasna completely memorized the *surah*. When they memorized it, Hasna's parents listened to the other *surah*. Until now, at the age of seven, she has memorized 21 *juz* of the Qur'an.

4. Educational Facilitation According to Children's Needs

Hasna's ability development was also supported by the school where she studied. According to the information the researchers obtained, her teacher at the Saymara inclusive PAUD (early childhood education) told that when in class, especially during Al-Quran reading habituation activities, Hasna was several times given the opportunity to lead her friends to read Al Quran and daily prayers. This is often done because Hasna looks excited when asked to come forward to lead the reading of the Al-Quran and memorize daily prayers.

On the basis of these conditions, according to the teacher, when Saymara Inclusion PAUD (early childhood education) held activities at the beginning of the school year or at the end of the school year, Hasna was given the task of reading the Quran during these activities. Furthermore according to her teacher, when Hasna was asked to recite the Qur'an as in the activity she also looked very happy and enthusiastic so that she was able to carry out his duties thoroughly without any obstacles.

From this explanation, the researchers found that the support provided by the school was a new experience for Hasna, because she gained new experiences such as studying with her friends, the support of the teacher who facilitated her needs in the stages of learning to memorize Al-Quran.

According to the results of the researchers' observations, these different situations had an impact on Hasna's increased enthusiasm in memorizing the Qur'an. Because in this process Hasna received complementary facilitation of support both from home and from the school.

Provision of an Ecosystem for Learning to Memorize Al-Quran for Children with Cerebral Palsy

Having a child who is able to memorize the Al-Quran is certainly the hope of every Muslim, and Hasna's parents are no exception. Hasna Alfa Kamala was born at 30 weeks of gestation or was born prematurely. Premature babies are babies born under 37 weeks of age or babies whose weight is less than 2,500 grams (Kusumawardani & Sulistyanto, 2021).

This situation is one of the causes of Hasna's condition which is not like normal children, or commonly referred to as children with special needs. Children with special needs are children who in the process of growth and development experience differences both physically, emotionally, mentally, intellectually and so on, when compared to children in general (Moure, 2022).

Children with special needs of the type of Cerebral Palsy like Hasna's experience are the cause of the inability to carry out several activities like in general children, namely they can only walk and talk at the age of seven years. This is due to disturbances in the physical, motor, and intelligence (Karagiannis et al., 2022) and nutritional status is an important parameter in the assessment of their overall functionality and quality of life. We reviewed the international literature on the etiology and impact of malnutrition in children with CP and the nutritional support guidelines for this group. Severity of the motor impairment, secondary problems (such as dysphagia and gastroesophageal reflux disease. This is in accordance with Wardiyanti et al (2016) stated that children with Cerebral Palsy have the characteristics of experiencing muscle stiffness in the legs resulting in difficulty walking, loss of balance which is characterized by disorganized movements and difficulty speaking. With Hasna's condition, this did not discourage Hasna's parents from accompanying and educating them so that Hasna's development can be maximized.

In an effort to support Hasna to be able to memorize the Qur'an, Hasna's parents first recognized Hasna's learning modalities. As every child has a different type or learning style, learning style is a consistent way that is done by a student in capturing stimulus or information, how to remember, think, and solve problems (Abdurrahman & Kibtiyah, 2021).

Learning style is influenced by two factors, namely natural factors or innate and environmental factors (Julianto et al., 2017). So there are certain things that cannot be changed in a person even with practice, but there are also things that can be trained and

adapted to the environment. So that children's learning outcomes are maximized, as parents are guided to be able to understand the type of learning for each child, from here parents will be able to determine a more effective way of learning.

According to the initial observations of Hasna's parents, Hasna learning type is that there is a dominant tendency for the auditory learning type. The auditory learning style is relying on hearing to be able to understand and remember it (Mufidah, 2017). So Hasna feels very comfortable when she listens to anything whose frequency matches Hasna's mood. When Hasna is focused on what she hears and what she likes and then there is a more dominant accompanying sound, Hasna feels very uncomfortable which sometimes causes tantrums or excessive crying.

Apart from that, Hasna is also able to imitate whatever she hears periodically, such as the language of people who are nearby, the language of advertisements on TV and so on. Then Hasna's response when listening to a new song or new verse will be listened to with full concentration. This is in accordance with what was revealed by Chania et al (2016) which states that the characteristics of children who learn in an auditory style are a) Easily distracted by noise; b) Can repeat and imitate the tone, time and color of the sound; c) Learn by listening and remembering what was discussed rather than what was seen.

Then after understanding the type of learning, Hasna's parents provide supporting facilities with Hasna's type of learning so that the results are more optimal by providing relevant learning resources. Learning resources are various or all sources in the form of data, people, methods, media, where learning takes place, which are used by students to facilitate learning (Samsinar, 2019).

These learning resources are important because learning resources will increase learning productivity for both educators and students, motivation and interest in learning, maximum learning completeness due to the focus on individual learning, systematic management of learning, applying and utilization of multimedia in learning (Samsinar, 2019). Learning resources according to Supriadi (2017) includes:

First, Message, which is information conveyed by other components, usually in the form of ideas, meanings, and facts (Supriadi, 2017). In this case Hasna's parents always provide information or invitations to Hasna with the sentence "let's recite the Qur'an" even though Hasna has not been able to communicate in two directions, but because the baby

is used to being asked to recite the prayer at *Maghrib* prayer every time, the sentence that is always uttered after both Hasna's parents do *jamaah* Maghrib is the sentence "recite the Qur'an".

Because these invitations were carried out continuously it eventually became a habit for Hasna so that once when Hasna's father was reading the Qur'an after *Maghrib*, Hasna responded by listening carefully, but when Hasna's father ended reading Al-Qur'an, suddenly Hasna cried very loudly because she was not satisfied with the recitation of the Qur'an she was listening to. Then Hasna's father read the Qur'an again so that with this Hasna's crying stopped immediately.

Second, people are certain people involved in storing and or distributing messages (Supriadi, 2017). The form of educational endeavors carried out by Hasna's parents in learning to memorize the Qur'an was to invite Hasna to recite the Qur'an consistently from the time Hasna was born between sunset and *Isya*. At first, Hasna was only able to hear the recitation of the Qur'an read by Hasna's parents, but at the age of three years and four months, Hasna began to be able to recite the Qur'an by taking turns, for example, the first verse was read by Hasna's parents, then the next verse was read by Hasna, and so on. Then at the age of four Hasna began to be able to do *murojaah* by herself and Hasna's parents accompanied and confirmed Hasna's reading accuracy. This is in accordance with Hani & Putro (2022) who state that educating must provide opportunities to hone abilities, opportunities to explore, learn with direct experience, develop creativity towards the interests of children's talents.

In addition, in order to motivate Hasna to be more enthusiastic about memorizing the Qur'an, Hasna's parents allowed Hasna to attend invitations, including having been invited to fill in the TPQ (The Al-Quran education center) Solo Raya *tahfidz* student graduation activities held by LKG TPQ Solo Raya and then being invited to speak in the event Qur'anic motivation which was held by SD Muhammadiyah Palur and also reciting the Qur'an in the Saymara Sukoharjo Inclusion PAUD (early childhood education) graduation ceremony. This is done because parents as educators must be able to educate with love and as a motivator for children (Hani & Putro, 2022).

Third, materials are everything in the form of written text, print, electronic recordings, the web, and others that can be used for learning (Supriadi, 2017). This material is often referred to as software. In this case, the material used in learning to memorize Hasna is

murotal mp3 recordings by choosing the right *lagham* (special style to recite Qur'an) according to Hasna which at that time was chosen with Al-Ghamidi's *lagham* because according to Hasna's parents the *lagham* matched Hasna's.

In addition, to *murotal* mp3 recordings, the material used in learning to memorize Hasna is the holy Qur'an. The Qur'an here is used during *murojaah* with Hasna's parents. Even though Hasna could not read the Qur'an yet, because the Qur'an was often offered in Hasna's daily life, so every time she saw the Qur'an, what she said was reading the verses of the Qur'an. This can be seen in Hasna's YouTube video showing her enthusiasm for reading the Al-Quran by holding it.

Fourth, devices are objects in physical form which are often referred to as hardware, which serve to present learning materials (Pd, 2018). In this case the tools used in Hasna learning are cellphones, sound systems, and television.

The cellphone here is used to record the *murotal* of Al-Qur'an, while the sound system is used as an amplifier so that the sound of the recorded Al-Quran sounds good, making Hasna feel comfortable when she hears the *murotal* Al-Quran recording. Then when Hasna was getting bored with recordings of the Qur'an via cellphone, another alternative was to listen to the *murotal* of Al-Quran via television.

From the results it can be seen that the selection of tools for learning Hasna is very appropriate, Hasna is able to learn to memorize the Quran with the media of the devices well, it is proven that at the age of three she has been able to memorize *surah* Al-Baqarah in just about one month even though at that age Hasna has not been able to communicate because she has Cerebral Palsy.

Miftah & Nur Rokhman (2022) state that the selection and use of appropriate learning devices will make learning activities more interesting and more motivating for students to learn, as well as focusing students' attention on the topics discussed so that the results will be maximized.

Fifth, techniques are methods or procedures used by people in learning activities to achieve learning objectives (Supriadi, 2017). The technique or procedure used by Hasna's parents in memorizing the Qur'an is by programmed learning and simulation, namely by listening to the *murotal* of Al-Quran consistently in the morning, noon, and evening since she was born, even when Hasna is asleep and doing *murojaah* with both of her parents

between *Maghrib* and *Isya*. This programmed activity or method is carried out continuously from her birth. The habituation method is a way to create a habit or certain behavioral steps for students (Usia et al., 2020).

Hasna's parents also let Hasna memorize it in her own way, sometimes by clapping, shouting, playing something, this was done because Hasna was still a child and her world was to play happily until Hasna completely memorized the *surah*. When she memorized it, Hasna's parents listened to the other *surah*. *Alhamdulillah*, this habit has a great impact on Hasna's concentration, it can be seen that at the age of seven, Hasna was able to memorize 21 *juz* of the Qur'an and is now still in the process of completing memorizing *surah* Ar-Rum. This is in line with Julianto et al (2017) stating that listening to *murottal* is effective in increasing concentration abilities.

Sixth, the setting is the environment in which the message is transmitted (Supriadi, 2017). In this case, the environment where Hasna studies is at home, where the design used by Hasna's parents is to make the house comfortable, such as keeping the house clean and also conditioning it so that the house is farthest from noise so that Hasna feels happy and comfortable while studying.

Maintaining cleanliness is the main thing that Hasna's parents always pay attention to, because until the age of seven, Hasna's developmental stages are still in the oral period, whereas normal children should experience oral periods at the age of 0-2 years (Wardianti & Mayasari, 2016), but this does not apply to children with Cerebral Palsy like Hasna. Where everything that Hasna holds is always put in her mouth. So this triggers the entry of germs into Hasna's body which can cause Hasna's illness. This is in accordance with Saputri (2015) states that disorders in children with Cerebral Palsy include experiencing motor disorders such as behavioral disorders.

In addition, noise is always minimized at home because Hasna is very uncomfortable with very loud voices. This is due to brain dysfunction, which causes people with Cerebral Palsy like Hasna to have emotional abnormalities (Oliver, 2013). With such environmental conditioning, Hasna will feel very comfortable when learning to memorize the Qur'an.

Conclusion

From this study the researchers found that the learning stages of children with Cerebral Palsy in memorizing the Qur'an began with the parents' process of recognizing the child's learning type, from the information obtained that Hasna had a tendency towards auditory learning types. Furthermore, because she has an auditory tendency, he is followed by making a habit of listening to Al-Quran verses every time, from this process Hasna proceeds to hear, accept, and memorize the Quran verses she listens to. As well as being supported by the process of monitoring its development with routine *murajaah*, which from this process helps parents to find out the progress of memorizing Al-Quran. Next is the existence of educational facilitation support according to her developmental needs so that it helps Hasna continue to develop in the environment where she studies formally.

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