

DEAF CHILDREN SPIRITUAL INTELLIGENCE IN SELEBAR DISTRICT BENGKULU, INDONESIA

KECERDASAN SPIRITUAL PADA ANAK TUNARUNGU DI KECAMATAN SELEBAR KOTA BENGKULU, INDONESIA

Triyani Pujiastuti^{1*}, Ayu Andeka¹, Honeza Amelia Cintika¹, Refsi Anisa Fa'ati¹

¹Fatmawati Sukarno State Islamic University Bengkulu

*Corresponding author

E-mail: triyanipujiastuti@mail.uinfasbengkulu.ac.id

Abstrak

Penelitian ini bertujuan untuk menganalisis kecerdasan spiritual pada anak tunarungu, di mana seorang anak tunarungu dipandang dalam masyarakat tidak mampu beradaptasi terhadap lingkungan, tidak mampu menghadapi suatu hal yang dilematis, tidak memiliki kesadaran diri yang tinggi, tidak mampu menghadapi dan memanfaatkan penderitaan serta tidak mampu berpikir holistik. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Teknik pemilihan informan menggunakan teknik purposive sampling. Dengan jumlah informan 5 orang, yang berjenis kelamin perempuan, dan berusia 20 - 25 tahun, teknik pengumpulan data menggunakan observasi dan wawancara dengan analisis data menggunakan model Miles dan Huberman. Hasil penelitian ini menyebutkan dilihat dari 4 aspek kecerdasan spiritual adalah pada aspek kemampuan bersikap fleksibel 4 informan mampu untuk bersikap adaptif aktif dan satu informan lagi belum mampu dengan selalu memilih lingkungan yang cocok saja dengannya. Kelima orang mampu bersikap positif ketika dihadapkan pada kondisi yang dilematis. Pada aspek kesadaran diri yang tinggi semua informan mampu menyikapi hal yang bernilai dalam hidup dan mampu menganalisis kejadian berdasarkan keyakinannya. Aspek kemampuan menghadapi dan memanfaatkan penderitaan, semua informan sudah mampu menjadikan kejadian buruk sebagai motivasi dan bisa memotivasi diri ketika menghadapi masalah. Kemudian pada aspek terakhir yakni berfikir holistik, 4 informan sudah mampu memahami keterkaitan peristiwa yang dihadapi dan mampu mengambil hikmahnya sedangkan satu informan belum mampu melakukannya.

Kata Kunci: anak tunarungu; kecerdasan spiritual; zohar dan marshall

Abstract

This study aims to analyze spiritual intelligence in deaf children, where a deaf child is seen in society as unable to adapt to the environment, unable to face a dilemmatic thing, not having high self-awareness, unable to face and utilize suffering and unable to think holistically. This research uses a qualitative approach with a descriptive method. The informant selection technique uses purposive sampling techniques. With the number of informants of 5 people, who are female, and aged 20 - 25 years, data collection techniques use observation and interviews with data analysis using the Miles and Huberman models. The results of this study stated that of the 4 aspects of spiritual intelligence is in the aspect of the ability to be flexible, 4 informants are able to be actively adaptive and one more informant has not been able to always choose an environment that suits them. All five

people are able to be positive when faced with dilemmatic conditions. In the aspect of high self-awareness, all informants are able to respond to things of value in life and are able to analyze events based on their beliefs. In terms of the ability to face and take advantage of suffering, all informants have been able to make bad events as motivation and can motivate themselves when facing problems. Then in the last aspect, namely holistic thinking, 4 informants have been able to understand the relationship between the events faced and are able to take their wisdom while one informant has not been able to do so.

Keywords: deaf child; spiritual intelligence; and zohar and marshall

INTRODUCTION

Not all children born have perfect physical condition. Ada some children who are born have a special need, one example is a deaf child. A deaf person can be interpreted as a state of hearing loss that results in a person being unable to capture various stimuli, especially through the sense of hearing (Juherna, Purwanti, & Utami, 2020).

Deafness is a condition in which a person's auditory function is impaired. This condition can last only temporarily or permanently. Communicating with deaf people requires special communication so that the intention of the conversation can be conveyed properly. A deaf person is required to have a certain level of language acquisition, because in reading there is compensation from the knowledge of the language that has been possessed with a knowledge of the subject matter (Haliza, Kuntarto, & Kusmana, 2020). Deaf people have the same physical condition as children who do not have hearing loss.

A deaf person is required to be able to understand the state of the environment like any other normal child. But in reality, deaf children have obstacles to being able to understand and

adjust to the environment when compared to someone who does not have hearing loss. Deaf children show hearing difficulties from mild to severe categories, classed into hearing loss and deafness. Deaf people are people who lose the ability to hear so that they hinder the process of language information through their hearing, whether or not they wear hearing aids (Putrie, 2017). Before the hearing it possesses is enough to allow the successful process of language information through hearing (Nofiaturrehman, 2018). According to Nur'aeni, deaf children have characteristics that exist in them. The characteristics are that deaf children often appear confused and dreamy, often indifferent, sometimes aggressive, social development is backward, balance is poor, heads are often tilted, often ask people to repeat sentences, often speak making certain sounds, if speaking often using hands too, if speaking often too loudly or vice versa, often very monotonous, inappropriate and sometimes using nasal voices (Triyani, Dwidiyanti, & Suerni, 2019).

The number of deaf children in Bengkulu Province as of August 2022 is 648, with details in South Bengkulu



Regency totaling 57 people, Rejang Lebong totaling 76 people, North Bengkulu totaling 93 people, Kaur totaling 89 people, Seluma totaling 106 people, Mukomuko totaling 46 people, Lebong totaling 43 people, Kepahiang totaling 56 people, Bengkulu Tengah 61 people, and Bengkulu City totaling 19 people (BPS, 2022). Deaf children usually have difficulty accepting new situations and information before they feel it is the same situation in them. In addition to being less able to adjust to the new environment, deaf children are also usually less sensitive in socializing. This problem can be solved by developing in deaf children with spiritual intelligence. Because two things that are part of the characteristics of spiritual intelligence are having the ability to be flexible and a high level of self-awareness. Moreover, living in the sphere of society requires the existence of *akhlaq* which is an important thing also in spiritual intelligence, because *akhlaq* reflects one's *aqidah* (Elsa, 2022).

According to Zohar and Marshall in Kurniati, spiritual intelligence is intelligence in solving and dealing with problems of meaning and value, that is, the ability to place individual behavior and life in the context of broader and richer meanings, the ability to judge that one's actions or life path are more meaningful than others. Spiritual intelligence can be achieved by a person through religious education that is applied early so that by the time one enters adolescence can understand the human values, social and moral norms

that exist accompanied by having a strong religious foundation (Kurniati, 2015).

Spiritual Intelligence (SQ) can be used to face and solve problems of the meaning of life, values and wholeness of the self, to place our behavior and life in the context of a broader and richer meaning, to judge that one's actions or life path are more meaningful than others (Sakti, 2019). Spiritual intelligence can lead one to the knowledge of the Supreme Creator. So as to know where it came from, what it lived for, where it was going after life (Lubis, 2018). Spiritual intelligence has been shown to be able to overcome mental downturns that result in weak motivation, build positive relationships including fostering a strong self-confidence and being able to clear the soul of doubt, fear and worry. (Irawan, 2019)

According to Zohar and Marshall spiritual intelligence has several aspects; the ability to be flexible, the ability to adjust to environmental situations and conditions, a high level of self-awareness, a person's ability to recognize the boundaries that make him comfortable where is the impetus or mover of the individual to think critically about what he believes and what he considers to have value and strive to observe events within society accordingly. With the religion he adheres to, the ability to face and take advantage of suffering, think holistically and be able to see the big picture. In this case, a person with good spiritual intelligence will like flexibility and



enjoy a difference, not easily influenced by the external environment that may be very broad, and can be yourself and keep a distance without being separated from social life (Kinanti, Effendi, & Mujib, 2019).

Various real phenomena related to the lack of spiritual intelligence in children with mental disabilities also occur in Indonesia which can result in bad things. An example of a case that occurred in Jogja, February 17, 2019, a Deaf Child with the initials Jul who almost committed suicide when he was about to be arrested by the police for his act of theft in the Girls' Dormitory of rsud. From this phenomenon, it can be seen that a deaf person cannot control himself when he gets a problem, so he decides to commit theft. This is related to one aspect of spiritual intelligence, namely the ability to take wisdom. Later, at the time of the arrest he tried to commit suicide in which this indicated he had a high lack of self-awareness, which is one of the aspects of spiritual intelligence. So, it is important to develop aspects of spiritual intelligence in deaf children.

There are several studies related to spiritual intelligence in deaf children. First, the research conducted by Kurniati, entitled "The Relationship between Spiritual Intelligence and Coping Behavior of Deaf Students of Ungaran State Extraordinary School", that the results of the study stated a correlation of $r_{xy} = 0.841$ with a significance value of $p = 0.001$ ($P < 0.01$). The results showed that there was a

significant positive relationship between spiritual intelligence (SQ) and the coping behavior of SLB Negeri Ungaran students. With the categorization of subjects on the spiritual intelligence variable (SQ) 70% of deaf students, of SLB Negeri Ungaran have a high Spiritual Intelligence (SQ) number, and the results of subject categorization on the coping variable of 80% show that the coping of *SLB Negeri Ungaran* students is also high (Kurniati, 2015).

Second, a study from Ulfah entitled "Handling Children with Special Needs (ABK) in Terms of the Level of Spiritual Intelligence of Parents at MILB Budi Asih Semarang" where the result of her research is that spiritual intelligence must be used in handling *ABK*. The high spiritual intelligence of parents affects the handling of *abk*. The factor that determines the success of handling *abk* at MILB Budi Asih is the quality factor of togetherness between parents and *abk* due to the busyness of *abk* parents. (Ulfah, 2017)

Third, research conducted by Rachmanisa (2020), which is titled "Efforts of Islamic Religious Education Teachers in Improving the Spiritual Intelligence of Blind Children (Descriptive Study on Blind Students in the Lebak Bulus National Level Coach Extraordinary School)". From the results of the study, it is known that the efforts of Islamic Religious Education teachers in improving the spiritual intelligence of blind children at the Lebak Bulus Pertanian National Level Extraordinary School in South Jakarta are: doing



tilawah, namely morning habituation before entering class hours to launch the reading of the Qur'an braile, tahsinul and Iqro'ul Qur'an, is an extracurricular to learn the reading and writing of the Qur'an, Islamic guidance which in this activity the teacher Islamic education gives lectures followed by questions and answers by visually impaired students. This activity begins with *dhuha* prayers together. Then the supporting factors of this PAI teacher's efforts are support from parents, schools and principals as well as mobility orientation subjects. Among the inhibition factors are impaired concentration in MDVI learners, not having a dedicated laboratory for PAI and the difficulty of searching for the Braile Qur'an.

From the research that has been submitted, there are several differences with the research that the author will do. In the first study, it discussed that spiritual intelligence is associated with the coping behavior of deaf children, while the research that the authors conducted explored the picture of spiritual intelligence of deaf children. Furthermore, the research approach used is quantitative research, while the research that the author chooses uses qualitative research. The following is yes in thesecond study discussing the level of spiritual intelligence of abk children in general while in the research that the author conducted, specific to one of the *ABK*, namely the deaf. Then in the third study, it discusses the efforts of Islamic Religious Education teachers in increasing the spiritual intelligence of

blind children, while in the research that the author did describe spiritual intelligence in deaf children and in this study also used quantitative methods while in the research that the author conducted using qualitative methods.

Based on this reasons, it can be seen that the research that the author did was different from the existing research. So this research is not a duplication research because there is something new related to the research carried out, namely presenting a picture of the spiritual intelligence of deaf children. Where to analyze the spiritual intelligence of deaf children are used 4 aspects of spiritual intelligence according to the theory of Danar Zohar and Ian Marshall, namely: the ability to be flexible, holistic thinking, a high level of self-awareness, the ability to face and take advantage of suffering.

METHODOLOGY

This research uses a qualitative approach with a descriptive method. According to Creswell in Maryani, qualitative descriptive methods are used to explore and understand meanings that a number of individuals or groups of people consider to be derived from social and humanitarian problems (Maryani, 2021). The determination of informants in this study used purposive sampling techniques (Sugiyono, 2017), so that the number of informants was obtained as many as 5 people, female, and aged 20-25 years. Data collection techniques use observation and interviews. The data analysis technique uses the Miles and Huberman (1984) model which consists



of four stages, namely data collection, data reduction, data presentation, and conclusion drawing (Sugiyono, 2017).

RESULTS AND DISCUSSION

Life is something that must be lived, including when a person has shortcomings including deafness. Society usually assumes that a person who cannot hear is a person who is disabled and cannot return to normal. In essence, deafness is a condition of hearing deprivation, which can mean that children still have remnants of hearing that can still be optimized (Rohmatika, 2018).

In addition to having a lack of hearing, usually the public's view of deaf children has shortcomings in adapting to the environment, besides that they are also seen as less responsible people, so it takes practice on how to adapt to the environment of society with the existence of spiritual intelligence that can help a person to develop himself as a whole through the creation of possibilities that apply positive values (Eve, 2020).

Apart from the social point of view of spiritual intelligence, in Islam it is believed that every individual born carries a fitrah, which means that children are born with high spiritual intelligence, but it is the treatment of parents and the environment that causes them to lose that spiritual potential. So that this will later give rise to the moral crisis that afflicts Indonesia which starts from the weak cultivation of spirituality values in children from an early age (Fiah, 2014).

The following are presented the results of research on the picture of spiritual intelligence of deaf children by explaining 4 aspects of spiritual intelligence from Danar Zohar and Ian Marshall, namely the ability to be flexible, holistic thinking, a high level of self-awareness, the ability to face and take advantage of the suffering of 5 deaf informants.

Ability to be Flexible

In the large Indonesian dictionary (KBBI), flexibility means flexibility, easy and quick adjustment, awkwardness and flexibility. In terms of terms, flexibility in the view of health sciences means the area of motion of one joint or several joints. Whereas in the social view, flexibility is the ability to adapt and work effectively in different situations with different individuals or groups. Flexible is someone who has a commitment to adjusting the circumstances in all places and atmospheres. A person's ability to be spontaneously and actively adaptive, and to have accountable considerations in times of dilemma (Hidayat, 2020).

Based on this description, it can be explained that the ability to think flexibly is when an individual is able to adapt and work effectively in different situations. There are two things that are sub-aspects of the ability to be flexible, namely an active adaptive attitude and a positive attitude when in a dilemmatic state.

Based on the results of interviews that researchers conducted with five informants about being actively



adaptive, information was obtained that out of 5 informants, 4 of them had an active adaptive attitude. When they are faced with a new environment, the first thing they do is to see what the habits or methods that exist in the new environment are like. Then they followed the existing custom. They were open to accepting people who were in the new neighborhood. Only one informant answered differently. He said that when he finds a new environment and turns out to have a habit or way that is different from what he is used to, then he will look for another environment that suits him. This when analyzed does become one of the natural experiences experienced by deaf people where one of its traits or characteristics is their lack of ability to adapt.

Then, the results of the research for the second sub-aspect on the ability to be flexible, namely a positive attitude when in a dilemmatic position based on interviews conducted with 5 informants, all of whom have a positive attitude in facing dilemmatic problems. When faced with a dilemmatic condition, first think optimally for the best of the problem, of course, by considering many things. Then when they feel that they can't solve the problem, the way they choose is to ask the closest people, namely trusted friends or relatives.

The results of this study are not surprising, namely that it turns out that deaf people have the ability to be flexible considering the results of research from Septiani et al. (2010), on the development of verbal communication

in deaf children in terms of learning turned out to be the same. Deaf children are able to adapt to the environment, they are flexible for both speech and interlocutors. They communicate verbally with workers as well as people who are in their neighborhood. then when they want to express what they want to convey by talking (Septiani, Meiyani, & Assajari, 2010).

Consciousness Denvy the Televated.

The second aspect of spiritual intelligence is high self-awareness. High self-awareness in this study is seen from a person's ability to be able to consider something of value and be able to analyze every event or occurrence according to beliefs. Based on interviews conducted with five informants, it was found that they were able to consider something of value or importance in their lives. They will continue to remember the important thing and will not waste it. They will be careful when deciding the things that are important in their lives. If the important thing in life is a mandate, then they will take good care of that mandate. This is in accordance with Goleman's opinion in Sastrawinata, that self-awareness is the ability to know what is felt at a time and use it to guide one's own decision-making. In addition, self-awareness also means setting a realistic benchmark for self-ability and strong self-confidence, namely a person's ability to reflect on what is considered valuable, and try to pay attention to all kinds of events and events by adhering to his beliefs (Sastrawinata, 2010).



Then, in analyzing each incident based on the beliefs of the informants, they were able to do it. They make an event a lesson for the future so that it does not happen again, believe that an event will be a lesson, believe that every incident must have its wisdom, the good is taken away and the bad is abandoned. In addition, if the incident is a beautiful moment, they will always be remembered.

The results of this study are in line with the results of research by Evitasari et al. (2015), which discusses the process of self-acceptance of deaf adolescents who excel, namely that deaf children are able to accept themselves as a whole, start to be sincere with the deaf conditions they have and understand the conditions they experience, try to appreciate something of value in life (Evitasari, Widiasavitri, & Herdiyanto, 2015).

The Ability to Face and Utilize Suffering.

The ability to face and utilize suffering is a person's ability to face the suffering experienced and make the suffering something that makes him wiser so that the problem or suffering can be used as a lesson and motivation for a better life in the future (Kurniati, 2015).

Based on the results of interviews conducted with five informants, it was found that informants were able to face and take advantage of their suffering. They view the bad events that happen as necessarily of God's will and are a rebuke from God. They consider the bad

thing or suffering as normal, and there must be important wisdom in it, besides that they must also be able to get through it so that they can be even better in the future and make motivation for themselves. So that when they are faced with a problem, they will motivate themselves by remembering that every problem must have a way out, believing that things that come their way are destined to be lived, believing in help from God while trying. Face by convincing yourself that there must be something big and beautiful behind all the problems that occur.

The results of this study are very good in deaf children, considering that deaf children feel that they have limitations on what they have, so they usually experience difficult emotional problems. Generating motivation in deaf children is something indispensable. The most effective way to help such deaf children is through therapy by utilizing nature (Rahmanea & Anggraeni, 2018).

Berzister Holistic Thinking

In the Great Dictionary of Indonesian as quoted by Joseph, the word holism is defined as a way of approaching a problem or symptom, by viewing the symptom or problem as a whole, or a comprehensive or overall. Holistic thinking is a person's ability to be able to see and understand the wisdom of the interrelationships of events that occur (Joseph, 2021). Based on the description above, holistic ability is when the individual is able to see, take wisdom towards the interrelationship of events that occur in his life, by viewing



the symptom or problem as a unity or a learning.

Based on the results of interviews conducted with informants, it can be seen that there are 4 informants who are able to understand the relationship between the events experienced. They try to always think positively that every event that occurs is destined by God, believe that everything that happens in life must have meaning, and reflect on these events so that they know what exactly God wants to convey or wants through these events. One informant is unable to take the connection from the events experienced, because he feels anxious and afraid that the events that have happened to himself will repeat themselves, and he is unable to take the events as a lesson.

In terms of taking wisdom from the events experienced, four informants are able to take wisdom from the events they experienced by seeing that every thing that happens in life has wisdom behind it, making the events he experiences into a lesson for himself and others, being grateful for everything that happens in him because it is not necessarily a beautiful event that he feels felt by others. One informant is still unable to take wisdom from the events he experienced, seems to always try to avoid unpleasant events in life and is unable to take wisdom from these events.

CONCLUSIONS AND SUGGESTIONS

Based on the results of research and discussion, it can be concluded that four aspects of deaf children spiritual

intelligence is in the aspect of the ability to be flexible 4 informants are able to be actively adaptive by adjusting to the new environment and one informant has not been able to be adaptive by always choosing an environment that suits himself without wanting to adjust to the new environment. Then all informants have a positive attitude when faced with dilemmatic conditions.

Furthermore, on the aspect of high self-awareness, all five informants have high self-awareness. They are able to consider something of value or importance in their lives. They will continue to remember the important thing and will not waste it. They will be careful when deciding the things that are important in their lives. If the important thing in life is a mandate, then they will take good care of that mandate. In analyzing each incident based on the beliefs of the informants have been able to do so. They make an event a lesson for the future so that it does not happen again, believe that an event will be a lesson, believe that every incident must have its wisdom, the good is taken away and the bad is abandoned. In addition, if the incident is a beautiful moment, they will always be remembered.

In the aspect of the ability to understand and face suffering, all informants are able to face and take advantage of their suffering. They view the bad events that happen as necessarily of God's will and are a rebuke from God. They consider the bad thing or suffering as normal, and there must be important wisdom in it, besides that they must also



be able to get through it so that they can be even better in the future and make motivation for themselves. So that when they are faced with a problem, they will motivate themselves by remembering that every problem must have a way out, believing that things that come their way are destined to be lived, believing in help from God while trying. Face by convincing yourself that there must be something big and beautiful behind all the problems that occur.

In the last aspect, namely holistic thinking, it can be seen that there are 4 informants who are able to understand the relationship between the events experienced. They try to always think positively that every event that occurs is destined by God, believe that everything that happens in life must have meaning, and reflect on these events so that they know what exactly God wants to convey or wants through these events. One informant is unable to take the connection from the events experienced, because he feels anxious and afraid that the events that have happened to himself will repeat themselves, and he is unable to take the events as a lesson.

This research in describing the spiritual intelligence of deaf children is new to four aspects alone of spiritual intelligence. There are still other aspects that have not been studied. So, this is a recommendation for subsequent researchers to research other aspects that have not been explored.

ACKNOWLEDGEMENT

During the process of researching and compiling this paper, the

author faced various servants of tan. But the author gets a lot of encouragement, motivation, help, strength from various parties. So. on this occasion the author would like to thank all parties who have helped in completing this writing. The author's hope, this writing can be useful for readers.

REFERENCES

- Badan Pusat Statistik Bengkulu. (2022). Banyaknya Desa Kelurahan Menurut Keberadaan Penyandang Cacat. Tersedia pada: <https://bengkulu.bps.go.id/statictable/2022/08/30/1529/banyaknya-desa-kelurahan-menurut-keberadaan-penyandang-cacat.html>.
- Elsa, S. O. (2022). Strategi Pembinaan Spiritualitas Muallaf Di Lembaga Muallaf Center Malang. *Jurnal Penyuluhan Agama (JPA)*, 9(2), 147-168.
- Evitasari, I. A. G. S., Widiyasavitri, P. N., & Herdiyanto, Y. K. (2015). Proses penerimaan diri remaja tunarungu berprestasi. *Jurnal Psikologi Udayana*, 2(2), 138-150.
- El Fiah, R. (2014). Mengembangkan potensi kecerdasan spiritual anak usia dini implikasi bimbingannya. *KONSELI: Jurnal Bimbingan dan Konseling (E-Journal)*, 1(2), 85-92.
- Haliza, N., Kuntarto, E., & Kusmana, A. (2020). Pemerolehan Bahasa



- Anak Berkebutuhan Khusus (Tunarungu) Dalam Memahami Bahasa. *Jurnal Metabasa*, 2(1), 35-41.
- Hawa, M. (2020). Analisis Tokoh Dan Aspek Spiritual Quotient novel Hati Suhitakarya Khilma Anis. *Jurnal Educatio FKIP UNMA*, 6(2), 629-634.
- Hidayat, A. (2020). Fleksibilitas Dakwah (Perspektif Sirah Nabi Dalam Kitab Ḥayātus Ṣaḥābah). *Jurnal Holistic al-hadis*, 6(2), 1-11.
- Irawan, V. W. (2019). Peranan Kecerdasan Spiritual. *Munaqasyah Jurnal Ilmu Pendidikan dan Pembelajaran*, 1(1), 33-47.
- Juherna, E., Purwanti, E., & Utami, Y. S. (2020). Implementasi Pendidikan Karakter Pada Disabilitas Anak Tunarungu. *Jurnal Golden Age, Universitas Hamzanwadi*, 04(1), 12-19.
- Kinanti, R. D., Effendi, D. I., & Mujib, A. (2019). Peranan Bimbingan Keagamaan dalam Meningkatkan Kecerdasan Spiritual Remaja. *Jurnal Bimbingan, Penyuluhan, Konseling dan Psikoterapi Islam*, 7(3), 249-270.
- Kurniati, S. (2015). Hubungan Antara Kecerdasan Spiritual (Sq) Dengan Perilaku Koping Siswa Tunarungu Sekolah Luar Biasa (Slb) Negeri Ungaran. 1-65.
- Lubis, R. R. (2018). Optimalisasi Kecerdasan Spiritual Anak. *Jurnal Pendidikan dan Keislaman*, 1(1), 1-18.
- Maryani, I. (2021). Bimbingan Agama Dalam Membangun Konsep Diri Positif Anggota Majelis Ta'lim Nurul Iman Pada Masa Pandemi Di Pekon Kotabatu Kecamatan Kotaagung Kabupaten Tanggamus. 1-57.
- Nofiaturrahmah, F. (2018). Problematika Anak Tunarungu Dan Cara Mengatasinya. *QUALITY*, 6(1), 1-15.
- Putrie, A. N. *Hubungan spiritualitas terhadap harga diri orang tua yang memiliki anak dengan sindrom down di potads* (Bachelor's thesis, UIN Syarif Hidayatullah Jakarta: Fakultas Kedokteran dan Ilmu Kesehatan, 2017).
- Riladzyania, R. (2020). *Upaya Guru Pendidikan Agama Islam dalam Meningkatkan Kecerdasan Spiritual Anak Tunanetra (Studi Deskriptif pada Siswa Tunanetra di Sekolah Luar Biasa Pembina Tingkat Nasional Lebak Bulus Pertanian Jakarta Selatan.)* (Doctoral dissertation, Fakultas Agama Islam Universitas Muhammadiyah Jakarta).



- Rahmanea, T., & Anggraeni, L. K. (2019). Peningkatan motivasi komunikasi oral bagi siswa SLB Tunarungu dengan ruang kelas berkonsep Tipografi Interaktif & Natural. *Jurnal Sains dan Seni ITS*, 7(2), 144-149.
- Rohmatika, V. S. (2018). Inferioritas (Rendah Diri) pada Tunarungu. *Fakultas Psikologi Universitas Ahmad Dalan*.
- Sakti, M. N. (2019). Urgensi Kecerdasan Spiritual Terhadap Agresivitas Mahasiswa. *Psikoislamedia Jurnal Psikologi*, 4(2), 175-184.
- Sastrawinata, H. (2011). Pengaruh kesadaran diri, pengaturan diri, motivasi, empati, dan keterampilan sosial terhadap kinerja auditor pada kap di kota Palembang. *Sosialita*, 1(2), 1-19.
- Septiani, D., Meiyani, N., & Assjari, M. (2010). Pengembangan komunikasi verbal pada anak tunarungu. *Jassi Anakku*, 9(2), 124-130.
- Sugiyono, P. D. (2017). *Metode Penelitian Kuantitatif, Kualitatif dan R & D*. Bandung: ALFABETA .
- Triyani, F. A., Dwidiyanti, M., & Suerni, T. (2019). Gambaran Terapi Spiritual Pada Pasien Skizofrenia : Literatur Review. *Jurnal Ilmu Keperawatan Jiwa, a Volume* 2(1), 19-24.
- Ulfah, A. A. (2017). Penanganan anak berkebutuhan khusus (ABK) ditinjau dari tingkat kecerdasan spiritual orang tua di MILB Budi Asih Semarang.
- Yusuf, M. (2021). Pendidikan Holistik Menurut Para Ahli. 1-8.

