

PAI Teacher's Efforts In Instilling Akhlakul Karimah Attitude Of Autistic Students At MI Miftahul Ulum Puntir

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Abstract	
<p>This study aims to identify the efforts of Islamic Religious Education (PAI) teachers in shaping akhlakul karimah attitudes in autistic students at MI Miftahul Ulum Puntir. This research uses a qualitative approach with a case study method. Data were collected through observation, interviews, and documentation. The results showed that PAI teachers implemented various strategies, such as individualized approaches, the use of concrete and visual methods, and intensive assistance. Teachers also create a conducive learning environment by providing role models, positive motivation, and encouraging social interaction between students. Although this school is not SLB-based and faces challenges in the learning process, teachers' efforts show positive results in the formation of akhlakul karimah for autistic students. This study concludes that the right approach and a supportive environment can help shape the character of students with special needs and contribute to the development of character education in inclusive madrasah. The findings are expected to contribute to the development of character education for children with special needs in madrasah.</p>	<p>Keywords: PAI Teacher's Efforts; Akhlakul Karimah; Autistic Students.</p>

Abstrak	
<p>Penelitian ini bertujuan untuk mengidentifikasi upaya guru Pendidikan Agama Islam (PAI) dalam membentuk sikap akhlakul karimah pada siswa autis di MI Miftahul Ulum Puntir. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa guru PAI menerapkan berbagai strategi, seperti pendekatan individual, penggunaan metode konkret dan visual, serta pendampingan intensif. Guru juga menciptakan lingkungan belajar yang kondusif dengan memberikan teladan, motivasi positif, dan mendorong interaksi sosial antar siswa. Meskipun sekolah ini bukan berbasis SLB dan menghadapi tantangan dalam proses pembelajaran, upaya guru menunjukkan hasil positif dalam pembentukan akhlakul karimah siswa autis. Penelitian ini menyimpulkan bahwa</p>	<p>Kata Kunci: Upaya Guru PAI; Akhlakul Karimah; Siswa Autis.</p>

pendekatan yang tepat dan lingkungan yang mendukung dapat membantu membentuk karakter siswa berkebutuhan khusus, serta memberikan kontribusi bagi pengembangan pendidikan karakter di madrasah inklusif. Temuan ini diharapkan dapat menjadi kontribusi dalam pengembangan pendidikan karakter bagi anak berkebutuhan khusus di madrasah.

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1. Introduction

Student character building is one of the main objectives of education, and in the context of Islamic Religious Education (PAI), this is realized through the cultivation of akhlakul karimah values. These values are not only relevant for students in general, but are also important to instill in students with special needs, such as autistic children. Although they have their own challenges, autistic students still have the potential to understand and apply Islamic teachings, if given a learning approach that is appropriate to their condition.

One of the biggest challenges in educating autistic students is their limitations in understanding abstract concepts and establishing social interactions. This requires teachers, especially PAI teachers, to develop creative, concrete and individualized teaching methods. In the midst of limited facilities, MI Miftahul Ulum Puntir as a madrasah that is not based on a special school (SLB) still strives to provide inclusive education services, including for autistic students.

The role of PAI teachers in this context becomes very important, not only as material conveyors, but also as examples of noble morals in daily practice. Therefore, a special strategy is needed that is able to touch the cognitive, affective, and psychomotor aspects of autistic students so that moral values can be embedded properly.

Based on this background, this study aims to examine in depth the efforts of PAI teachers at MI Miftahul Ulum Puntir in instilling akhlakul karimah in autistic students. This research is expected to contribute to the development of PAI learning methods that are more adaptive and effective in supporting character education in an inclusive madrasah environment.

2. Methods

This research uses a qualitative approach, to explore how Islamic Religious Education (PAI) teachers interact with autistic students and their efforts in instilling akhlakul karimah values. This type of research is case study research, which aims to describe systematically and in detail about the efforts of PAI teachers in instilling akhlakul karimah. This research will analyze the various efforts applied by PAI teachers in learning autistic students, as well as the challenges faced in the process. Researchers chose a research location at MI

Miftahul Ulum Puntir located on Jl. Raya Puntir RT. 06 RW. 21 Martopuro, Purwosari District Pasuruan East Java MI is nicknamed the name "Small school with a myriad of achievements" because MI Miftahul Ulum Puntir has made many achievements both in the academic and non-academic fields.

The research subjects consisted of Islamic Religious Education (PAI) teachers and autistic students enrolled in MI Miftahul Ulum Puntir. The technique used in sample selection is Purposive sampling, which is based on certain characteristics that are thought to have a close relationship with the characteristics to be studied in a previously known population. Based on this technique, autistic students were designated as key informants in this study, while Islamic Religious Education subject teachers became informants. Islamic Education teachers were chosen because they are directly responsible for instilling *akhlakul karimah* values in students. Autistic students who became the object of research were selected based on certain criteria, namely those who experience autism spectrum disorders and are enrolled in the inclusive education program. Some of the data collection techniques used in the study were interviews, observations, and documentation. (Sugiyono, 2024)

Qualitative data analysis of the case study type is a deep understanding of the context and phenomena studied. In addition, data analysis must also pay attention to the validity and accuracy of the data so that the research results can be trusted. According to Prof. Dr. Sugiyono, using the model developed by Miles and Huberman, qualitative data analysis consists of several interrelated stages, namely:

- 1) Data reduction is a step to select and simplify the raw data that has been collected. At this stage, researchers select information that is considered relevant, group data, and eliminate unnecessary information. In this study, data reduction was carried out by summarizing the results of observations of PAI teachers' efforts in instilling *akhlakul karimah* attitudes and selecting relevant interview data.
- 2) Data presentation is a collection of structured information that provides the ability to draw conclusions and take action, the data is presented in the form of narrative descriptions, graphic charts and matrix tables.
- 3) In the last stage, the researcher draws conclusions based on the data analysis that has been carried out. The conclusions should reflect the main patterns or themes found in the data and be presented in clear and understandable language. Drawing conclusions also includes verification to ensure that the findings obtained are valid and valid.

3. Result and Discussion

a. Definition of Akhlakul Karimah

Morals are the main foundation in the development of human character, especially in Islamic education. Terminologically, morals refer to a trait or character that has settled in a person, which encourages a person to act spontaneously without rational reflection first. This indicates that morals are not just outward actions, but a reflection of deep inner formation. Etymologically, the term *khuluq* in Arabic is equivalent to *ethos* in Greek, which reflects the connection between inner habits and moral values. Imam Al-Ghazali explained that morals are a settled condition of the soul (*malakah*) that allows actions to emerge automatically and easily without the need to think long (Sifa & Muhammad Nurhadi, 2019). This means that the formation of morals is not merely a cognitive process, but requires habituation and internalization of values through repeated real practices.

Ibn Miskawaih as a classic Islamic philosophy figure compiled the concept of morals in three main dimensions: *tabi'iyah*, *ilahiyah*, and *ijtima'iyah* (Ridwan & Nur Aisyah, 2022). The *tabi'iyah* dimension is rooted in human nature which is still raw and needs to be controlled. While the divine dimension reflects the ethical-transcendental relationship of humans with God, and *ijtima'iyah* is the embodiment of moral values in social relations. Miskawaih's model is very relevant to be applied in moral education for autistic children, because it provides a systematic framework that integrates emotional (self-control), spiritual (divine awareness), and social (interpersonal interaction) aspects. All three are needed to form a person with noble character as a whole. The cultivation of *akhlakul karimah* in autistic children is not only aimed at shaping behavior in accordance with religious and social norms, but also as part of the process of humanizing students who have special needs. This activity emphasizes educational, therapeutic and integrative aspects simultaneously (Nashihin & Ahmad Afan Zaini, 2023).

This is important considering that autistic students generally face challenges in the aspects of affection and social interaction, which are actually an important part of *akhlakul karimah* such as empathy, politeness, compassion, and responsibility. Although autistic students face various developmental challenges, they also have unique potential that is very supportive in developing *akhlakul karimah*:

- 1) **Authentic Honesty:** Since autistic students generally do not have the tendency to manipulate or lie, the value of honesty becomes an innate character trait that can be strengthened into an ethical foundation.
- 2) **Perseverance and Discipline:** Their tendency to focus and repeat routines can be utilized to reinforce good habits on an ongoing basis, such as keeping clean, greeting, or praying.

- 3) Loyalty to Trusted Figures: A close emotional relationship with a teacher or parent is an effective channel for modeling or imitating morals.
- 4) Resistance to Negative Social Conformity: Their non-conformist nature can be seen as a strength as they are not easily carried away by negative social currents. This allows for the formation of a moral character that is authentic and not pretend.

On the other hand, communication and socialization limitations in autistic students hamper their ability to understand implicit social norms. Difficulties in reading facial expressions or interpreting other people's emotions pose a serious challenge in fostering the value of empathy and compassion. This implies that conventional methods based on lectures or oral instructions should be replaced with visual, demonstrative and interactive approaches. In addition, excessive routine can be a double-edged knife: on the one hand it supports consistency, but on the other hand it can create resistance to changes needed in social adjustment (Okta Kisti & Dafit, 2023).

b. Efforts of Islamic Religious Education teachers in instilling akhlakul karimah attitudes of autistic students

Instilling akhlakul karimah attitudes is a systematic effort to shape character and good behavior in individuals, especially in the context of Islamic Education. The attitude of akhlakul karimah aims to produce a generation that has high morality and in accordance with religious teachings. The efforts of PAI teachers in instilling akhlakul karimah attitudes through habituation, individuals are taught to perform good actions routinely so that they become habits.

Individualized approach and differentiation of teaching PAI teachers at MI Miftahul Ulum Puntir apply an approach that prioritizes individual understanding of autistic students. Each student has a different level of ability and way of learning, so the teacher adjusts the teaching materials and methods. For students who are more visual, teachers use picture and video media to introduce akhlakul karimah attitudes such as praying, respecting friends, respecting parents, and speaking politely.

Modeling behavior Islamic Religious Education teachers act as models or direct examples for autistic students. They directly demonstrate akhlakul karimah behavior, such as speaking softly, giving greetings, not disturbing their peers during class hours and maintaining cleanliness. Autistic students, who tend to learn through imitation, can imitate the actions they see, so the positive behavior carried out by the teacher becomes a reference for them. Teachers also use media such as attractive images so that students can more easily understand and remember the moral messages contained in the story (Yanuardianto & Yasid, 2022).

Islamic Religious Education teachers realize the importance of repetition in the learning process for autistic students. They will continue to repeat the

akhlakul karimah attitude through consistent daily activities, such as giving examples and reminding students to do good behavior every day. This repetition helps students internalize these attitudes in everyday life. Giving Positive Reinforcement Islamic Religious Education teachers give positive reinforcement in the form of praise or small rewards when students show good behavior, such as speaking politely or helping friends. (Pujiati, 2022) The praise provides encouragement for students to continue doing good actions, as well as strengthening the relationship between teachers and students.

Students with autistic spectrum disorder (ASD) have distinctive characteristics that distinguish them from students in general, especially in terms of emotional regulation, social interaction, and learning styles (Nisak & Harsiwi, 2024). At MI Miftahul Ulum Puntir, the observations conducted by the Islamic Religious Education teacher, Ibu Lina, provide important empirical insights into the emotional dynamics and autistic student learning responses. Fluctuative mood changes, a tendency to show high motivation in the activity of interest, as well as behavioral imitation abilities are common patterns identified. Over time, the frequency of negative mood changes decreases. This suggests that interventions based on moral habits and exemplary by PAI teachers have a real impact on the emotional stability of autistic students. The humanistic and empathic approach by teachers, prioritizing understanding of individual needs, strengthens the theory that emotionally secure learning environments play a crucial role in autistic children's moral and social development. The structure of learning activity and moral behavior embedded in the classroom is divided into three stages of activity: the introduction, core, and cover. Each phase contributes to the strengthening of positive behavior:

- 1) Autistic Student Introduction Activity:
 - a) Prepare yourself by ensuring the readiness of rooms, equipment, and learning media, such as opening a religious book for teacher examination.
 - b) Answer teacher questions about their circumstances and readiness.
 - c) Doing the habit of praying.
- 2) Student Core Activity:
 - a) Conduct active question-answer interactions with teachers during core activities, and understand the material until learning ends by reflecting on the goals of the achievement and ending with a shared prayer.
 - b) Linking learning materials with personal experiences and daily life.
 - c) Active in the learning process by repeating and participating in any activity recommended by the teacher.
- 3) Student Cover Activity:
 - a) With teachers and friends, conclude the learning that has been done.

b) Students Reading the closing prayer.

In this way, students have actively participated in all stages of learning, from preparing to participate in major activities by understanding the material and interacting, to completing learning by reflecting on the goals achieved and closing with mutual prayer. From the above explanation, it can be seen that at MI Miftahul Ulum Puntir, autistic students show excellent spirit, activeness and response. With variation, although mood changes are becoming increasingly rare, teachers at MI Miftahul Ulum Puntir acknowledge how important patience, understanding, and different approaches are in instilling a karimah attitude, while role models are still the main choice as students respond faster. As for the karimah morality that can be accepted by autistic students are :

- 1) "Saying greetings to strengthen the value of ukhuwah and the courage of greeting such as ""Assalamu'alaikum"" is not just a formality, but a symbol of compassion, prayer of salvation, and respect for others." For autistic students, greeting also trains courage in verbal interaction, which is often a challenge for them.
- 2) Talk politely as a cultivation of respectful values and empathy Using words such as ""please"", (Musayaroh, 2015) ""sorry"", and ""thank you"" is a form of ethical communication." Helps students understand that polite words reflect sensitivity to others' feelings, although autistic students may have difficulty understanding emotions directly.
- 3) Help and share with friends to exercise cooperation and strengthening social-emotional aspects Simple actions such as helping to get pencils or sharing food have a great psychological impact to encourage positive interactions between students who strengthen their social skills and train sensitivity to others' needs and trigger positive emotional responses such as sympathy, caring, and solidarity.
- 4) Maintaining hygiene as a sense of self-responsibility and discipline The habit of cleaning the table, disposing of washing, or washing hands, teaches that each individual has an obligation to maintain the cleanliness of the private and general environment.
- 5) Pray before or after the activity The habit of prayer connects children with spiritual and transcendental values gives the understanding that every action begins with good intentions and prayer, as a form of relationship with God. Develop self-reflection, time awareness, and inner calmness, which are essential for autistic student emotional regulation.
- 6) Training children to say ""sorry"" when wrong or forgiving friends who hurt him is an important step in character formation to develop forgiving and unvengeful attitude, which is an important pillar in harmonious social life."

d. An inclusive and supportive learning environment to support the development of autistic students' karimah morality

Building an inclusive and supportive learning environment for autistic students in Islamic Religious Education (PAI) is essential for them to develop optimally, including the formation of noble moral values. PAI teachers can take the following steps to create this environment :

- 1) Create a safe and comfortable space Students autistic tend to be more sensitive to external stimuli, such as loud or rush sounds. Teachers can create quiet classes, with comfortable seating, and minimize distractions so students feel safe and focused. Organizing learning activities with a clear routine can help autistic students feel more comfortable.
- 2) Sensitive and empathic approach The teacher of Islamic religious education should show high sensitivity and patience in conjunction with autistic students. Appreciating differences and providing sustainable emotional support will help students feel welcome without fear of trying or making mistakes. Each autistic student has a different way of interacting with his or her environment. Teachers should pay attention to how students react in different situations and pay special attention to their needs. Their emotions, for example, offer support if they feel anxious or uncomfortable.
- 3) Using different teaching approaches Because autistic students are often easier to understand visual information, teachers can use various media such as images, videos, behavior charts, or whiteboard to explain the concept of manners. Use practical activities that involve students directly, such as role play, socialization exercises or simple physical activities can help practice moral values in daily life.
- 4) Collaboration with parents and school Teacher Education Islamic Religion should establish a close relationship with parents of autistic students to better know the needs of children and how to support the development of good children at home (Dewi et al., 2023). The Islamic Religious Education Teacher can work with the school to design a more personal approach to support the development of the student's karimah morality.
- 5) Encourage social interaction with peers To help autistic students learn to interact with their peers, teachers can organize small group activities to train them. Social skills such as sharing, appreciate the opinions of others, and work in teams. The Islamic Religious Education Teacher can guide autistic students and friends on how to speak politely, appreciate others, and instill the importance of tolerance in groups (Simatupang et al., 2024).

e. Supporting factors and inhibitors in instilling attitudes of autistic students

1) Supporting Factor

- a) Parents and teachers who have a good understanding of autism and effective ways to educate autistic students have a very important role. The active involvement of parents in accompanying children and consistency between the way of teaching at home and school has positive effects in instilling a karimah attitude (Wahidmurni, 2017)
- b) Individual and structured approaches of autistic students are often easier to learn with a structured and consistent approach (Widiani & Wangidah, 2016). providing clear, routine and specific instructions will make it easier for them to understand the attitude of karimah.
- c) A positive and supportive environment is very important in the process of cultivating karimah moral. The presence of family, school, and friends who provide examples of good behavior and support them with affection will accelerate the development of the attitude of karimah.
- d) The use of appropriate media and tools such as images, audio, video can help autistic students more easily understand the concepts of karimah morality (Pagarra H & Syawaludin, 2022) Consistency and patience in teaching attitudes of autistic students require repetition and more time to understand desired behavior. With a patient and consistent approach, they can learn better and faster.
- e) Giving praise or appreciation whenever an autistic student shows good behavior is an effective way to strengthen the attitude of karimah morality. Positive responses help them feel valued and motivated to continue to show desired behavior.

2) Inhibitory Factor

- a) Difficulty in understanding social expressions, autistic students often have difficulty reading facial expressions and understanding other people's feelings. This can inhibit them from understanding and responding with empathy, which is an important part of the karimah moral.
- b) Autistic student who has high sensitivity to sensory stimuli, such as noise, bright light, or touch. These disorders can make them feel anxious or depressed, which in turn interferes with their ability to focus on teaching the karimah moral.
- c) Difficulty adapting to changes, autistic children usually prefer regular and stable routines. Sudden changes or unexpected situations can stress them and difficult to adapt, making it difficult to teach the process of teaching a curimah that requires flexibility and adjustment in a variety of situations.
- d) Limitations in communication, some autistic students have limitations in verbal or non-verbal communication skills. This difficulty can hinder

them in expressing their feelings or understand instructions related to desired behavior, such as patience, empathy, and manners.

- e) Autistic students who tend to avoid social interactions or find difficulty interacting with peers. Lack of opportunities to interact socially may hinder them in developing social skills that are important in instilling karimah moral.
- f) Autistic students have difficulty managing their emotions, such as irritability or frustration. If there is no proper support in managing these emotions, it will be difficult for them to show patient attitudes, tolerance, and self-control that are part of the karimah's morality (Veryawan et al., 2023).

4. Conclusion

Akhlaq is the nature that is already inherent in a person's soul, which affects behavior that arises without first thought. If one's actions produce deeds that are considered good by reason, then it is called good morals (akhlaqul karimah). Imbining a karimah attitude means teaching and familiarizing students to have good, commendable, and in accordance with religious values such as honesty, patience, generosity, decency and compassion. The purpose of instilling this attitude is to form a person who is noble, has strong character, and is able to interact well in society. The Master of Islamic Religious Education at MI Miftahul Ulum Puntir implemented an approach that promotes the understanding of individual students by using different teaching methods according to the way of learning each student, such as using image and video media to introduce the values of karimah moral. In addition, teachers act as models by showing positive behaviors that autistic students can imitate, such as gently speaking and maintaining hygiene. Repetition of the attitude of the karimah through consistent daily activities helps students to internalize such behaviors.

Teachers also provide positive reinforcement, such as small praise or reward, to encourage students to continue to behave well and strengthen relationships with students. Overall, this effort aims to form good character and morals in autistic students according to religious teachings. Autistic students at MI Miftahul Ulum Puntir demonstrate unique characteristics in their learning activities. Although they often experience mood changes, teachers, especially Mother Lina, have managed to create a supportive environment with a patient approach, understanding, and a wide range of learning methods, including the use of role models. Classroom learning activities begin with good preparation, active interaction during learning, and end with mutual reflection and prayer. Teachers teach various attitudes of karimah acts, such as greeting, speaking politely, helping friends, sharing, maintaining cleanliness, praying before and after activities, and apologizing and forgiving. Role models are the most effective methods of helping autistic students understand and implement those values, as they tend to imitate the behavior they see. Despite the challenges in mood change still exist, teachers at MI Miftahul Ulum Puntir continue to strive to create

an inclusive and meaningful learning experience for autistic students with patience and the right approach.

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